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**THE MAJOR CHARACTERS' QUEST FOR FREEDOM IN
MARK TWAIN'S *THE ADVENTURES OF HUCKLEBERRY
FINN* AND KHALED HOSSEINI'S *THE KITE RUNNER***

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ABSTRACT

THE MAJOR CHARACTERS' QUEST FOR FREEDOM IN MARK TWAIN'S THE ADVENTURES OF HUCKLEBERRY FINN AND KHALED HOSSEINI'S THE KITE RUNNER

The analysis in this study examines and compares literally the quest for freedom of the four major characters in American and Afghan novels. The American novel, *The Adventures of Huckleberry Finn* by Mark Twain discusses the first major two characters; Huck, from the white race; and Jim, a slave who is owned by a white widow in the south part of the United States. The Afghan novel named *The Kite Runner* by Khaled Hosseini portrays the other two characters who are Amir, and Hassan; Amir is the son of a rich business man in Kabul, Afghanistan, and of the largest Pashtun ethnic group; Hassan is from the third Hazara ethnic tribe of Afghans who work as a servant in Amir's house.

In both novels, this study argues and criticizes the question how and why the major characters are disguised by Twain, and Hosseini as the representation of real people's life condition in the nineteenth century and the twentieth century Afghanistan. This study also analyzes how much both authors have reached their goals in writing such books.

The main goal of this thesis is to question, analyze and criticize the states of slavery, racism, and freedom in the United States and Afghanistan. The use of both authors' life background, the history of both countries before the main analysis of important topics like slavery, and freedom contributes to the main discussion of this study. The last part which is the main discussion in this study is the creation of authors' character, is analysis and criticism of the two novels in terms freedom. Due to freedom's vast definition and philosophy, this study will find out a moderate solution how freedom can be achieved in both nations.

ÖZET

Bu çalışmadaki çözümler Amerikan ve Afgan romanlarındaki dört ana karakterin özgürlük arayışını inceler ve edebi açıdan karşılaştırır. Mark Twain'in eseri olan *The Adventures of Huckleberry Finn* adlı Amerikan romanı ilk iki ana karakteri ele alır. Bunlardan biri beyaz ırktan olan Huck, diğeri de Amerika'nın güneyinde beyaz dul bir kadın tarafından satın alınmış bir köle olan Jim'dir. Khaled Hosseini' nin yazdığı *The Kite Runner* adlı Afgan romanı Amir ve Hassan karakterlerini tasvir eder. Afganistan'ın en büyük etnik grubu Paştunlardan olan Amir Kabil, Afganistan'da zengin bir iş adamının oğludur. Hassan ise Afganların üçüncü etnik grubu Hazaralardandır ve Amir'in evinde bir hizmetçi olarak çalışmaktadır.

Bu çalışma, Twain'in on dokuzuncu yüzyılda ve Hosseini' nin yirminci yüzyıl Afganistan'ında ana karakterleri nasıl ve neden gerçek hayat şartları altında yaşayan insanlar gibi yansıttığı tartışılır ve eleştirilir. Ayrıca, iki yazarın bu tür eserler verirken amaçlarına ulaşip ulaşmadıkları da incelenir.

Bu tezin amacı, Amerika'da ve Afganistan'da kölelik, ırkçılık ve özgürlüğün durumunu tartışmak, incelemek ve eleştirmektir. Yazarların geçmiş yaşantılarının kullanımı, iki ülkenin de tarihinin kölelik ve özgürlük gibi önemli konu başlıklarının incelenmesinden önce verilmesi bu çalışmanın ana tartışmasına katkıda bulunmaktadır. Çalışmanın ana tartışma kısmını oluşturan son bölüm, yazarların karakterli oluşturmasıyla ve iki romanın da özgürlük açısından incelenip eleştirilmesiyle ilgilidir. Bu çalışma, özgürlüğün geniş tanımı ve felsefesine dayanarak iki ulusta da barışın elde edilebilirliği konusunda ılımlı çözüm önerileri içermektedir.

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INTRODUCTION

Before the Lincoln's Emancipation Proclamation there is the presence of slavery and racism against Afro-Americans in America from 17th to early 19th century; white is the master and black is the slave; blacks are always sent to farms for back-breaking works which whites are unable to carry out. The process of keeping slaves, racism against the blacks continues till the Proclamation of Emancipation. On January 1, 1863 The United States President Abraham Lincoln as one of the active abolitionist issues the Emancipation Proclamation as an executive order. It proclaims the freedom of 3.1 million of the nation's 4 million slaves, and immediately freed fifty thousand of them, with the rest freed as Union armies advanced.

Samuel Langhorne Clemens known by his pen name Mark Twain was of one of the most famous American writers who is the witness of all cruelties and oppressions of whites to the black Americans before the emancipation proclamation. The time when Mark Twain is in his youth, is between 1850 and 1864. One thing to mention here, Mark Twain has written in his autobiography that his uncle owned a nigger headquarters. It means he had observed the slaves' condition of life and the ways they were treated as human beings.

Among Twain's writings, one of the most important novels which discuss very critically the life conditions of blacks in America is "*The Adventures of Huckleberry Finn*". Although it has mentioned that the name of this novel Huck has been introduced as Twain's childhood friend, Tom Blankenship. But Mark Twain's main goal of writing and presenting this sort of novel twenty years later after

President Lincoln's Emancipation Proclamation is that there are still some colored people who do not own a complete freedom of life in the United States. The characters who represent the white and black race and their life style in the 19th century America are Huck and Jim, who use the best of their strength and tricks to acquire their freedom from their masters.

Like Mark Twain, Khaled Hosseini has also tried to write such a novel like *The Kite Runner* in order to mention and discuss the most controversial topics like racism and freedom in Afghanistan in the 20th century. Hosseini in his novel talks about two characters from different ethnic groups who live in Kabul, Afghanistan. Amir, of the Pashtun ethnic group, and Hassan, from the Hazara ethnic group both live in the same house; this house is actually Amir's house, but Hassan along his father work as servants to earn for a living. Amir's ambitions are very high due to his father's wealth. Amir wants to become a writer; in contrast, Hassan wishes to go to school, but he can't because of his poorness. The real problem in this novel is financial freedom in Afghanistan, but the way Hosseini narrates the scenes in the novel is not favored by many Afghans due to the racial and political aspects in the book.

In both novels, the characters' quest is for freedom, but the way they wish to have freedom is different. In Twain's novel, Huck is not a slave, but he hates the life in his society, so he tries to have adventures, but Jim seeks to get rid of slavery and find a free state; on the contrary, the characters in Hosseini's novel like Amir and Hassan's quest of freedom is a bit different of those of Huck and Jim's. Amir is the son of a rich man who wants to become a writer, at last he reaches his goal, and Hassan also wishes to start his education and make something of himself in the

future, but he cannot because of his poor economic situation; Hassan has to work as a servant in Amir's house in order to earn a considerable amount of money to his education expenses.

With all that in mind that, the thesis consists of four chapters apart from the introduction and conclusion. The first chapter is about brief biography of Samuel Langhorne Clemens, the American writer famous by his pen name Mark Twain, and Khaled Hosseini, the Afghan Writer. In America, Twain has had many literary works; among all, the book which made Twain a celebrity writer in the nineteenth century is "*The Adventures of Huckleberry Finn*". Presenting Mark Twain's life will help the readers reading the analysis of Twain's novel in the subsequent chapters of the thesis. Hosseini's life background also gives a view of his life condition in Afghanistan and America; it also gives a contribution to the readers and critics reading the analysis about his novel, "*The Kite Runner*" in this study.

Chapter two is about the status of Afro-American's life condition in the nineteenth century America; it mainly discusses the blacks as slaves of the white race in that era. This chapter also presents further information regarding the racial issues among white and black races; how inhumanly white race behaved the black people by kidnapping, buying, and selling them to each other as animals or commercial goods in each part of the United States. At last, it gives a brief explanation of the civil war and the emancipation proclamation by Abraham Lincoln in 1865 which results in freeing thousands of blacks; men, women, and children from their white masters' bondages.

Chapter three looks at the chronological brief background of their independence in 1919; it mainly focuses on the invasion of Afghanistan by the

Soviet Union in the late 1970s. This chapter also briefly presents the civil war among Afghans after the withdrawal of Soviet Union forces from Afghanistan.

Chapter four as the last chapter of this study mainly focuses on the real analysis and discussion of freedom in Mark Twain's *The Adventures of Huckleberry Finn* and Khaled Hosseini's *The Kite Runner*. In this chapter, both Twain and Hosseini's efforts are criticized and analyzed regarding the status of the main topic "Freedom", and other related issues like slavery, and racism. Twain's novel is mostly about critical situation of Afro-Americans in the south part of America in the nineteenth century. The story in the novel is about the real lives of blacks who are the slaves of white races; white race of America kill, sell, buy, and even kidnap them with their impunity. On the other hand, Hosseini's book is about the multi-tribal Afghans who live in Afghanistan in the nineteenth century. Hosseini to more extent subjective and to less extent objective tries to screen the situation of twentieth century Afghanistan to the western world; he also tries to question the racial issues among Afghan ethnic groups. In this chapter both Twain and Hosseini's novels will be compared literally, criticized, and analyzed including other critics' views regarding these two books.

CHAPTER ONE

BIOGRAPHICAL SKETCH OF THE AUTHORS

1.1. Mark Twain as an American Writer

Samuel Langhorne Clemens also known by his pen name as Mark Twain was born in Florida, Missouri, on November 12, 1835. Twain was the sixth of seven children. When Twain was four, his family moved to Hannibal, Missouri, a port town on the Mississippi River that inspired the fictional town of St. Petersburg in *The Adventures of Tom Sawyer* and *The Adventures of Huckleberry Finn*. Missouri was a slave state and young Twain became familiar with the institution of slavery, a theme he would later explore in his writing.

In 1851, he began working as a typesetter and contributor of articles and humorous sketches for the Hannibal Journal, a newspaper owned by his brother Orion. When he was 18, he left Hannibal and worked as a printer in New York City, Philadelphia, St. Louis, and Cincinnati. He joined the union and educated himself in public libraries in the evenings, finding wider information than at a conventional school. At the age of 22, Twain returned to Missouri (Borchers & Williams: 1985: 19).

His first success as a writer came when his humorous tall tale, *The Celebrated Jumping Frog of Calaveras County*, which was published in a New York weekly, The Saturday Press, on November 18, 1865. It brought him national attention. A year later, he traveled to the Sandwich Islands (present-day Hawaii) as

a reporter for the Sacramento Union. His travelogues were popular and became the basis for his first lectures.

Twain married Olivia in February 1870 in Elmira, New York. Olivia came from a wealthy but liberal family, and through her he met abolitionists, socialists, principled atheists, and activists for women's rights and social equality including Harriet Beecher Stowe (his next door neighbor in Hartford, Connecticut), Frederick Douglass, and the writer and utopian socialist William Dean Howells, who became a longtime friend.

In 1871, Twain moved his family to Hartford, Connecticut, where starting in 1873, he arranged the building of a home (local admirers saved it from demolition in 1927 and eventually turned it into a museum focused on him).

During his seventeen years in Hartford (1874–1891), Twain wrote many of his best-known works: *The Adventures of Tom Sawyer* (1876), *The Prince and the Pauper* (1881), *Life on the Mississippi* (1883), *Adventures of Huckleberry Finn* (1884), and *A Connecticut Yankee in King Arthur's Court* (1889).

To talk about Twain's bibliography, it seems very difficult to compile most of his works because of the vast number of pieces written by Twain (often in obscure newspapers) and his use of several different pen names. Additionally, a large portion of his speeches and lectures have been lost or were not written down; thus, the collection of Twain's works is an ongoing process. Researchers rediscovered published material by Twain as recently as 1995.

Twain's last work was his autobiography, which he dictated and thought would be most entertaining if he went off on whims and tangents in non-

chronological order. Some archivists and compilers have rearranged the biography into more conventional forms, thereby eliminating some of Twain's humor and the flow of the book. The first volume of autobiography, over 736 pages, was published by the University of California in November 2010, 100 years after his death as Twain wished. It soon became an unexpected best selling book, making Twain one of very few authors publishing new best-selling volumes in all three of the 19th, 20th, and 21st centuries.

Twain as a human being and as a very famous writer of his time was always the supporter of abolition and emancipation, even going so far to say “Lincoln's Proclamation . . . not only set the black slaves free, but set the white man free also.” He paid for at least one black person to attend Yale University Law School and for another black person to attend a southern university to become a minister.

Mark Twain was also supporting women's rights and actively campaigning for women's suffrage. His speech about women's votes in which he pressed for the granting of voting rights to women, is considered one of the most famous in history. Twain tried using different pen names before deciding on *Mark Twain*. He signed humorous and imaginative sketches *Josh* until 1863. Additionally, he used the pen name *Thomas Jefferson Snodgrass* for a series of humorous letters.

In 1906, Twain began his autobiography in the North American Review. In April, Twain heard that his friend Ina Coolbrith had lost nearly all she owned in the 1906 San Francisco earthquake, and he volunteered a few autographed portrait photographs to be sold for her benefit. To further aid Coolbrith, George Wharton James visited Twain in New York and arranged for a new portrait session. Initially resistant, Twain admitted that four of the resulting images were the finest ones ever

taken of him. Twain died of a heart attack on April 21, 1910, in Redding, Connecticut (Borchers, H. , Williams, 1985: 31)

Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it will be shot. (Author’s note from “The Adventures of Huckleberry Finn”)

These humorous warnings were the first words that readers of *The Adventures of Huckleberry Finn* saw when they opened Mark Twain’s new novel in 1885. At the time, Twain was already well known as a humorist and the author of the nostalgic “boy’s book” *The Adventures of Tom Sawyer*.

Therefore, Twain’s readers probably did not expect that Twain would have serious motives for writing *Huckleberry Finn* or that the novel would teach serious moral lessons. Mark Twain was writing *Huckleberry Finn* at the time when he lived among the insurance magnates, the manufacturing millionaires, and the wealthy literati of the Nook Farm colony in Hartford, Connecticut. Twain got his real motives for his novel the superstitious frontier community he had lived in for many years; he also knew many slaves in his boyhood. The character of Jim in his novel comes from “Uncle Dan’l” , a middle-aged slave who has been mentioned by Twain in his *Autobiography* (Smith, 1963: 109).

The earlier book tells of the rollicking good times had by all and is recognized as one of American literature’s finest portrayals of a happy childhood. Readers therefore had reason to expect more lighthearted escapades and harmless hi jinks in *Huckleberry Finn*. Readers soon found out, however, that *Huckleberry Finn*

is very different from *Tom Sawyer*. The odd notice at the beginning of the novel is the first warning that things may not be exactly as they seem. The warning is ironic because the novel definitely has a motive, a moral, and a plot; and Twain wanted his readers to be aware of each of them. The structure of the book, which centers around a journey, allows Huck and Jim to meet many different kinds of people. The society of the small towns and villages along the great river mirrors American society as a whole, with all its variety.

The cast of characters includes many personalities with whom Twain was familiar: liars, cheaters, and hypocrites. The author examines these representative types, mercilessly exposing their weaknesses and displaying their terrible, senseless cruelty to others. Twain is especially bitter about the way slavery degraded the moral fabric of life along the river (Smith, 1963: 110). His bitterness was, perhaps, rooted in the knowledge that he himself grew up thinking there was nothing wrong with a system that enslaved human beings.

Even though *Huckleberry Finn* is a serious book addressing important themes like slave narratives and discussing freedom for blacks. Mensh & Mensh (2000: 37) also said when Twain started writing *The Adventures of Huckleberry Finn*, there was no antebellum slave narratives among public, but Twain was well acquainted with the “Slave narratives”, which inspired Twain throughout his career and helped him in writing and completing this book. This novel is filled with hilarious incidents, odd ball characters, and goofy misadventures, and the language the characters use is often laugh-out-loud funny. Like many authors, Twain based his characters on the people he knew. In his *Autobiography*, Twain disclosed the model for his most famous character, a boy he knew growing up in Hannibal:

Huckleberry Finn was Tom Blankenship. In *Huckleberry Finn* I have drawn Tom Blankenship exactly as he was. He was ignorant, unwashed, insufficiently fed; but he had as good a heart as any boy ever had. His liberties were totally unrestricted. He was the only really independent person in the community (Smith, 1963: 397).

Many of the first readers of *Huckleberry Finn* were critical of the book. Some found its honest and unflinching portrayal of life to be coarse, while other readers found its dark view of society distasteful. Critics complained, and some libraries banned the book as unsuitable for children. Today, however, *Huckleberry Finn* is generally viewed as a masterpiece of American literature.

1.2. Khaled Hosseini as an Afghan writer

Khaled Hosseini was born in 1965 in his home country, Afghanistan. He is the oldest son of five children. He spent the first years of his childhood in the capital city, Kabul. His family lived in the affluent Wazir Akbar Khan district of the city, in a cultivated, cosmopolitan atmosphere, where women lived and worked as equals with men. His father worked for the foreign ministry, while his mother taught Persian literature, and Khaled grew up loving the treasures of classical Persian poetry. His imagination was also fired by movies from India and the United States, and he enjoyed the sport of kite fighting he portrayed so vividly in his book *The Kite Runner*.

In 1970, Hosseini along with his family went to Iran, where his father stated to work in Afghanistan's embassy. While residing in Iran, Khaled enriched his knowledge of the classical Persian literary tradition that Iran and Afghanistan

share. Although Afghan culture lacked a long tradition of the literary fiction, Hosseini enjoyed reading foreign novels in translation and began to compose stories of his own. He also made the acquaintance of his family's cook, a member of the Hazara ethnic group, a minority that has long suffered from discrimination in Afghanistan. Young Khaled Hosseini taught the illiterate man to read and write, and gained his first insight into the injustices of his own society. Khaled Hosseini along with his family were at home in Kabul when the 200-year-old Afghan monarchy was overthrown in 1973. The king's cousin, Daoud Khan proclaimed himself president of the new republic, but a long era of instability had begun. In 1976, Hosseini's father was assigned to the embassy in Paris and Khaled moved with the rest of his family to France. Although he did not know it at the time, it would arrive in Paris, a communist faction overthrew the government of Afghanistan, killing Daoud Khan and his family.

Although the communist regime was in seek of firing civil servants from the old regime, the Hosseinis still hoped that they might be able to return to Afghanistan. Infighting among the new leaders, and armed resistance to the regime in the countryside, plunged the country into chaos. The Hosseinis were still in France when the Soviet army entered Afghanistan in December 1979. The Soviets attempted to reinstate their communist allies, while numerous armed factions attempted to expel them. The Soviet occupation would last nearly a decade, while 5 million Afghans fled their country.

Return to Afghanistan was now out of the question for the Hosseini family, and they applied for political asylum in the United States. Young Khaled arrived in San José, California in the fall of 1980 at age 15, speaking almost no English.

Having lost everything, his family subsisted for a time on welfare, and father and son went to work tending a flea market stall alongside fellow Afghan refugees. In his first year of school in the U. S. , Khaled Hosseini struggled with English, but his encounter with John Steinbeck's Depression-era novel *The Grapes of Wrath* rekindled his love of literature, and he began to write stories again, this time in English. Khaled's father found work as a driving instructor, and the family's situation gradually improved, but Khaled, as the oldest child, felt a particular responsibility to succeed in the new country.

Khaled Hosseini studied biology at Santa Clara University and medicine at the University of California, San Diego. He completed his residency at UCLA Medical Center and began medical practice in Pasadena. Now married, Khaled and his wife Roya decided to return to Northern California to be nearer their families. Dr. Hosseini joined the Kaiser Permanente health maintenance organization and settled in Mountain View, California to start a family. Besides his medical studies, Hosseini had continued to write short stories in his spare time. Happily settled in his new country, he found his thoughts returning to the land he left behind.

In 1996, the Taliban faction had seized control of Afghanistan; previous regimes were completely eliminated along with all foreign art or culture. Hosseini felt compelled to tell the world something of the life he had known before his country was consumed by war and dictatorship. In 2001, with the encouragement of his wife and father-in-law, he decided to try expanding one of his stories into a novel. After his visit to Afghanistan in 2003, Hosseini had been at work on a second novel, focusing on the experience of women in pre-war Afghanistan, during the Soviet occupation and the civil war, and under the Taliban dictatorship. His new

book, eagerly awaited by an army of readers, was published in 2007. *A Thousand Splendid Suns* takes its title from a poem by the 17th century Persian poet Saib-e-Tabrizi. The story follows two women, Mariam and Laila, both married to the same abusive man. Like its predecessor, *A Thousand Splendid Suns* became a massive international bestseller, topping the bestseller lists as soon as it was published. The paperback edition spent over two years on the *New York Times* bestseller list. For the time being, Dr. Hosseini has given up his medical practice to write and continue his work for the United Nations. He and his wife Roya and their two children make their home in Northern California.

CHAPTER TWO

SLAVERY AND THE NINETEENTH CENTURY AMERICA

2.1. The Issue of Slavery in America

People like Huck and Jim, the major characters of Twain's *The Adventures of Huckleberry Finn* lived a slavery life in America during nineteenth century; especially the people from Jim's race due to being black were freely bought and sold like other commercial goods in the market. Selling and buying black individuals as slaves was not a crime, but rather a sort of new business for making fortunes in the south part of America. Jenny B. Wahl from Carleton College asserted that slavery is mainly a type of economic phenomenon. Throughout history, slavery has existed for those powerful people who have valued it economically. The principal and life example of slavery in the modern era is the south part of United States of America. Before the American Civil War, masters enjoyed earning money by selling and buying slaves. Even cotton consumers, insurance companies, and industrial enterprises made good use of slavery as well. By the time Columbus succeeded in finding the New World, the French and Spanish people along with themselves brought slaves on various journeys. A greater part of black slaves arrived in chains in very crowded sweltering holds. The first dark-skinned slaves in what was to become British North America arrived in Virginia perhaps stopping first in Spanish lands (Goodheart, 1976: xvi–xvii). Approximately twelve million Africans were forced to leave their homes and go westward. Only ten million of them completed the journey of becoming slaves. By 1808, when the

trans-Atlantic slave trade to the U. S officially ended, only six percent of African slaves landing in the New World had come to North America

The majority of blacks like Jim who were deprived of almost any sort of freedom in the United States during colonial era mainly lived in the south. Slaves consisted of less than a tenth of the total southern population in 1680, but grew to a third by 1790. Wherever the blacks lived in the United States, there was slavery and absence of freedom; they were even killed with impunity by their white race masters; homicide of slaves by their masters or any other white from the neighborhood in many part of United States was very famous; even the State Governing body in that time didn't take these killings very serious. The killer of slaves received modest sanction by passing short-term prison and paying compensation to the owner of the victim. There was also injustice among whites and blacks in several part of The United States; in many ways the rules which were used by the southern colonies and the states for controlling the chattel slavery system was always consistent. One example was the matter of blood; a person being free or slave was determined by his material blood. Only people without some nonwhite blood can be slaves (Finkelman, 1949: 42-43). It means that even those whites who had a type of paternal or maternal connections with the Afro-Americans were forced to be slaves.

Slaves and black men like Jim were not considered as humans to the whites because they were black. It was stated that the process of success in slavery seems to be more political. To construct slave law, lawmakers borrowed from laws concerning personal property and added some part of their own racial words toward blacks and slaves in the constitution. One example of rules for slaves was the slave

clause of constitution which allowed the master and give him full right for hunting down a slave anywhere in the United States (Sharpe, 2001:5). The outcome was a set of doctrines that supported the Southern way of life. The English common law of property created a new foundation for U. S. slave law. Despite certain formal distinctions, slave law as practiced differed little from common-law to civil-law states. Southern state law governed roughly five areas: slave status, masters' treatment of slaves, interactions between slave owners and contractual partners, rights and duties of no contractual parties toward others' slaves, and slave crimes. Federal law and laws in various Northern states also dealt with matters of interstate commerce, travel, and fugitive slaves. Interestingly enough, just as slave law combined elements of other sorts of law, so too did it yield principles that eventually applied elsewhere. Lawmakers had to consider the intelligence and volition of slaves as they crafted laws to preserve property rights. Slavery therefore created legal rules that could potentially apply to free persons as well as to those in bondage. Many legal principles we now consider standard in fact had their origins in slave law.

Skin color with status was always a matter for Southern law. Those, who appeared African or of African descent, were generally presumed to be slaves. Virginia was the only state to pass a statute that actually classified people by race: essentially, it considered those with one quarter or more black ancestry as black. Other states used informal tests in addition to visual inspection: one-quarter, one-eighth, or one-sixteenth black ancestry might categorize a person as black. Even if blacks proved their freedom, they enjoyed little higher status than slaves except, to some extent, in Louisiana. Many Southern states forbade free persons of color from

becoming preachers, selling certain goods, tending bar, staying out past a certain time of night, or owning dogs, among other things (Finkelman, 1949: 48).

As Jim, the nigger as a fictional character created by Mark Twain did not own any rights and was bought by Window Douglas and is about to be sold by Miss Watson in Twain's *The Adventures of Huckleberry Finn*, American whites in real buy and sell niggers in the nineteenth century in the south region of America. Southern masters have always enjoyed great freedom in their dealings with slaves. North Carolina Chief Justice Thomas Ruffin expressed the sentiments of many Southerners when he wrote in *State v. Mann* (1829): "The power of the master must be absolute, to render the submission of the slave perfect." By the nineteenth century, household heads had far more physical power over their slaves than their employees. In part, the differences in allowable punishment had to do with the substitutability of other means of persuasion. Instead of physical coercion, antebellum employers could legally withhold all wages if a worker did not complete all agreed-upon services. No such alternate mechanism existed for slaves. Despite the respect Southerners held for the power of masters, the law particularly in the thirty years before the Civil War limited owners somewhat. Southerners feared that unchecked slave abuse could lead to theft, public beatings, and insurrection. People also thought that hungry slaves would steal produce and livestock. But masters who treated slaves too well, or gave them freedom, caused consternation as well. The preamble to Delaware's Act of 1767 conveys one prevalent view: "it is found by experience, that freed negroes and mulattoes are idle and slothful, and often prove burdensome to the neighborhood wherein they live, and are of evil examples to slaves." Accordingly, masters sometimes fell a foul of

the criminal law not only when they brutalized or neglected their slaves, but also when they indulged or manumitted slaves. Still, prosecuting masters was extremely difficult, because often the only witnesses were slaves or wives, neither of whom could testify against male heads of household (Sharpe, 2001:5).

One area that changed dramatically over time was the law of manumission. The South initially allowed masters to set their slaves free because this was an inherent right of property ownership. But the courts in that time issued some manumission rules which were not applicable; for example the Supreme Court of Tennessee justified its rules about a munmissions a particular slave groups if they are transported back to the coast of Africa (Rowman & Littlefield, 2002: 58). The Supreme Court of Tennessee's justification of rule is as follows:

The freed slaves residing in Liberia are all from the United States, speak our language, pursue our habits, profess the Christian religion; are sober, industrious, moral, and contented; are enjoying a life of comfort and of equality which it is impossible in this country to enjoy, where the black is degraded by his own color and sinks into vice and worthlessness from want of motive to virtuous and elevated conduct. The black man in these states may have the power of volition. He may go and come when it pleaseth him, without a domestic master to control the actions of his person; but to be politically free, to be peer and equal of the white man, to enjoy the offices, trusts, and privileges our institutions confer on the white man, is hopeless now and ever. The slave who receives the protection and care of a tolerable master holds a condition here superior to the negro who is freed from domestic slavery. He is a reproach and byword with the slave himself, who taunts

him fellow slave by telling him “he is as worthless as a free negro.” The consequence is inevitable (Rowman & Littlefield, 2002: 59).

Antebellum U. S. Southern states worried considerably about these problems and eventually enacted restrictions on the age at which slaves could be free, the number freed by any one master, and the number manumitted by last will. Some required former masters to file indemnifying bonds with state treasurers so governments would not have to support indigent former slaves. Some instead required former owners to contribute to ex-slaves' upkeep. Many states limited manumissions to slaves of a certain age who were capable of earning a living. A few states made masters emancipate their slaves out of state or encouraged slaveowners to bequeath slaves to the Colonization Society, which would then send the freed slaves to Liberia. Former slaves sometimes paid fees on the way out of town to make up for lost property tax revenue; they often encountered hostility and residential fees on the other end as well. By 1860, most Southern states had banned in-state and post-mortem manumissions, and some had enacted procedures by which free blacks could voluntarily become slaves (Rowman & Littlefield, 2002: 60-61).

In many cases, the slaves were like property and possessions for the whites in the United States. There were many cases in which slaves were sold for the debts of a decedent. Although slaves were real estate for many purposes, they were all assets in the hands of executors. Executors had the absolute right to have them or could sell them; the purchaser did not need to show that debts of the testator required sale. It was said that the slaves were also sold on the condition if the personal was insufficient. The law in that time also allowed the white race to seize

a track of land and sell it for paying their debts instead of selling their slaves, but it depended on the masters' options (Morris, 1996: 71). The court of Louisiana justified the rule and issued some codes for keeping, selling and having slaves as property; one of the codes protected slave children from sale under ten from sale away from their mothers. Slaves were specifically designated as slaves and implicitly showed a tie with the land. Moreover, designating slaves as real estate, and there immovable property meant that they were subject to the same law in Louisiana as was real estate in such diverse matters as the transfer of mortgages, insolvency, seizure for debt, concubinage, and inheritance. Treating slave as real estate brought no benefit to the slaves; the profit always went to their master who was doing business with them (Schafer, 1994: 8-9).

Slaves like other goods were freely bought and sold all over the antebellum South. Greater protection to slave owners than to buyers of other goods was offered. One of the main reason was that slaves were very complex commodities with characteristics not easily found by inspection. Slave sellers were accountable for their representation, required to reveal all the known defects. Rowman & Littlefield, (2002: 24) asserted that the slaves were governed by the Southern law as well as slave owners and their adversaries. Slaves faced harsh penalties for their crimes. When slaves stole, rioted, set fires, or killed free people, the law sometimes had to subvert the property rights of masters in order to preserve slavery as a social institution.

One example was from a free black slave, Regese, who stole animals and hogs from the neighboring farms, slaughtered them and sold the meat. No one knows from the record whether Regese did this crime without his master's

knowledge about him, or whether alien too benefited the stolen meat. When a man named young caught Regese carrying stolen meat, Regese tried to seize Young's gun, and Young shot and killed him. The court's final decision was if a slave of bad character was pursued on suspicion of felony, attempt to seize a gun, flies, and is killed in the pursuit, the Supreme Court will not disturb a verdict for a defendant, who killed him (Finkelman, 1997: 248).

Slaves like other inhabitants in the Southern part of the U. S, committed many crimes starting from theft to homicide. Other slave crimes included violating curfew, attending religious meetings without a master's consent, and running away. Indeed, a slave was not permitted off his master's farm or business without his owner's permission. In rural areas, a slave was required to carry a written pass to leave the master's land. One of the most serious crimes committed by the slaves was arson, "burning of houses" ; it was repeated many times, but finally it was added in 1774 that if any person of color who burned any stack of rice, corn, and other grain or who burned goods or commodities of the growth would be executed without benefit of clergy (Morris, 1996:331). Southern states erected numerous punishments for slave crimes, including prison terms, banishment, whipping, castration, and execution. In most states, the criminal law for slaves and blacks generally was noticeably harsher than for free whites; in others, slave law as practiced resembled that governing poorer white citizens. Particularly harsh punishments applied to slaves who had allegedly killed their masters or who had committed rebellious acts. Southerners considered these acts of treason and resorted to immolation, drawing and quartering, and hanging.

2.2. Racism in the United States

In the United States, racism of whites against Afro-Americans or blacks has always been a very serious issue in the agenda of the United States since the beginning of 17th century. One should not consider racism as a sort of simply as dislike or prejudice towards African-Americans. One part in which whites were very concerned about the blacks' participation was election; in most cases, whites used to apply various tricks to avoid blacks from voting. One case of election in which blacks were decreased from the process of voting occurred in Georgia, the United States, where white conservative democrats took the power. The only technique the whites used in the election was providing a poll tax in a new state constitution; this ploy only allowed whites to participate in the voting process (Manis, 1992: 19).

Knowing about American racism, which has always been used by whites for oppressing the blacks, one can find more information by reading the American history. There are also some other reasons that the whites in America used as racism towards blacks; many issues have criticized by the American scholars how racism was used as a weapon against blacks to deprive them from most of their rights in the society. Lawson & Kirkland, (1999: 256) quoted Frederick Douglass speech from his own newspaper which explains the matter black and racism by whites: Color is not the cause of our persecution; that is, it is not our color which makes our proximity to white men disagreeable. The evil lies deeper than prejudice against color. It is, as we have said, an intense hatred of the colored man when he is distinguished for any ennobling qualities of head and heart. If the feeling which persecutes us were prejudice against color, the colored would be an obnoxious as the colored gentleman, for the color is the same in both cases; and being the same

in both cases, it would produce the same result in both cases (1999: 256). The race was actually a secondary matter for whites; it was the means through which they presented their racist acts and mentality toward blacks and were engaged in racist behavior toward them. Based on the white's assumption, whites were the race of "godly" or "godlike" , but blacks were the race of "nonhumans" or "subhumans" . For Enlightenment and intellectuals white supremacy to justify the black African slave trade, and black slavery, and reasoning logic could be used to present these things to make them palpable to themselves and others (Wright, 1936: 37-38).

American racism in the seventeenth and eighteenth centuries was in the shape of slavery, in which institution master-victim relationship between whites and blacks in present-day started and which blacks' dehumanization started in every aspect. Taken from their homeland Africa, not knowing one single thing about their new destination, these people were hopelessly at the mercy of the white-European land-owners who had arrived in the continent earlier and realized that there was too much work to do but not enough human labor (Powell, 1992:12). White men, too fragile to work on the fields, constructed black image as labor force in the 17th century and this image has continued till today.

The first dark-skinned slaves in what was to become British North America arrived in Virginia perhaps stopping first in Spanish lands. From 1500 to 1900 century, approximately twelve million Africans were forced to leave their homes and go westward. Only ten million of them completed the journey of becoming slaves. By 1808, when the trans-Atlantic slave trade to the U. S officially ended, only six percent of African slaves landing in the New World had come to North America (Slavery in the United States: 2010: 01). Compared to other labor forces—

Native Americans and white indentured servants—these Africans were more profitable in the eyes of British colonists for a number of reasons. Unlike Native Americans who resisted working like slaves and ran away easily since they knew the territory well, Africans did not know the continent and could not escape easily when they were brutally forced to work in plantations. Thus, for the white settlers, it was quite a difficult task to make a Native American work continuously while an African was comparatively easier to handle.

Similarly, European indentured servants were not possible to be ‘used’ as permanent slaves because they had the right to receive freedom after serving four to seven years. There was a temporary slavery whereas Africans, who had no idea about the language or the life in America, could not escape from slavery easily and legally. Unlike other white-skinned labor forces, African slaves were regarded as the properties of their white owners. They had absolutely no rights; they were not even allowed to marry whom they wanted or could not even have the right to parent their own offspring. In short, most of the time, they were treated as lower than animals in slavery.

In early 1780s, there was considerable development in the economy and properties of northern American, so the rate in buying and selling slaves was declined. On the contrary, in the South, slaves were still forcefully used as labor force in big cotton plantations as the economy in the South depended mainly on agriculture. The tension between the Northern abolitionists and the Southern residents about the continuation of slavery increased so much that it caused a very bloody civil war with casualties from both sides. The victory of the North was a turning-point in the lives of African-American slaves. During the period called

Reconstruction, Abraham Lincoln (1809-1865), the 16th president of the U. S declared Emancipation Proclamation in 1863 and in the following years with the 13th, 14th and 15th Amendments to the Constitution, blacks gained the rights of full-citizenship and voting (only for the males). Yet, not all the whites in the continent were in full concord with the rights given to the black population. Their resentment and hatred, but more importantly their desire to preserve white supremacy over blacks, helped them to gather around racist groups such as *Ku Klux Klan*, *The Knights of the White Camellia* and *The White League*, which organized intimidating attacks towards blacks. Whites continued their attacks in social life too by segregating blacks from using schools, restaurants and other public facilities. Known as “Black Codes” , these laws segregated blacks in all areas of life and put them once again—even after the abolishment of slavery—into a subservient position. What those whites did was, in Jenny Yamato’s words an “aware-blatant racism” (Foner, 2010:241-242), which was supported by government acts such as 1857 U. S. Supreme Court decision *Dred Scott v. Sanford* that legally regarded slaves “as beings of an inferior order, and altogether unfit to associate with the white race, either in political or social relations; and so far inferior, that they had no rights which the white man was bound to respect” (Rothenberg, 1995; 70).

After the establishment of *Ku Klux Klan* and some other white racists’ foundations, as a reaction African-Americans also gave a civilized response by founding democratic organizations namely The National Afro-American League (1890), the Niagara Movement (1905) and National Association for the Advancement of Colored People (NAACP) in 1910, which, unlike the *KKK*, were

not racist but simply aimed to gain equal rights for blacks that should have been granted to them at the early stages of independence. African Americans began to gain a new consciousness of their identity after having experienced the civil War, Reconstruction and Harlem Renaissance; they also felt the freedom to express their resentment towards the white-European power-holders in the country. However, it was not until the 1960s that they could actually make their voices heard by the whole American society. In the 1960s, slavery was already over, allegedly 'equality' was achieved, but in practice discrimination was still alive. In the middle of the 20th century, blacks were no longer able to tolerate the hypocrisy of American democracy, which still forced the country's black population to feel like an inferior class. This weariness combined with a new black consciousness fueled them to start Civil Rights Movements of the 60s that keep its effects till present-day (Jonas, 2005: 8-9).

The *Adventures of Huckleberry Finn* by Mark Twain was actually published in 1884, but the incidents that he narrates about Jim, the nigger, and Huck is the time before civil war and Lincoln's Emancipation Proclamation. Writing such a book full of irony and publishing in a time (1884) when Emancipation Proclamation have been issued and almost all niggers have received their freedom, it means that Twain, himself was still the witness of some sad oppression and cruelties of whites on blacks.

It was not Abraham Lincoln, who eradicated slavery and racism completely; however, it is still in different forms such as segregated places for Blacks and Whites. Besides, this extended white-oppression in the forms of slavery.

2.3. The American Civil War and the Emancipation Proclamation

The main reason of civil war in the American continent was for eradicating slavery from those states which were mostly involved in buying and selling slaves and were not ready to join the abolishment union. Simply, one can say to set the slaves like Jim free from the snatch of their masters like Miss Watson. As the Free Wikipedia (2011) stated in its web page, the year which was the beginning of civil war in the United States of America is 1861. There were two sides in the United States which were involved in the civil war; one side was the confederate States of America and the other side of The U. S federal government. The confederate States of America also known as “the confederacy” consisted of eleven [Southern](#) slave states Led by [Jefferson Davis](#), which declared their [secession](#) from the United States. The U. S. federal government was supported by twenty mostly-Northern free states in which slavery already had been abolished, and by five slave states that became known as the [border states](#). These twenty-five states, referred to as the [Union](#), had a much larger base of population and industry than the South.

One year before the civil war, it is widely said that the only person who started campaigning against the expansion of slavery to other states was Abraham Lincoln, from the Republican Party. The Republicans were strong advocates of nationalism and in their 1860 platform explicitly denounced threats of disunion as avowals of treason. In general, American whites were almost always interested in having blacks like Jim as their slaves and always trying not to abide by the Law presented by the U. S Federal government. In the civil war, Lincoln mostly thought about white race free workers; Guelzo, (2004: 2) said, “Lincoln was as always thinking primarily of the free white worker was never much troubled about the

Negro. No one, then, should be fooled by the proclamation. Its motives were entirely other than had been advertised, and that fact explained its stylistic flaccidity. Had the political strategy of the moment called for a momentous human development of the stature of the declaration of independence, Lincoln could have risen to the occasion.”

Actually the battle between the confederate soldiers and the troops from the U. S Federal Government was based on two their decisions; according to historian Chandra Manning, both [Union](#) and Confederate soldiers who did the actual fighting believed slavery to be the cause of the Civil War. A majority of Confederate soldiers fought to protect slavery, which they viewed as an integral part of southern economy, [culture](#), and manhood. Union soldiers believed the primary reason for the war was to bring [emancipation](#) to the slaves (Grant, 2000: 173). Like Lincoln’s view as mentioned before toward Negroes, Union Soldiers were killed and injured in the war for emancipation, many of them still possess a sort of racism against the African American slaves; they did not fully endorse the idea of shedding their own blood for [African American](#) slaves, whom they viewed as inferior. Manning’s research involved reading military camp newspapers and personal correspondence between soldiers and families during the Civil War. Manning stated that the primary debate in Confederate states over secession was not over state rights, but rather “the power of the federal government to affect the institution of [slavery](#), specifically limiting it in newly added territories.

It was mentioned that when Abraham won the presidential elections in 1860, many states knew that Lincoln is a very serious abolitionist, so they started joining the other confederate states and established their temporary capital at Montgomery.

On March 4, 1861, Abraham Lincoln was sworn in as President. In his [inaugural address](#), he argued that the Constitution was a *more perfect union* than the earlier [Articles of Confederation and Perpetual Union](#), that it was a binding contract, and called any secession “legally void” . He stated he had no intent to invade Southern states, nor did he intend to end slavery where it existed, but that he would use force to maintain possession of federal property. His speech closed with a plea for restoration of the bonds of union (Arnold & Wiener, 2011: 202).

It is observed by many critics and readers that the fictional character, Jim as a black African American in the *Adventures of Huckleberry Finn* passes a very inferior life as a slave of a white American widow; It is was Mark Twain, the author, who was observing the cruelty on blacks by whites. That is why he started writing the *Adventures of Huckleberry Finn*. When one reads the history of America, cruelties done by whites on black cannot be called fictions written in Twain’s book, but nonfiction which was unsustainable for blacks and abolitionists any more.

Observing these cruelties by abolitionists, they started fighting for freeing the slaves. On January 1, 1863 The United States President [Abraham Lincoln](#) as one of the active abolitionist from the Republican Party during the [American Civil War](#) issued the Emancipation Proclamation as an executive order. It proclaimed the freedom of 3. 1 million of the nation's 4 million slaves, and immediately freed fifty thousand of them, with the rest freed as [Union](#) armies advance. Lincoln announced that he would issue a formal emancipation of all slaves in any state of the [Confederate States of America](#) that did not return to Union control by January 1, 1863; Lincoln said that there was no reason why one deprives of their natural

rights, liberty, and the pursuit of happiness; Lincoln added that white has as much the rights to every thing as a negro has. Finally, he said that the person who could earn his provision by himself is a part of me and a part of humanbeing (Gienapp, 2002: 66).

Before the official order by Lincoln, firstly he discussed the proclamation with his cabinet in July 1862. He believed he needed a Union victory on the battlefield so his decision would appear positive and strong. The [Battle of Antietam](#), in which Union troops turned back a Confederate invasion of Maryland, gave him such an opportunity. On September 22, 1862, five days after Antietam, Lincoln called his cabinet into session and issued the Preliminary Proclamation. According to Civil War historian [James M. McPherson](#), Lincoln told Cabinet members that he had made a covenant with God, that if the Union drove the Confederacy out of Maryland, he would issue the Emancipation Proclamation. Lincoln had first shown an early draft of the proclamation to his Vice president [Hannibal Hamlin](#), an ardent abolitionist, who was more often kept in the dark on presidential decisions. The final proclamation was issued January 1, 1863. Although implicitly granted authority by Congress, Lincoln used his powers as Commander-in-Chief of the Army and Navy, “as a necessary war measure” as the basis of the proclamation, rather than the equivalent of a statute enacted by Congress or a constitutional amendment (Congress Records, January 4, 2007: 1016).

At the first stage of the Emancipation Proclamation, it effectively freed only a small percentage of the slaves, those who were behind Union lines in areas not exempted. Most slaves were still behind Confederate lines or in exempted Union-

occupied areas. Secretary of State [William H. Seward](#) commented, “We show our sympathy with slavery by emancipating slaves where we cannot reach them and holding them in bondage where we can set them free.” The Proclamation only gave Lincoln the legal basis to free the slaves in the areas of the South that were still in rebellion. However, it also took effect as the Union armies advanced into the Confederacy (Encyclopedia of American Civil War). The Emancipation Proclamation also allowed for the enrollment of freed slaves into the United States military. During the war nearly 200, 000 blacks, most of them ex-slaves joined the Union Army. Their contributions gave the North additional manpower that was significant in winning the war. The Confederacy did not allow slaves in their army as soldiers until the final months before its defeat.

As it is stated in Free Wikipedia (2011), “the Emancipation Proclamation did not immediately free a single slave. As a gradual result of the Proclamation, many slaves were freed during the course of the war, beginning with the day it took effect.” Eyewitness accounts at places such as Hilton Head, South Carolina, and Port Royal, South Carolina, record celebrations on January 1 as thousands of blacks were informed of their new legal status of freedom. Estimates of the number of slaves freed immediately by the Emancipation Proclamation are uncertain. One contemporary estimate put the 'contraband' population of Union-occupied North Carolina at ten thousand and the Sea Islands of South Carolina also had a substantial population. Those twenty thousand slaves were freed immediately by the Emancipation Proclamation. [Booker T. Washington](#), as a boy of 9 born in slavery remembered the day of blacks’ freedom in early 1865:

As the great day drew nearer, there was more singing in the slave quarters than usual. It was bolder, had more ring, and lasted later into the night. Most of the verses of the plantation songs had some reference to freedom. Some man who seemed to be a stranger (a United States officer, I presume) made a little speech and then read a rather long paper—the Emancipation Proclamation, I think. After the reading we were told that we were all free, and could go when and where we pleased. My mother, who was standing by my side, leaned over and kissed her children, while tears of joy ran down her cheeks. She explained to us what it all meant, that this was the day for which she had been so long praying, but fearing that she would never live to see (Free Wikipedia, 2011).

CHAPTER THREE

AFGHANISTAN IN CIVIL WAR AND THE SOVIET UNION'S INVASION

It is deemed important to know about the history of Afghanistan before discussing the quest for freedom in Khaled Hosseini's *The Kite Runner*. In the course of history, many empires have sought to have Afghanistan as one of their colonies and snatch the freedom from the residents living in this land-locked country; One life example is the Great Britain, which tried to occupy Afghanistan. three Anglo-Afghan wars happened between Afghanistan and the Great Britain Empire. Like India, The Great Britain tried to make Afghans as their slaves and kill them at any time they want as they occupied India and killed many Indian on streets. Unlike India, Great Britain found Afghanistan a very different country; Afghans bravely fought the British Army and defeated them at last. Afghans in the course of history have been the type of individuals who have not permitted any strangers to lead them, make them slaves or occupy their homeland. . He was the first Afghan ruler who attempted to modernize Afghanistan on western designs. However, he did not succeed in this because of a popular uprising by [Habibullah Kalakani](#) and his followers (Free Wikipedia, 2011).

Amanullah himself was a brain-minded king and always attempted to bring freedom and prosperity to his countrymen, Afghans; he mostly used his influence to modernize the country. In 1919, he launched the third Anglo-Afghan War and named it *Jihad* "uprising". Many people from each Afghan tribe were persuaded by the Mullahs to stand against the cruelties and occupation of British Army; the war continued for a month. Within a month, both sides understood the ineffectiveness of war, and Amanullah Khan agreed to meet Lord Chelmsford in Rawalpindi.

Amanullah Khan was stripped of his financial subsidy, refused the rights of arm shipments from India and forced to accept the permanence of Durand Line, he won the basic right from the weary British which had been denied before; British recognized Afghanistan as an independent country and free in its external and internal affairs; 1919 is generally regarded as the year of birth of the modern Afghan nation (Tanner, 2002: 219).

Actually, one can discuss the condition of freedom in King Amanullah Khan's era as a real unique and precious time for the Afghan nation throughout the country; No Afghan was ready to fan racism or create any other problem which can cause racial discrimination or grab someone's rights by force. No matter from whatever tribes one was and in spite of religion, people from all tribes were just called Afghans, who have the right to live freely like other people around the world. King himself hated tribal and racial discrimination and forbid people from actions which caused racial or tribal problems among Afghans. *According to the witnesses in Muslims' Friday prayers in Kandahar province*, "King Amanullah as the preacher said "Afghans do not have any differences in terms of group or religion like Hindu, of Hazara tribe, Shia, Sunni, of Ahmad Zai tribe or of Popalzai tribe; we are all one nation just the Afghan nation."

After the Afghanistan's Independence year in 1919, Afghan Government of that era took the control of its internal and foreign affairs; people all of Afghanistan from various tribes such as Pashtoons, Tajik, Hazaras, and Afghans from the other tribes lived peacefully like brothers and sisters in an extended family. The only cause of people's standing against King Amanullah Khan's kingdom and overthrowing him from power was the application of his new reform which was

based on laws taken from western countries; one example of the reform was abolition of the Muslim veil from women. Tribal and religious leaders throughout Afghanistan became very aggressive by what King Amanullah Khan was to apply on their daughters, mothers, and sisters. In brief, Amullah, the King was faced with armed oppositions from many sides of the country; finally, he was forced to abdicate in 1929. Amanullah Khan's overthrow still remain a controversial issue among people, because the main reason for his overthrow could not have been specific (Chelkowski, 1988: 276-277). One another period in which Afghans like Amir and Hassan somehow had a kind of freedom, and a satisfactory life without war and crimes was King Zahir Khan's reign. Nadir Khan's nineteenth year old son, Mohammad Zahir Shah succeeded to the throne and reigned from 1933 to 1973 (Mockler, 1984: 1)The people from any tribes who lived in Zahir Shah's kingdom had a sort of peaceful life; there was no gunmen or militants fighting against the government.

With passing years, there was rumor of poor economic conditions, created by drought, and also corruption. As Afghanpedia, (2004) stated that Mohammad Sardar Daoud Khan, King Zahir Shah's prime minister and his cousin took the power in a non-violent coup on July 17, 1973, while Zahir Shah was in Italy for his eye medical treatment. In Daoud Khan's administration, Daoud himself brought some economic and social reforms, and the initiative of creating master plans for different fields. Afghans living in this period also had a sort of freedom to study, work, and have other social activities without any problem. Actually the only problem this great president had was the other political parties who had ties with the Soviet Union and some other neighboring countries. Finally, the government of

Daoud was overthrown by Nur Mohammad Taraki, Babrak Karmal and Amin, the prominent members of PDPA (*The People Democratic Party of Afghanistan*); and Daoud himself and his family were assassinated.

3.1. The Invasion of Afghanistan

Sabawoon, (2004:3) mentioned that after the success of coup of Mohammad Nur Mohammad Taraki was elected the president of the Revolutionary Council, prime minister of the country, and secretary general of the combined *People's Democratic Party of Afghanistan (PDPA)*. Amir's and Hassan's compatriots in this period had a very tough life, full of crime, killings, and assassinations. Afghans in general did not have freedom to even say a word illustrating or explaining a tiny weakness in Taraki's government. Babrak Karmal, a Banner leader, and Hafizullah Amin were elected deputy prime ministers. The leaders of the new government insisted that they were not controlled by the Soviet Union and proclaimed their policies to be based on Afghan nationalism, Islamic principles, socioeconomic justice, nonalignment in foreign affairs, and respect for all agreements and treaties signed by previous Afghan governments.

Brasher, (1999) stated that unity between the Khalq (People) and Parcham (Banner) factions faded with passing each day as the People's Party emerged dominant, particularly because their major base of power in the military. Karmal and other selected Banner leaders were sent abroad as ambassadors, and there were systematic purges of any Banner members or others who might oppose the regime. The Taraki regime announced its reform programs, including the elimination of usury, equal rights for women, land reforms. The reform program, which threatened to undermine basic Afghan cultural patterns and political repression antagonized

large segments of the population, but major violent responses did not occur until the uprising in Nurestan late in the summer of 1978 (43). Whatever the Taraki's government was announcing like land reforms and some others were not by the will of all Afghans. It was not a freedom or liberty the government was presenting; Afghans were forced to accept them as a law issued by the government. Hafizullah Amin became prime minister on March 28, 1979, although Taraki retained his posts as president of the Revolutionary Council and secretary general of the PDPA. The expanding revolts in the countryside, however, continued, and the Afghan Army collapsed. Then Hafizullah Amin's regime asked for and received more Soviet military aid. Taraki was assassinated by Hafizullah Amin's supporters on Sept. 14, 1979. Amin then tried to broaden his internal base of support and to make again the neighboring countries and some other western sides in the internal affairs of Afghansitan. Despite his efforts, on the night of Dec. 24, 1979, the Soviets began their invasion of Afghanistan, and Amin and many of his followers were killed on December 27.

According to the information from the Encyclopaedia Britannica (2011), "Afghanistan was invaded by the soviet troops in late December 1979." The Soviet Union intervened in support of the Afghan communist government led by Babrak Karmal in its conflict with anticommunist Mujaheddin during the [Afghan War](#) between 1980 and 1990.

Babrak Karmal, returned to Afghanistan from the Soviet Union and became prime minister, president of the Revolutionary Council, and secretary general of the PDPA. He was not actually an independent president; he was the chosen man of Kremlin and no one within his party would oppose him. Karmal. Killing Amin, and

choosing Karmal as the president was a handmade game by the Soviet Union, it was a good excuse for the Soviet Union to invade Afghanistan militarily and politically (Kakar, 1997: 68). Opposition to the Soviets and Karmal spread rapidly, urban demonstrations and violence increased, and resistance escalated in all regions. By early 1980, several regional groups, collectively known as mujahideen (from the Arabic word meaning “warriors”), had united inside Afghanistan, or across the border in Peshawar, to resist the Soviet invaders and the Soviet-backed Afghan Army.

The Soviets were at last were unable to contribute to Karmal’s army and re-establish the Kabul regime's rule over the countryside or even the smaller cities; [terrorist](#) attacks on communists became frequent even in Kabul. Under these circumstances, the Soviets tried what most states faced with popular guerillas attempt: they took the war to the civilians and the countryside. The basic method (used in Cuba, South Africa, Algeria, Vietnam, etc. , etc.) is to depopulate remote, ill-controlled villages. Whether the villagers go to towns and villages you control, or to concentration camps, or flee the country, or simply die, is at best a secondary issue, particularly if nobody is watching. When Soviets chose the villages and civil residential parts as their battle ground, many people migrated from their villages in search of another peaceful place for living; when one discuss freedom at this stage, it is not the right time to discuss. Because, they had occupied Afghanistan by any reason, and they were oppressing civilians, and those who were evacuating their houses, they were shot dead intentionally or by mistake. Soviet soldiers did whatever came on hand, sometimes they killed many innocent Afghans in revenge

for their soldiers' assassination by the Mujaheddin. In many cases, they even threatened civilians with sexual abuse.

The Soviets prosecuted this strategy with remarkable thoroughness. Before the war, the Afghan population is estimated to have been somewhat more than fifteen million people. Over five million, a third of the country became refugees, mostly in Pakistan and Iran; the United Nations High Commissioner for Refugees called this "migratory genocide." Millions more became refugees within the country, swelling the population of Kabul. Another million people were killed, either in fighting, or in massacres by Soviet troops or by sheer starvation (Kakar, 1995 chs. 1-2). Land-mines were very effectively employed to make much of the countryside uninhabitable; also to make tens of thousands of people cripples. In a display of really macabre ingenuity, the Soviets took to scattering brightly-colored plastic toys, which exploded when picked up by children. There is considerable evidence that, at least in some districts, the Soviets engaged in deliberate campaigns of extermination, and a weaker case for their use of chemical weapons. Even if this is not true, there is plenty of deliberate, intent viciousness left over. In general, Soviet union not only grabbed Afghans' freedom in the late nineteenth century, but also killed them and make them handicapped with their land mines; Russian soldiers planted a lot of landmines throughout Afghanistan especially on top the hills and high mountains.

Hosseini (2003) also stated in his novel the *Kite Runner* that when Amir and his father, Baba go to Pakistan in a truck in fear of being killed by Russian soldiers, and the Afghan communist government, their truck is stopped by a Russian soldier; the soldier pays attention to a black-veiled woman sitting among the travellers. He

asks the other passengers to have a half hour with the black-veiled lady behind the truck. All passengers in the trucks suggest a large sum of money instead of doing this non-human act, but the Russian only wants the woman unless he will shoot the rest of the passengers. Finally, the officer of this Russian soldier reaches the scene and apologizes for the rude behavior the soldier did with them.

One another barrier which stopped and have stopped many Afghans in neighboring countries from repatriation to their villages and residential places is the existence of landmines in many countrysides. Recknagel (2004) mentioned in the second part of his report on landmines in Afghanistan that as founder of the nonprofit demining group “The Halo Trust” went to Kabul to assess how many mines would have to be removed after 10 years of Soviet occupation. He and other demining experts were well aware that until the mines were cleared, millions of Afghan refugees would be unable to return home.

Recknagel (2004: 1) added, “The International Committee of the Red Cross (ICRC) in Geneva says that mines and other buried explosives in Afghanistan continue to kill civilians.” Camilla Wasznik, a spokesperson for the ICRC Mines-Arms Unit, says some 60 people are reported killed or maimed by land mines across Afghanistan each month. Many other injuries are believed to go unreported.

Wasznik also said that in 2003, the ICRC recorded 728 new victims of mines and other explosive remnants of war. And this equals about 61 victims per month or four new victims every day. But, in fact, in addition to these recorded incidents, you would have to count in probably quite a high number of unrecorded incidents, so the ICRC estimates there might be as much as about 100 incidents per month still taking place in Afghanistan. 18 percent of the victims are killed in the

explosions, while another 25 percent suffer loss of limbs. She says the number of casualties today is down from an estimated 150 a month in previous years, which she says reflects the progress of the demining efforts (Recknagel, 2004: 3).

To summarize, the Soviet union invaded Afghanistan, grabbed Afghans' freedom and liberty, killed many innocent civilians; they also used biological and chemical weapons. According to the information in Free Wikipedia (2011), "the population of Afghanistan's second largest city, Kandahar, was reduced from 200,000 before the war to no more than 25,000 inhabitants, following a months-long campaign of [carpet bombing](#) and [bulldozing](#) by the Soviets and Afghan communist soldiers in 1987." More importantly to mention is the plantation of landmines all over Afghanistan. [Land mines](#) killed 25,000 Afghans during the war and another 10–15 million land mines, most planted by Soviet and government forces, were left scattered throughout the countryside. Although Russian soldiers fought almost for ten years and were finally defeated by the Mujaheddin, they left behind very dangerous weapons which can fight against innocent Afghans and kill them anytime; they are not visible, but they continue to kill and handicap civilians.

As Free Wikipedi (2011) has mentioned in its web page that when the last government of communist regime of PDPA led by Dr. Najibullah was collapsed, several factions of Mujaheddin entered the capital, Kabul and some other provinces throughout Afghansitan in order to create an allied Islamic governments, but there existed some differences in their ideas of sharing power, a sort of second civil war started between them; many people were killed, inured, and emigrated to the two neighboring countries, Pakistan and Iran. Hosseini (2003: 174) narrated the same scenes of clashes of factions in Kabul City:

If you went from Shar-e-Naw setion to Karteh-Parwan to buy a carpet, you risked getting shot by a sniper 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 neighborhood to the others. So 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 under ground tunnels.

As discussing and analyzing this part of Hosseini's novel regarding civil war, and especially freedom that every Afghan has sought for throughout the history, Afghans during the Afghn civil war starting from 1992 to 1996 had a very tough and hard life as they had already undergone once during the soviet invasion. There was no color of freedom and liberty on the innocent faces of Afghans. They were also sad and unhappy; in most times there were tears in their eyes for having lost a sibling, father or mother. When one comes to the analysis of freedom, it cannot be discussed at seeing the life condition in the early 1990s. Freedom exists where one lives happily with his family in an independent land without any war or terror heard or seen. In contrast, most Afghans in early 1990s had a sort of sorrow and sadness first for the civil war in their country and second for their killed or injured beloveds; in these conditions, there were that much unhappy and sad that they forgot to know or remember what freedom is and how one is free to live happily.

In 1996, Taliban defeated the Mujaheddin factions in most regions of Afghanistan. They ruled the Afghan government until September 2001; the only thing they prohibited people from was listening to music and watching TV. They

also persuaded and forced women to have burqa on their heads and accompany a family member while going out for shopping or attending a ceremony. While discussing how successful the Taliban were in giving freedom and liberty to Afghans is very controversial because it is a very political issue which can be discussed by researchers from the Law faculty, and this research is only based on the quest for freedom of fictitious characters in the novel. In reality no regime in Afghanistan was able to bring a satisfactory sort of freedom for its people; during each regime there had been problems among several tribes on several issues. For example, one ethnic group was keener to have a more democrat government in Afghanistan; another tribe tried to implement to have an Islamic government. The regimes were also not able to control the tribes and fulfil their wishes and ambitions. In general, majority of Afghans have been happy with the regimes which are administered by Sharia Law.

3.2. Afghanistan After the Taliban Regime

After the overthrow of Taliban regime, there was an immediate need for the new political system and administration. The forces led by Burhanuddin Rabbani took the control of Kabul and some other provinces on 13 November, 2001; Burhanuddin Rabbani himself was not ready to become the president. He accepted that that a process was required by which a new Afghan leadership is created and legitimated. With the help of German Government, Brahimi held a conference about the making a new Afghan leadership in Bonn, Germany from 25 November to 5 December 2001. This meeting brought together some Afghan politicians, consultants, and the officials of United Nations to discuss future leadership of

Afghanistan. After the Bonn conference, it was agreed that a new “Interim Administration” led by Hamed Karzai should start its work (Maley, 2006: 30)

After the collapse of Taliban regime, Afghans were the witness of the first democratic presidential elections in which Hamed Karzai won the elections and became the Afghan president in October, 2004. Afghanistan has the highest primary school enrollment in its history. Since January 2003, almost four million children went back to school. The number is increasing every year; not only children but also adults returned to schools and education centers. After children and adults, women also found the chance to get the rights and work for the Afghan government; Most of the Afghan women returned to government jobs like ministries and parliament (Nassrat, 2010: 1-4)

In general after the Taliban regime, Afghanistan has tasted the joy of freedom and prosperity. Today Afghanistan again has a film and television industry. The museum is open and the old center is being rebuilt. Economic is boosting, money is changed, and freedom of media came back to life. Developments and infrastructures are underway and population is increasing with returnees. Despite all these changes many challenges still remain. The recent suicide attacks in the country took the color of joys and happiness from people’s faces. People are trying to avoid crowded places and stay indoors as much as possible. But they believe the government and foreign troops are there to help and can’t wait to have a peaceful country soon back

It is also very sad to hear the continuation of killing innocent people and invading Afghanistan after the collapse of Taliban; the armed forces of the United States of America and the United Kingdom launched Operation Enduring Freedom,

invading the country October 7, 2001 in response to the September 11 attacks on the United States, with the stated goal of dismantling the Al-Qaeda terrorist organization and ending its use of Afghanistan as a base (Free Wikipedia, 2011). The United States also said that it would remove the Taliban regime from power and create a viable democratic state.

The U. S with the alibi of eradicating the Taliban regime and creating a democratic state for Afghans killed many innocent Afghan civilians in their aerial bombing and cruise missiles; U. S military forces not killed civilians in very region of Afghanistan but also grabbed Afghans' freedom and democracy Afghans had. Pretending Taliban attacking their bases or vehicles, they targeted many civilian buses in many areas. According to Marc W. Herold's extensive database, On November 11th, U. S. planes bombed a bus carrying fleeing refugees on the north road out of Kabul, carrying fleeing refugees; 35 persons were killed. In additions, between 3, 100 and 3, 600 civilians were directly killed by U. S Aerial Bombing, . . . This estimate counts only "impact deaths" – deaths that occurred in the immediate aftermath of an explosion or shooting – and does not count deaths that occurred later as a result of injuries sustained, or deaths that occurred as an indirect consequence of the U. S. airstrikes and invasion.

CHAPTER FOUR

THE QUEST FOR FREEDOM IN MARK TWAIN'S *THE ADVENTURES OF HUCKLEBERRY FINN* AND KHALED HOSSEINI'S *THE KITE RUNNER*

4.1. The Adventures of Huckleberry Finn by Mark Twain

It widely believed that United States in the twentieth century is the region where Afro-Americans and the poor whites put up with a very oppressed sort of life; all the cruelties and oppressions are done by the racist whites mostly in south part of the States. These innocent people in one way or another try their best to get rid of these sorts of cruelties and oppressions which have been done on them for a long time. There is no one in the country to hear their complaint; if they go to narrate their case to the government, it is the government that will sell them to 300 or 400 dollars to a landowner. All these scenes and incidents about African-Americans' life condition and social life and racism against them due to being black have been illustrated in Mark Twain's *The Adventures of Huckleberry Finn*. However, this novel seems to be a fictitious novel dealing with some characters in the frame of a plot, both characters and situations and even some events might have been drawn from real life.

Actually there are many characters in Twain's novel who have role in portraying *the Adventures of Huckleberry Finn*, but the two major characters who create the major part of the novel are Huck, a naughty and impolite boy of an inferior white race; and Jim, the nigger, who is the slave of Widow Douglas and her

sister Miss Watson. Huck because of being from the white race doesn't undergo any type of slavery or racism, but he thinks he is not a free person yet; he seeks some sorts of way to get freedom from the place where he lives. In contrast, it is Jim, who is the slave of Miss Watson, and many other niggers from his race have been captured for being black, and are slaves in many neighboring areas. It is Jim who has been separated from his family by force. Jim and Jim's life condition in Twain's *The Adventures of Huckleberry Finn* represents the lives of all blacks in 19th century.

Although it is Jim, who encounters various sorts of oppression by the hands of American Anglo-Saxons, Huck as a thirteen-year-old teenager from the inferior white race of American south also presents some reasons explicitly and implicitly for the quest of his freedom in Twain's novel. At the beginning of this analysis, before Jim's condition of life and his quest for freedom, Huck's will be criticized.

4.1.1 The Analysis of Huck's Life Condition

The first two people that Huck does not like to be with are Widow Douglas and her sister, Miss Watson. The reason that Huck is the town bad boy who smokes, chews, and stays dirty, these two almost good ladies of St. Petersburg, Missouri have been elected to civilize him. Their job is civilization, but Huck doesn't like civilization at all and does not prefer being civilized in this way. Huck as a boy from the white race of America lives like subhuman in Widow Douglas' house:

The window she cried over me, and called me a poor lost lamb, and she called me a lot of other names, too, but she never meant no harm by it. She put me

in them new clothes again, and I couldn't do anything but sweat and sweat and fell all cramped up. Well, then the old things commenced again (Twain, 1959: p. 11).

What one can get from this part of Twain's novel is that widow Douglas, as a civilizer doesn't civilize Huck in a way that it should be; in stead of calling Huck with good names, she says whatever comes to her mouth. Putting Huck in new clothes is a very good job that Douglas does as a civilizer, but the way she calls Huck and command him to put on new clothes in an imperative way looks very tough to Huck; Huck in this situation feel himself very inferior. Actually it is Twain who has created the character of Widow Douglas to civilize Huck in this way, and Huck tries his quest for freedom. Huck also doesn't favor the supper offered by Widow Douglas:

The widow rung a bell for supper and you had to come to time. When you got to the table you couldn't go right to eating, but you had to wait for the widow to tuck down her head and grumble a little over the victuals, though there weren't really anything the matter with them, --that is, nothing only everything was cooked by itself. In a barrel of odds and ends it is different; things get mixed up, and the juice kind of swaps around and the things got better (Twain, 1959:12).

As a critic, one can point three important issues that can be discussed regarding Huck's dislikes and Widow Douglas' meal for supper. The first issue is eating by force whether one is hungry at a specific time or not. What Twain implies the sentence "you had to come to time." is an imperative statement used for Huck's supper. It means Huck has to eat at this time otherwise widow will teach him later with a steak or a slap. Secondly, whenever the supper is ready and Huck, a thirteen-year-old child or teenager cannot suffer hunger for a long time, is not allowed by

Widow Douglas to start eating right a way; there is nothing missing on the table. The third thing is the preference of meal for supper. It has been mentioned up in the passage that everything was cooked separately; one can get implicitly from Huck's words that he likes stew, cooked everything together at once which is not done by the widow at any time. To conclude, Huck as a human being talks to the readers and complains about his status in Widow Douglas' family even though everyone knows he is a fictitious character; as one criticizes the status of Huck in Southern America, he is almost similar with those niggers who work in the cotton fields with a few differences; he has the right to look for his freedom. Huck doesn't like to be civilized and keep on living a routine life with the widow in such a way.

Twain (1885) quotes one another action of Widow Douglas which bothers Huck:

Pretty soon I wanted to smoke, and asked the widow to let me. But she wouldn't. She said it was a mean practice and wasn't clean, and I must try to not do it any more. That is just the way with some people. They get down on a thing when they don't know anything about it. Here she was a-bothering about Moses, which was no kin to her, and no use to anybody, being gone, you see, yet finding a power of fault with me for doing a thing that had some good in it. And she took sniff, too; of course that was all right, because she done it herself (Twain, 1959: 12-13).

In this part of the novel, Huck points to another wrongdoing of Widow Douglas which is not considered a mistake or sin at all; she doesn't allow Huck to smoke because it is a dirty act and some people smoke and they don't know about it how bad it is. She stops Huck smoking, but she keeps on taking snuff, which is also not a good act like smoking cigarettes; Huck is not free due to Widow Douglas'

rules and ethics, but she herself as the ruler of the family takes snuff without mentioning any bad word or saying about it. Smoking and taking snuff is almost the same. Actually it is a sort of impunity that Widow Douglas has created for herself; she has the right to do any mistake or unclean act without being asked, but if a boy like Huck tries to smoke, she is the only one who forbids him.

It is the author Twain, who has created Huck to undergo such challenges and problems in his life; Twain in his novel not only reflects the life condition of black-Americans but also some whites from the inferior group of south. What Huck encounters in his life as fictitious human being, it matches the real life of inferior whites in the south especially in 19th century.

After Widow Douglas, and Miss Watson, the one who also bothers Huck and seeks to grab any type of his freedom is Huck's own father, pap:

Pap he hadn't been seen for more than a year and that was comfortable for me; I didn't want to see him no more. He used to always whale me when he was sober and could get his hands on me; though I used to take to the wood most of the time when he was around (Twain, 1959: 21)

Based on this text from Twain's novel, every critic can criticize the character of Pap and his behavior with his son, Huck. Pap is the drunk of his town with his greasy long hair and dirty clothes; he is usually drunk and looks for money to buy wines himself. He usually goes out of town for months; whenever he returns, he punishes Huck physically and takes him to the wood where he has built his dirty hut. Pap is second man in Twain's novel who has the role of taking Huck's freedom and treating him not like a human, but like an animal.

Mark Twain besides discussing slavery, racism and the issue of freedom has done his best to reflect the real picture, scenes, and people of his town in his novel. One real example is Huck and pap; Huck was in real life Tom Blankenship, a boyhood chum of Twain's who possessed most of the traits Twain gave him as a fictional character and Twain modeled Huck's father on another Hannibal citizen, Jimmy Finn, the town drunk (Kiskis, 2010: 212-214).

One thing more that pap is jealous of what Huck does is his pursuit of education at school; Huck can learned to read and write at school. It is the widow who sends Huck to school in order to become and civilized boy of Missouri, but it is pap, who envies Huck's going to school and avoid him going to school again:

You're educated, too, they say – can read and write. You think you're better'n your father, now, don't you, because he can't? I'LL take it out of you. Who told you might meddle with such hifalut'n "The widow. She told me." (Twain, 1959: 28)

Huck at this stage of his life is weak and simple due to his childhood; he doesn't know what is good and what is bad; who is right; who is wrong. He is surrounded by two powers; the widow as the power of knowledge and discipline, and pap as the power of illiteracy and ignorance. Although the widow commits many mistakes while dealing with Huck, as a civilizer she helps Huck sending him to school to make something of himself in the future. Pap because of being uneducated and drunk all the time is jealous of Huck's learning and going to school, so he forbids him from going to school. Pap tells Huck about his mother that she also couldn't read and write then finally died; No one could read and write

in the family. Pap tells Huck that she should also become the one in the family who can't read and write like his mother and father, pap.

Pap always wanders around the town and demands Huck give him money every few days. When the widow tells Pap to get away from her property, he kidnaps Huck and takes him three miles upriver to his hut in the woodland. Pap carefully locks the door and never leaves Huck's side without making sure that Huck cannot escape. Huck enjoys being free from school but soon gets upset that he is being beaten so much. Twain (1885) narrates Huck's fear when Pap goes far away for a long time:

But by and by pap got too handy with his hick'ry, and I couldn't stand it. I was all over welts. He got to going away so much, too, and locking me in. Once he locked me in and was gone three days. It was a dreadful lonesome. I judged he had got drowned, and I wasn't ever going to get out any more. I was scared (Twain, 1959: 32-33).

To criticize, Huck and Jim's lives have a few differences in considerations; Jim is a nigger of Miss Watson who is counted as the chattel of white race in the south, but Huck as a white lives as a prisoner with his father. Huck as a child, as a human being no matter whether white or black has the right to live freely; no one has the right to put him in a room for three days or longer. Since then Jim and Huck in order to start their quest for freedom tries to get rid of Miss Watson, his drunken father, pap, and the norms of his society, and start an adventure.

The time when Huck disguises his assassination and tries to start his quest for freedom is when he takes the axe and smashes the door. Huck himself in Twain's novel (1885) narrates the incident as follow:

I took the axe and smashed in the door. I beat it and hacked it considerable a-doing it. I fetched the pig in, and took him back nearly to the ground to bleed; I say ground because it was ground—hard packed, and no boards. Well, nest I took and old sack and put a lot of big rocks in door and through the woods down to the river and dumped it in, and down it sunk, out of sight. You could easy see that something had been dragged over the ground over the ground. I did wish Tom Sawyer was there; I knew he would take an interest in this kind of business, and throw in the fancy touches. Nobody could spread himself like Tom Sawyer in such a thing as that (Twain, 1959:40)

To analyze, what Huck does to get rid of the widow, pap and the society is that it is Huck's own choice. Huck doesn't own completely a slave life like Jim's, which will be criticized later. Huck as a human being hates the life of a civilized states; he seeks freedom in order to spend to his rest of life where there is less civilization.

Champion (1991:91) also said that Huck's fake of his death represents a shrewd reality principle; he prefers a precivilized and precharacterological state of nature. He feels free and easy while being on raft. After analyzing Jim's life condition, Huck's and Jim's quest for freedom will be discussed together. Now it is deemed important to criticize and analyze the state of Jim's life with the widow and the people in the south: after Huck from the white race, Jim as an Afro-American is the second major character in Twain's *The Adventures of Huckleberry Finn* who

undergoes a very tough life; He is the Miss Watson's slave. Twain has chosen Jim and his life to represent all black people's lives in America during 19th century.

4.1.2. Jim and the American Slavery

Jim as the slave is an Afro-American who has been bought by Miss Watson; Huck and Jim live in the same house. He lives as an individual who is not a complete human; everyone from the white race in Miss Watson's neighborhood tries to do their tricks on him. Unlike Jim, people the white race don't own slavery life. The first thing which forbids Jim having a life with freedom and prosperity is slavery; he is owned by Miss Watson like any other property. In addition to Huck, other whites around Jim due to his slavery also make fun of him. Twain (1885) mentions Huck's and Tom Sawyer's tricks on Jim in his novel:

As soon as Tom was back we cut along the path, around the garden fence, and by and by fetched up on the steep top of the hill the other side of the house. Tom said he slipped Jim's hat off of his head and hung it on a limb right over him, and Jim stirred a little, but he didn't wake. Afterwards Jim said the witches witched him and put him in a trance, and rode him all over the State, and set him under the trees again, and said they rode him down to New Orleans; and, after that, every time he told it he spread it more and more, till by and by he said they rode him all over the world (Twain, 1959: 15)

To criticize, Tom and Huck in this part of Twain's novel represent the whites of the Southern America who deals in such a way with the blacks; they not only grab blacks' freedom but also make fun of them introducing them as simple people.

Although Twain's novel seems to be a literary masterpiece, as a realistic novel screens all the incidents of south in 19th century America.

Buying and selling Afro-African as slaves was a very good business and a satisfactory income for the Whites in the south. Egan (1977: 40) also quotes and analyzes a passage about Jim in Twain's *The Adventures of Huckleberry Finn* when Miss Watson wants to sell Jim for eight hundred dollars:

Well, you, it 'uz dis way. Ole Missuss – dat's Miss Watson – she pecks on me all de time, en treats pooty rough, but she awluz said she wouldn' sell me down to Orleans, But I noticed dey was a nigger trader roun' de place considerable, lately, en I begin to get oneasy. Well, one night I creep to de do', pooty late, en de do' warn't quite shet, en I hear ole missus tell de widder she gwyne to sell down to Orleans, but she didn't want to, but she could git eight hund'd dollars for me, en it 'uz sich a big stack o money she couldn't resis'. De widder she try to git her to say she wouldn' do it, but I never waited to hear de res'. I lit out mighty quick, I tell you.

Twain tries to present the fact that whites own a few humane considerations, but economic and legal factors make them break their words at once; Miss Watson breaks her words with Jim trying to sell him the trader for 800 dollars. Miss Watson not only sells Jim but also splits him of his family which is not a human act at all. Jim has a wife and two children; Miss Watson wants to smash them to pieces and fragments.

The case of selling Jim to a trader of Orleans and separating him from his family is not only an explanation of crimes in Twain's novel. Huck as the witness

in Twain's novel also narrates the sad scenes of selling niggers by Duke and King and separating them from their families:

So the next day after the funeral, along about noontime, the girls' joy got the first jolt; a couple of nigger traders come along. And the king sold them the niggers reasonable, for three day drafts as they called it, and a way they went, the tow sons up the river to Memphis, and their mother down the river to Orleans, I thought them poor girls and them niggers would break their hearts for grief; they cried round each other, and took on so it most made me down sick to see it. The girls said they hadn't ever dreamed of seeing the family separated or sold away from the town. I cant ever get it out of my memory, the sight of them poor miserable girls and niggers hanging around each other's necks and crying' and I reckoned I couldn't a stood it at all but would a had to bust out and tell on our gang if I hadn't knowed the sale warn't no account and the niggers would be back home in a week or two (Twain, 1959: 180-181).

Egan (1977: 260) also presented an analysis related the stated passage that most of the traders operated on a small scale with limited capital. In the exporting states they attended estate and execution sales and sought out private owners who wished to dispose of a slave or two. After purchasing a few dozen slaves they organized them into a coffle and drove the southward to the cotton and sugar districts.

As Jim is about to be sold by Miss Watson in the novel and separated from his family, there is also another similar incident of selling a slave and forcible break-up of her family. The narrator is an ex-slave 'Aunt Rachel' whose story has written by Twain in his written short tale 'A True Story':

‘Dey put chains on us an put us on a stan’ as hight as his po’ch—twnty foot high—and all de people stood arou’, crowds and crowds. An’ dey’d come up dah and loo at us all roun’, and squeeze our arm, and make us git up and walk, and den say, ‘Dis one too ole, ’ or ‘Dis one don’t’mount to much. ’ An dey sole my ole man, an took him away, and dey begin to sell my chil’en and take dem away, an I begin cry; an de man say, ‘shut pu yo’ damn blubberin’, and hit me on de mouf wid his’. An when de las’ one was gone but little Henry. I grab him clost up to my breas’ so, an I ris up an says, ‘You shan’t take him away, ’ I says; ‘I’ll kill de man dat tetches him!’ I says. But my little Henry whisper and say, ‘I gwyne to run away, an den work to buy yo’ freedom. ’ Oh, bless de chile, he always so good! But dey got him – dey got him, de men did’ but I took and tear de clo’es mos’ off of ‘em and beat em over de head wid my chain’ and dey give it to me, too, but I didn’t mine dat’ (Egan, 1977: 67-68).

When Jim escapes from Miss Watson’s house and join Huck in the quest for freedom in the novel, Jim talks about saving money and buying his wife and children:

Jim talked out loud all the time while I was talking to myself. He was saying how the first thing he would do when he got to a free state he would got to saving money and never spend a single cent, and when he got enough he would buy his wife, which was owned on a farm close to where Miss Watson lived’ and then they would both work to buy the two children, and if their master wouldn’t sell them, they’d get an Ab’litionist to go and steal them (Twain, 1959: 92-93)

Neider (2000) mentions Mark Twain's own narration from a particular scene of his boyhood regarding slavery in Hannibal; this scene also presents the evil sight of slavery system and keeping black families separated:

There was, however, one small incident of my boyhood day which touched this matter, and it must have meant a good deal to me or it would not have stayed in my memory, clear and sharp, vivid and shadowless, all these slow-drifting years. We had a little slave boy whom we had hired from someone, there in Hannibal. He was from the eastern shore of Maryland, and had been brought away from his family and his friends, halfway across the American continent, and sold. He was a cheery spirit, innocent and gentle, and the noisiest creature that ever was, perhaps. All day long he was singing, whistling, yelling, whooping, laughing – it was maddening, devastating, and unendurable. At last, one day, I lost all my temper, and went to my mother and said Sandy had been singing for an hour without a single break, and I couldn't stand it, and *wouldn't* she please shut him up. The tears came to her eyes and her lip trembled, and said something like this:

'Poor thing, when he sings it shows that he is not remembering, and that comforts me; but when he is still I am afraid he is thinking, and I cannot bear it. He will never see his mother again; if he can sing, I must not hinder it, but be thankful for it. If you were older you would understand me; then that friendless child's noise would make you glad. ' It was a simple speech and made up of small words, but it went home, and Sandy's noise was not a trouble to me any more (Neider, 2000:101-2.).

To synthesize all the analyses, Afro-American people have had the worst sort of life any individual has ever had in the history of America; Whites sold and

bought them; punished them; physically and mentally abused them sold their little children and smashed their families to fragments by force. Actually Mark Twain as a writer and witness of all these sorrowful and sad incidents has done his best to implicitly and explicitly screen the real life of blacks and slaves in the nineteenth century America.

4.1.3. Racism in The Adventures of Huckleberry Finn

Although Racism and slavery seem to be one topic for analysis and criticism in *The Adventures of Huckleberry Finn*, they are still distinct issues to be discussed. But, both racism and slavery have some sort of connections which lead the black-Americans to be humiliated and make them have slavery life by the hands of White-Americans.

Knowing about American racism, which has always been used by whites for oppressing the blacks, one can find more information by reading the American history. Actually one apparent connection of slavery and racism is shown at the time when economic growth appeared in whites' life in America. One of the American political analyst, Stuart Rothenberg said that in one way that most previous American leaders failed to share the legacy of freedom with the black americans is only one factor and that is racial tensions. With the betterment in England's economy during the 17th century, the numbers of poor English people were willing to sell themselves into indentured servitude decreased. The decrease in the number of British indentured servants gave rise to an increase in the sum of indentured servants coming from Ireland, Wales and Germany, but they were not enough to serve the needs of early settlers whose demands boosted in parallel with annexing more territories in the continent. Therefore, the increase in early settlers'

demands for more human labor forced the use of Africans as slaves in the 17th and 18th centuries. Slave trade, that made the forced migration of numerous Africans from their homeland to a totally new terrain possible, continued brutally in the two centuries.

Racism has been one of the real barriers for Jim's quest of freedom. He is tried to be sold by Miss Watson for eight hundred dollars down to New Orleans. The main reason why he is favored by the trader is that he can work better than the whites in the cotton farm. It is Jim, a Black-American in Twain's novel, who represents the whole black nation, and Whites' racism towards them in America.

One of the prominent and archetypal racist and a symbol of racism in Twain's *The Adventures of Huckleberry Finn* is Pap, Huck's drunken father; he can be considered a real white man due of his violent racism towards blacks:

He was most fifty, and he looked it. His hair was long and tangled and greasy, and hung down, and you could see his eyes shining through like he was behind vines, it was all black, no gray; so was his long, mixed-up whiskers. There warn't no color in his face, where his face showed: it was white; not like another man's white, but a white to make a body sick, a white to make a body's flesh crawl – a tree-toad white, a fish-belly white (Twain, 1959: 27-28)

Literally, Twain presents pap as drunken white man who drank much alcohol and finally he seemed to be a white-faced man. Even many people can be frightened of his white face. Symbolically, Twain tries to present pap's face as an emblem of whites' prejudice and racism against blacks.

Champion (1991: 74) also mentioned the same issue that the whiteness that pap's face owns both on its symbolic and literal level presents The White Man; a living emblem of European Prejudice against Blacks and its most vivid embodiment.

Egan (1977:75-76) also added that from pap we learn not only that there are free blacks as well as bondsmen in the seventeenth century in the south, but also there are blacks of whose many of them were educated; there were considered a sort of danger for the barbarians as well as Pap himself:

'Oh, yes, this is a wonderful govment, wonderful. Why, looky here. There was a free nigger there, from Ohio. A mulatter, most as white as a white man. He had the whitest shirt on you ever see, too, and the shiniest hat; and there ain't a man in that town that's got as fine clothes as what he had; and he had a gold watch and chain, and a silver-headed cane – the awfulest old gray – headed nabob in the State. And what do you think? They said he was p'fessor in a college, and could talk all kinds of languages, and knowed, everything. ' (Twain, 1959: 35)

Whatever has been said by Pap in Twain's novel is Southern Whites' racism against blacks and their access to education; they want to see blacks as slave and labor, but not educated individual, who can understand what is good or what is bad. Whites to the best of their knowledge and power try to stop Blacks pursuing knowledge and education.

Stamp (1956: 208) also presented information about Whites' racism against Blacks' education; in all Southern states, the skills of literacy were forbidden Blacks. No one as well as masters weren't permitted to teach a slave to read and

write. Even it was illegal to hire a slave in setting type in a printing office; at last, it was also illegal to give a book or pamphlets to a slave.

Egan (1977: 77) believes that there were some slaves who learned to read and write, and also learned some foreign languages and literatures. The slaveholders and their wives are also surprised by Jim's strange writing in Twain's novel.

'Why, dog my cats, they must a ben a house-full o' niggers in there every night for four weeks, to a done all that work, Sister Phelps. Look at that shirt – every last inch of it kivered over with secret African writ'n done with blood! Must a ben a raft uv 'm at it right along, all the time, amost. Why, I'd give two dollars to have it read to me; 'n' as for the niggers that wrote it, I 'low I'd take 'n' lash'm tell--' (Twain, 1959: 271).

What is elicited from Jim's saying about "lash'm" is that Southern Whites racists lashed their niggers for reading and writing. Brother Marples is one of them Jim is talking about; he always punished his slaves for writing, and Marples himself did not own enough education to read or write. It is also widely believed that it is a pity that the worker or slave knows more than his or her boss. Egan (1977: 76) thinks that these racist whites, Twain implies, are intellectually and humanly inferior to the blacks over whom they exercise the power of life and death. According to Dr W. E. Burghardt Dubois as much as five percent of the slave population, that is about 200, 000 people, possessed rudimentary literacy by 1860.

Twain as a writer also pays attention to the a racist character his novel, the Pap, who hates Blacks like Jim and doesn't want to see them as educated people and take part in the State elections:

‘They said he could vote, when he was at home. Well, that let me out. Thinks I, what is the country a-coming to? It was ‘lection day, and I was just about to go and vote, myself, if I warn’t too drunk to get there; but when they told me there was a State in this country where they’d let that nigger vote, I drawed out. I says I’ll never vote again. Them’s is the very words I said; and they all heard me; and the country may rot for all me—I’ll never vote agin as long as I live. And to see the cool way that nigger – why, he wouldn’t give me the road if I hadn’t shoved him out o’ the way. I says to the people, why ain’t this nigger put up at auction and sold? Why, they said he couldn’t be sold till he’d been in the State six months, and he hadn’t been there long yet. There now – that’s a specimen. They call that government that can’t sell a free nigger till he’s been in the State six months. Here’s a government that calls itself a govment, and yet’s got to set stock-still for six whole months before it can take ahold of a prowling, thieving, infernal white-shirted free nigger (Twain, 1959: 35-36).

It is Pap who criticizes his government for letting the free niggers to vote, but he represents himself as one of the Southern racists, who don't want niggers to be free and could vote to somebody. Actually racism is one of barrier for Jim's freedom in the novel. The real proof is Pap's speech in Twain's novel who wants the government to sell the free nigger on auction. At this stage while analyzing the state of Jim's quest for freedom, it is very challenging for him get rid of this racist

land and finally reach Cairo because the black professor whom Pap was talking about is a free nigger, but after a six months he will become a slave too.

Pap acts as a fictitious character in the novel and what he says might not be accepted by many readers, but in reality there were many such incidents in real life; free blacks were sold and punished physically by whites. Egan (1977: 80) also said about Pap and whites' racism toward blacks:

Pap would deny the vote to an educated black, but won't exercise it himself or, when he does, is too drunk to do so responsibly. Moreover, as he makes clear, any white can shove any black out of his road with impunity. There were many acts, said a North Carolina judge, which might constitute the legally punishable crime of 'insolence' by a black man: it might merely be 'a look, the pointing of an finger, a refusal or neglect to step out of the way when a white person violates the rules of propriety, and if tolerated, would subordination upon which our social system rest. '

Actually the system in the Southern region allowed whites legally to catch runaway slaves or free niggers and sell them to their masters. The same thing also happened to Jim when he was about to be sold by Miss Watson to a slaveholder from New Orleans (Huckleberry *Finn*, chapter 8.). Stamp (1956:153) also said, "Legally all white men were authorized to seize runaways; some of them, tempted by the rewards masters were willing to pay, made a profession out of it. Poor white men habitually kept their eyes open for strange Negroes without passes."

Frederick Douglas recalled his memoirs, it was a common white saying at this time that it was ‘worth but half a cent to kill a nigger, and half a cent to bury him (Champion, 1991:78).

To sum up, due to seeing this type of cruelty and oppression by the hands of whites, blacks like Jim did their best to get rid of slavery and racism and were looking for the quest to their freedom, which was Cairo. The sort of life Jim and his other blacks had was between a tiny line of slavery and freedom; if blacks were free in the south, the time their six months were passed in the states, there were put on auction and sold to a rich land owner. If a black individual was captive as a slave and was trying to escape, he was caught again at the mean time. In addition, if any black tried to get some type of education for reading and writing, s/he was not allowed. So, both slavery and racism have been the main barriers for whites in the 19th century.

4.1.4. Huck and Jim's Quest for Freedom

Both Huck and Jim seeks to get a sort of freedom; the type of freedom each wishes to have is different. When Huck disguises his assassination and comes to the island to join Jim in the adventure, he would like to get rid of Pap, the two widows, and his civilized society. Huck's freedom is not originally a real quest for freedom; he wants to find a pre-civilized life where no one like Miss Watson tells him to change his clothes. On the contrary, actually it is Jim, who deserves to get his freedom from racist southern whites.

The first reason for Jim's quest of freedom is that he is about to be sold down to a slave buyer of New Orleans (Twain, 1959: 50). That is why he escapes from Miss Watson's house and join Huck in the adventure to looking for the Free State, Cairo. It is also not easy to reach Cairo; Jim and Huck are lost in the fog while sailing their raft toward Cairo (*Huckleberry Finn*, chapter 15.). The second reason of Jim for his freedom is Whites' racism against him and his family; Jim is a slave of Miss Watson, but his wife and two have been sold to another White living in Miss Watson's neighborhood. To discuss the quest, Huck and Jim don't reach their free state due to the fog; actually they pass Cairo in the fog and come back to slave states of the south. Besides, they are also caught by two thieves, King and Duke. Finally, they are caught by Aunt Sally, and their Adventures and quest for freedom come to slavery life (Twain, 1959: 216-217).

Huck's escape and quest for freedom is a bit different from that of Jim's; Twain portrays Huck's escape and his disguise of killing by in the novel:

Well, last I pulled out some of my hair, and blooded the ax good, and stuck it on the back side, and slung the ax in the corner. Then I took up the pig and held him to my breast with my jacket (so he couldn't drip) till I got a good piece below the house and then dumped him into the river. Now I thought of something else. So I went and got the bag of meal and my old saw out the canoe, and fetched them to the house. I took the bag to where it used to stand, and ripped a hole in the bottom of it with the saw, for there warn't no no knives and forks on the place- pap done everything with his clasp knife about the cooking. Then I carried the sack about a hundred yards across the grass and through the willows east of the house, to a shallow lake that was five mile wide and full of rushed and ducks too, you might say, in the season. There was a slough or a creek leading out of it on the other side that went miles away, I don't know where, but it didn't go to the river. It was about dark now; so I dropped the canoe down the river under some willows that hung over the bank, and waited for the moon to rise, I made fast to a willow; then I took a bite to eat, and by and by laid down in the canoe to smoke a pipe and lay out a plan (Twain, 1959: 41-42).

To analyze, it is not possible to quote the complete escape of Twain here, but it is deemed important to criticize why he plans escape the white race even though Huck himself is of white race; many poor whites were behaved like black slaves by white masters both in south and north of America. One important clue that Twain gives about cruelties of rich white race on poor white race is Granfords' catching Huck and keeping him as a slave in their house. As soon as Huck enters the Granfords' building, they wrongly recognize Huck one of Shepherdsons, the enemies of Granfords. After a few minutes they even understand that Huck is

innocent, they don't let him free; they keep him as a captive till Huck's escape from Gransfords' house after their cross shooting with Shepherds' men (Twain, 1959: 100-101)

To discuss how Jim escapes from Miss Watson not to be sold is narrated in Twain's *The Adventures of Huckleberry Finn*:

“Well, you see, it ‘uz dis way. Ole missus-dat’s Miss Watson-she pecks on me all de time, en treats me pooty rough, but she awluz said she wouldn’ sell me down to Orleans. But I noticed dey wuz a nigger trader roun’ de place considerable lately, en I begin to git oneasy. Well one night I creeps to de do’ pooty late, en de do’ warn’t quite shet, en I hear old missus tell de wider she gwyen to sell me down to Orleans, but she didn’ want to, but she stack o’ money she couldn’ resis’. De wider she try to git her to say she wouldn’t do it, but I never waited to hear de res’ I lit out mighty quick, I tell you. “I tuck out en shin down de hill, en ‘spec to steal a skift ‘long de sho’ som’ers ‘bove de town, but dey wuz people a-stirring yit, so I hid in de ole tumbledown copper shop on de bank to wait for everybody to go ‘way. well, I wuz dah all night, Dey wuz somebody roun’ all de time. ‘Long ‘bout six in de mawnin’.” I laid dah under de shavin’s all day. I ‘uz hungry, but I warn’t afeard; bekase I knowed ole missus en de wider wuz goin’ to start to the camp meeting (Twain, 1959: 50-51)

What Twain tries to screen in part of his novel is that many blacks like Jim were under cruelties and oppressions of whites like Miss Watson; very black did his best to escape and find a free state to live. Supporting Twain's narration about blacks and Jim's escape, Mensh & Mensh, (2000: 36) also said that black slaves used different techniques to escape from their white masters; when writing passes,

literate runaways wrote their own passes; non-literate ones paid poor whites to write for them. Some fugitives nailed themselves up in boxes and shipped himself to freedom; some runaways tied themselves to the underside of a train. Other blacks used some other techniques like stowing away in the holds of North-bound ships with the help of black sailors or friendly whit captains.

In sum up, Mark Twain tries to present Huck and Jim as the inferior white and black slaves and their lives in the nineteenth century America. Getting and looking for freedom in this century is almost a dream especially for the blacks. Even if the blacks are free, they are caught back by racist whites and are sold on auctions.

4.2. The Kite Runner by Khaled Hosseini

What Khaled Hosseini has tried to write in his novel is about Afghanistan starting from 20th century till the creation of Interim Government of Afghanistan after the fall of Taliban regime. Like Mark Twain's *The Adventures of Huckleberry Finn*, Hosseini also focuses his novel on two major characters, Amir, from the largest Pashtun ethnic group, and Hassan, from the third Hazara ethnic faction of Afghanistan. The main reason of comparing the major characters in Hosseini's *The Kite Runner* and Twain's *The Adventures of Huckleberry Finn* is to represent the characters and their lives in the novel as the real people living in the stated century. To discuss Hosseini's realism in his novel, he is a good writer, but not a realist and true Afghan; a real Afghan loves his country more than Hosseini does and tries to create peace and stability among his compatriots. In addition to discuss freedom and critical situations in Afghanistan, one can find much propaganda about Afghanistan. The most dangerous propaganda and a big lie in Hosseini's novel is the rape of Hassan, from Hazara ethnic group by Assef, from the Pashtoon tribe. Hosseini has to know that this is Afghaistan not the land of rapists. Moreover, Hosseini as a writer and Afghan-American citizen instead of writing a book to bring unity and peace between Afghanistan creates cracks among them. Besides, Hosseini also praises the American life style more than the Afghan one which is quoted in his book, *The Kite Runner*:

That night, I took the bed and Farid lay on the floor, wrapped himself with an extra blanket for which the hotel owner charged me an additional fee. No light came into the room except for the moon beams streaming through the broken window. Farid said the owner had told him that Kabul had been without electricity

from two days now and his generator needed fixing. He asked me about America. I told him that in America you could step into a grocery store and buy any of fifteen or twenty different types of cereal. The lamb was always fresh and the milk cold, the fruit plentiful and the water clear. Every home had a TV, and every TV a remote, and you could get a satellite dish if you wanted. Receiver over five hundred channels. "Five hundred?" Farid exclaimed (Hosseini, 2003: 232).

Afghanistan is a Muslim country; Afghans know more their countrymen's values and honor than Hosseini does. After the release of *The Kite Runner*, its movie was also released in Afghanistan, which was banned by the Afghan Ministry of Information and Culture due to sexual violence (Afghan Frontier Post, 2008). Many people from our Hazara compatriots demonstrated against the movie and the sexual violence. So, when Hazara ethnic group demonstrates against the works of Khaled Hosseini, now we can say that Hosseini is not Afghan, but the Afghans' enemy, who tries to divide them again to different war factions, and kill each other. Moreover, Afghans live in Afghanistan and Hosseini does in America; Afghans are the witness of seeing no problem, but Hosseini hears or receives a letter from Afghanistan that there is a problem. It is a multi-cultural country consisting of several large and small tribes. Any way Hossein's novel for this thesis has been chosen to retell the world that Afghans were free, are free and will be free; what grabs their personal freedom is something else which will be discussed and analyzed in the coming pages.

4.2.1. Analysis of Amir's Life Condition

Amir is the first major character in Hosseini's novel, who is widely thought as the violent and jealous character by the author; Amir is the son of a rich

businessman of Kabul who lives in Wazir Akbar Khan, the modern district of Kabul, Afghanistan. Due to Hosseini's racism as an individual from Hazara tribe, he himself portrays Amir, from the Pashtun ethnic group as a weak character who is always saved by Hassan, from Hazara tribe:

I turned and came face to face with Hassan's slingshot. Hassan had pulled the wide elastic band all the way back. In the cup was a rock the size of a walnut. Hassan held the slingshot pointed directly at Assef's face. His hand trembled with the strain of the pulled elastic band and beads of sweat had erupted on his brow." Please leave us alone, Agha, "Hassan said in a flat tone. He'd referred to Assef as "Agha, "and I wondered briefly what it must be like to live with such an ingrained sense of one's place in a hierarchy. Assef gritted his teeth. "Put it down, you motherless Hazara." "Please leave us be, Agha, "Hassan said. Assef smiled. Maybe you didn't notice, but there are three of us and two of you.

"You should know something about me, Hazara, "Assef said gravely. "I am a very patient person. This doesn't end today, believe me." He turned to me. "This isn't the end for you either, Amir. Someday, I'll make you face me one on one." Assef retreated a step. His disciples followed. "Your Hazara made a big mistake today, Amir, "he said. They then turned around, walked away. I watched them walk down the hill and disappear behind a wall.

To criticize, actually it is Amir, who can be the strong character to have economic and individual freedom due to his father's wealth and power, but Hosseini as a writer doesn't allow him to prove himself a strong character. Hosseini has presented and given all the good attributes of a strong character to Hassan, who works as a servant in Amir's house along with his father, Ali; he also tries to

present the character of Hassan as one of the men of Hazara tribes, who encounters such problems in Afghanistan. This is what Hosseini believes and has heard from other people; those real Afghans who live in Afghanistan haven't been the witness of such incidents in any part of Afghanistan (Hosseini, 2003: 17-18).

4.2.2. Class Structure

Amir based on the information presented by the author is believed to be from a middle-class family; his father, Baba is the most famous merchant of Kabul. To discuss Amir's freedom and compare it to Huck's from Twain's *The Adventures of Huckleberry Finn*, both characters' quest for freedom is different. Huck is punished by his father; he also has a sort of slavery life in the widows' house; and he hates living in his society. On the contrary, Amir is not punished by his father, but not favored at the beginning of the novel, but after the kite-fighting tournament and his championship, Amir is the apple of his father's eye. One can observe how the author has portrayed and presented the wealth of Amir's family in the novel:

Everyone agreed that my father, my Baba, had built the most beautiful house in the Wazir Akbar Khan district, a new and affluent neighborhood in the northern part of Kabul. Some thought it was the prettiest house in all of Kabul. A broad entryway flanked by rosebushes led to the sprawling house of marble floors and wide windows. Intricate mosaic tiles, handpicked by Baba in Isfahan, covered the floors of the four bathrooms. Gold-stitched tapestries, which Baba had bought in Calcutta, lined the walls; a crystal chandelier hanging from the vaulted ceiling. Upstairs was my bedroom, Baba's room, and his study, also known as "the smoking room, "which perpetually smelled of tobacco and cinnamon. Baba and his friends reclined on black leather chairs there after Ali had served dinner. They stuffed their

pipes – except Baba always called it “fattening the pipe” – and discussed their favorite three topics: politics, business, soccer. Sometimes I asked Baba if I could sit with them, but Baba would stand in the doorway. “Go no, now,” he’d say. “This is grown-ups’ time. Why don’t you go read one of those books of yours?” He’d close the door, leave me to wonder why it was always grown-ups’ time with him. I’d sit by the door, knees drawn to my chest (Hosseini, 2003: 4).

Hosseini at this part of his novel tries to persuade his foreign readers implicitly of the fact that Pashtuns, the largest Afghan ethnic groups are the richest people, and Hazaras, the third ethnic group is the poorest one. This is Hosseini’s subjectivity about the issue. In reality, it is widely believed that Afghans from whatever tribe or ethnic group they were lived a peaceful life together; if there was any natural disaster or war in this country, Afghan ethnic groups didn’t have any hand in demolition of their homeland and killing one another. It was due of the direct and indirect interferences of some countries who don’t want peace and stability in Afghanistan. But, the new interferer is Mr. Hosseini, who tries to bring discords among the tribes and ethnic groups of Afghanistan.

4.2.3. Racial and Religious Issues and Amir

Amir representing the Pashtun ethnic group is a racist character, who has been intentionally created by Hosseini; the author here tries to demonstrate the superiority of Pashtuns and inferiority of Hazaras, which is not acceptable by most Afghans. Those who see and observe Afghanistan like Hosseini have written similar propaganda like Hosseini’s *The Kite Runner*, but when it is presented to Afghans for reading, it is rejected and condemned. Afghanistan and its citizens

need a sort of writing or book by which they can get together; Afghans from any tribe endeavor to live peacefully with one another.

Once more, Hosseini has tried to present a different racism of Amir toward Hassan and Amir's father against Ali, Hassan's father:

Ali and Baba grew up together as childhood playmates – at least until polio crippled Ali's leg – just like Hassan and I grew up a generation later. Baba was always telling us about the mischief he and Ali used to cause, and Ali would shake his head and say, "But, Agha sahib, tell them who was the architect of mischief and who the poor laborer? Baba would laugh and throw his arm around Ali. But in none of his stories did Baba ever refer to Ali as his friend. The curious thing was, I never thought of Hassan and me as friends either. In the end, I was a pashtun and he was a Hazara, I was Sunni and he was shi'a, and nothing was ever going to change that. Nothing (Hosseini, 2003: 22).

To criticize, the author besides ethnicity presented a new weapon for racism which is difference in sects of one religion; like Amir is Sunni, and Hassan is Shi'a. Actually both of them are Muslims. This is Hosseini's authority in his novel to present one character right, one wrong and one strong, and the other weak; in real life it isn't like this. Afghanistan is not like America which has had severe racial discrimination against Afro-Americans and Indians, and there was also no history of slavery to discuss the quest of their freedom. In Afghanistan, the real quest for freedom is to become independent financially no matter of ethnicity or religion; there are many Afghans from Hazara ethnic group who are merchants, and they have hired their staff from Pashtun and other ethnic groups; and there are Pashtuns, who have Afghans from Hazara tribe as their assistants and labors.

Working with one another for earning money no matter of any tribe is not racism or lack of freedom; it is a sort of quest for financial freedom. Amir and Hassan have the same relation in the novel; Amir's father, Baba is a rich businessman, and Ali is not rich, so he works at labor in the house of Amir's father. Working with one another for earning money has nothing to do with religion and ethnicity; whatever Hosseini has written in his novel is accountable to answer them one by one to everyone in Afghanistan.

4.2.4. Who is Free; Amir or Huck?

To compare Amir's freedom in *The Kite Runner* and Huck's in *The Adventures of Huckleberry Finn*, Huck lives in the seventeenth century America, where one can see oppression on slaves and racism not only against blacks but also on most whites from the lower class. As mentioned before, Huck is civilized very badly by Widow Douglas and Miss Watson; in addition, Huck's freedoms are also at the hands of his father especially the financial and educational freedom. Huck's money is always taken by force by his drunken father, Pap.

Pap also envies Huck's education and warns him about his pursuit of education; Twains points out about Pap's envy against his son's, Huck's education and warns him for the pursuit:

Your mother couldn't read, and she couldn't write, nuther, before she died. None of the family couldn't before THEY died. I can't; and here you're a- swelling yourself up like this, I ain't the man to stand it – you hear? Lemme hear you read. I took a book and begun something about General Washington and the wars. When I read about half a minute, he fetched the book a whack with his hand and knocked it

across the house. He says: "It's so. You can do it. I had my doubts when you told me. Now looky here' you stop that putting on frills. I won't have it. I'll lay for your, my smarty' and if I catch you about that school I'll tan you good (Twain, 1959: 28-29).

To discuss Amir's freedom, Amir is financially an independent character due to the son of a wealthy merchant from Kabul; He has whatever he wants. Hosseini in a part of his novel mentions the fortune of Amir's father by Amir himself:

Everyone agreed that my father, my Baba, had built the most beautiful house in the Wazir Akbar Khan district, a new and affluent neighborhood in the northern part of Kabul. Some thought it was the prettiest house in all of Kabul. A broad entry way flanked by rosebushes led to the sprawling house of marble floors and wide windows. Intricate mosaic tiles, handpicked by Baba in Isfahan, covered the floors of the four rooms. Gold-stitched tapestries, which Baba had bought in Calcutta, lined the walls; a crystal chandelier hung from the vaulted ceiling (Hosseini, 2003: 4).

To analyze, whatever Amir himself as the narrator of the novel mentions his father's fortune, one can elicit Amir's pride and happiness about the financial freedom his father, Baba has provided for him.

Educationally, unlike Huck's education and his father's warning to him about his school, Amir has the freedom to go to school and enjoy learning and studying there; he is not warned by his father, Baba about the continuation of his studies and not punished physically as well. But in one case, Amir lacks freedom

and that is choosing his future career; Amir tries to become a story writer in the future, but his father asks him to choose a different field.

“What is it, Amir?” Baba said, reclining on the sofa and lacing his hands behind his head. Blue smoke swirled around his face. His glare made my throat feel dry. I cleared it and told him I’d written a story. Baba nodded and gave a thin smile that conveyed little more than feigned interest. “Well, that’s very good, isn’t it?” he said. Then nothing more, He just looked at me through the cloud of smoke. I probably stood there for under a minute, but, to this day, it was one of the longest minutes of my life. Seconds plodded by, each separated from the next by an eternity. Air grew heavy, damp, almost solid. I was breathing bricks. Baba went on staring me down, and didn’t offer to read. (Hosseini, 2003: 27).

What is written in the upper lines describes the weakness of Amir in choosing what he wants be, but the choice is at the hands of his master, his father; Amir is very interested in becoming a famous story writer in the future, but father implicitly persuade him to choose a different career.

4.2.5. Racism in Hassan’s Life

Hosseini has chosen Hassan to be the second major character in his novel, *The Kite Runner*. Hassan is from the Hazara ethnic group of Afghan people, who works a servant along with his father, Ali in Amir’s house. Hassan is a handsome guy with cleft lip which is like a piece of shame for him at home and in the neighborhood. Then his lip is medically treated after a plastic surgery with the financial help of Amir’s father, Baba. Hassan is a selfless and joy-filled boy. Educationally, Hassan is not well educated to read any text properly, but he is very

curious about learning; he wants to have the opportunity to study at school, but he can't because he also works with his father as a servant. Starting from home to society, Hassan is usually annoyed by Amir and other boys in the neighborhood. One doesn't know what Hosseini wants to make of Hassan's character. But when one can study Hassan's character as a critic, s/he sees that in the novel Hassan represents a good personality that Amir should aspire to imitate. Hassan's goodness usually infuriates Amir. Any time Amir betrays Hassan, Hassan continues to serve Amir tirelessly. Hassan and Amir go up to the pomegranate tree and Amir begins to pelt Hassan with pomegranates. Amir calls Hassan a coward and begs Hassan: "Hit me back!" (Hosseini, 2003: 88). Hassan takes the pomegranate, but never fights back for avenging Amir. To sum up, the author has tried to create the character of Hassan as a patient and weak personality due to being Hazara and Amir as a naughty and violent character because being Pashtun. The implicit analysis of characters by the author is very subjective and political rather than literary;

The character, Hassan created by the author represents the ethnic group of Hazara Afghans, who undergoes several types of oppressions by his friends; a sort of racism discrimination is done against Hassan, he is annoyed by his other boys from the Pashtun tribe due to being from a Hazara ethnic group. The first person who always bothers Hassan and discriminates himself with Hassan, is the narrator of this novel, Amir:

I never thought of Hassan and me as friends either. Not in the usual sense, anyhow. Never mind that we taught each other to ride a bicycle with no hands, or to build a fully functional homemade camera.

Never mind any of those things. Because history isn't easy to overcome. Neither is religion. In the end, I was a Pashtun and he was a Hazara, I was Sunni and he was Shi'a, and nothing was ever going to change that. Nothing. (Hosseini, 2003: 22).

To criticize such racial and religious issue in Hosseini's novel is very astonishing regarding the issue of race and religion in Afghanistan; the author with such writing a novel tries to introduce himself as a modern Afghan realist writer to the world, but it is the opposite in Afghanistan. Even the release of the movie which was filmed based on Hosseini's *The Kite Runner* was banned by Afghan Ministry of Culture because of rape scene of Hassan by Asif, which is actually a fictitious scene, but it can arouse the sensitivity among the different ethnic groups (Wafa, 2008: 1).

Whatever Hosseini thinks of himself as an Afghan-American citizen, for Afghans he is just a compiler of political articles and a negative propagandist who seeks to create cracks among united Afghans. The next issue which the author focuses on is Amir's racism against Hassan's level of literacy when his story is criticized by Hassan:

"No. You will be great and famous," he insisted. Then he paused, as if on the verge of adding something. He weighed his words and cleared his throat. "But will you permit me to ask about the story?" he said shyly "Of course." "Well..." he started, broke off. "Tell me, Hassan," I said. "Well," he said, "if I may ask, why did the man kill his wife? In fact, why did he ever have to feel sad to shed tears? Couldn't he have just smelled an onion?" I was stunned. That particular point, so obvious it was utterly stupid, hadn't even occurred to me. I moved my lips

soundlessly. It appeared that on the same night I had learned about one of writing's objectives, irony, I would also be introduced to one of its pitfalls: Plot Hole. Taught by Hassan, of all people. Hassan who couldn't read and had never written a single word in his entire life. A voice, cold and dark, suddenly whispered in my ear, what does he know, that illiterate *Hazara? He'll never be anything but a cook. How dare he criticize you?*" Well, "I began. But I never got to finish that sentence. Because suddenly Afghanistan changed forever (Hosseini, 2003: 29).

To analyze, what has been mentioned by Hosseini in the upper lines tells two issues to his readers: the racism of one ethnic tribe against the other, and showing an individual of one tribe smarter than the other. To discuss racism, Amir is from the Pashtun ethnic group; when he asks Hassan his servant from the Hazara ethnic group to criticize his story, Hassan points to mistake Amir has done in irony part of the story. Although Amir learns something here from Hassan who is an illiterate boy, and he should be thankful to him, in stead he envies Hassan's innate talent of criticism. To analyze who is smart and who isn't, Hosseini tries to disguise all individuals from the Hazara ethnic group as smarter than those people from the Pashtun ethnic group. To criticize why Hosseini has written in this manner in his novel, as it has been mentioned before his whole novel discuss the issues which Afghans cannot find it useful as a literary book. Moreover, it creates disunity between the tribes and ethnic groups who always try to live in a peaceful Afghanistan. Whatever Hosseini writes in his novel is just a fiction not a real story to concern about something. Amir and Hassan are the two fictitious characters who represent one ethnic group created by Hosseini for his novel. In real life, people from both the Pashtun and Hazara ethnic groups have the right to get education, at

school, and university, and have positions in the government. The life example is that the Afghan President is Hamed Karzai from the Pashtun ethnic group, and his second vice president is Karim Khalili from the Hazara ethnic group. This is the real story of Afghanistan which Hosseini should know about; it is better to know about the current situation of Afghanistan by visiting it and talking to its people directly rather than reading from novel of an Afghan writer who has American-citizenship, and has lived far away from Afghanistan for a long time.

To compare and measure freedom, and racism against Hassan in *The Kite Runner* and Jim in the *The Adventures of Huckleberry Finn*, Jim's situation is more critical than Hassan's. Educationally, Jim is not allowed to get education; if he does, he is punished physically. It is mentioned in chapter forty-one in *The Adventures of Huckleberry Finn* that Southern Whites racists lashed their niggers for reading and writing. Brother Marples is one of them Jim is talking about; he always punished his slaves for writing, and Marples himself did not own enough education to read or write. So, racism is a barrier for Jim's freedom and other blacks in that era. On the contrary, racism against Hassan is not serious, and no one can stop Hassan from getting education if he has enough money; To elicit from the novel, see the Afghans' economic situation, Hassan and his family main problem is financial problem. Hassan and his father have to work as servants in Amir's family to earn some money for a living.

4.2.6. Amir and Hassan's Quest for Freedom

If Hassan represents the Hazara ethnic group of Afghanistan and seeks to see his freedom not as a fictitious character but as a real individual living in Afghanistan in the 20th century, he is already a free individual as the persons from

the Hazara ethnic group in Afghanistan; in contrast, Khaled Hosseini has created him the weak character and Amir a bit violent and strong character to show Hazara Afghans weaker than Pashtuns in politics, literacy, and independency in their lives, which is not an acceptable fact for Pashtuns or Hazaras. People from both tribes have almost equal access to education, health care, and authority in the Afghan government and the real example I mentioned in the upper lines about the Pashtuns Afghan president and his second vice president. Afghanistan is one of the countries in the world, which hasn't undergone any slavery life among its citizens; Pashtun wasn't Hazara's slave due to his tribal issue, neither was Hazara. But they worked and helped each other whether as a staff or a daily wage servant to fight the high cost of the living in Afghanistan. Like the character Hassan from Hazara Afghans, Hosseini mentions another anonymous character's job as a servant which is narrated by Amir, the main narrator of *The Kite Runner*:

Every morning, I watched from my bed-room window as their Hazara servant shoveled snow from the driveway, cleared the way for the black Opel. I made a point of watching Ahmad and his father get into the car, Ahmad in his wool vest and winter coat, his schoolbag filled with books and pencils. I waited until they pulled away, turned the corner, then I slipped back into bed in my flannel pajamas. I pulled the blanket to my chin and watched the snowcapped hills in the north through my window. Watched them until I drifted back to sleep (Hosseini, 2003: 43).

In the upper lines, the author writes very technically and tries to transfer the idea that Ahmad is an individual from the Pashtun ethnic group, whose servant is a boy from Hazara ethnic group; here he tries to disguise the Pashtun ethnic group as

tribe which is usually cruel on the other tribes and never respect the value of freedom. The only trick that Hosseini as a writer does in his novel is that he narrates this scene by Amir, the narrator of this novel, who as a major character represents the Pashtun tribe in the novel. In stead of encouraging all the Afghan ethnic groups to brotherhood, and Freedom, Hosseini tries to engage the ethic groups back mentally and physically in the 21st century civil war. Khaled Hosseini's *The Kite Runner* is neither a book for the freedom of slaves nor for the history of ethnicity. Its aim of writing is very political; the book talks about the creation of ethnic problem in Afghanistan rather than finding a solution for it or discussing freedom in it, or the objective history of Afghanistan. Whatever has been written in this book is subjective and tries to humiliate The Holy Religion of Islam and introduce wrongly the modest and rich culture of brave and proud Afghans to the Western world.

CONCLUSION

The analyses and discussions in the previous chapters lead one to the point that the main barrier for freedom in each major character's life in Mark Twain's

The Adventures of Huckleberry and Khaled Hosseini's *The Kite Runner* is different. Twain in his novel has done his best to view the real lives of inferior whites and afro-American people. Besides, the Twain's novel also points explicitly and implicitly to those issues which have created the main problems for the two characters, Huck and Jim, who represent the white and black people of America. On the contrary, Hosseini as an Afghan-American has also endeavored to write such a novel like *The Kite Runner* to explain a number of important issues in Afghanistan, but the way he explains the characters and their problems is full of subjectivity, negative propaganda, and the wrong presentation of Afghanistan and Afghan culture to the western world. Like Twain, Hosseini couldn't be a successful writer; he chose the two characters, Amir and Hassan to spin the whole story of his novel upon them, but most of the things Hosseini has written in his book are that he heard them, or listened to them on radio. It is widely believed that *seeing is believing*, but *hearing is not believing*. The difference between Twain's and Hosseini's writing is that Mark Twain saw the problem by his own eyes, then wrote about them, but Hosseini heard about the problem on radio or watched it on TV, then wrote about them in his novel. Any way, Hosseini tells about different issues occurring in Afghanistan, but his main focus is on racism and freedom during various Afghan regimes.

Twain and Hosseini both have spent their invaluable time and effort in order to write about characters that can realistically represent the life style and the problems they face in that era; Twain wrote his realistic novel based on those events which occurred in the 19th century America. In contrast, Hosseini as an Afghan-American writer also wrote his fictitious novel based on the stories he

heard about the 20th Century Afghanistan or listened to the media discussing Afghanistan.

To discuss the result of the two major characters' quest for freedom in Twain's novel like Huck and Jim is that they narrated their own problem. Huck, the first major character and the narrator of Twain's novel complains about the existence of Widow Douglas and Miss Watson, who don't let him to do whatever he wants; in addition, he is also punished by his father, Pap for the pursuit of education and annoyed by the norms in his society. Like Huck, Jim is also in the same boat, but Jim's situation is more critical than Huck's; Jim is Widow Douglas' slave, Huck isn't; Jim doesn't have the right to live in freedom due to his blackness, but Huck does due to of the white race; Jim cannot escape to a free state easily because he will be caught back, but Huck can if he wants. To discuss freedom for Huck and Jim, they both take adventures and try to find the one of the northern free state, but they fail to sail their boat due to the foggy weather; after a few days they are caught back by Aunt Sally with the support of Tom Sawyer. The *Quest for Freedom* failed again. Huck is caught in order to be civilized and Jim is caught due to being a slave and racism against the blacks. As most critics believed that Twain's *The Adventures of Huckleberry Finn*'s ending is its beginning. Twain as an author didn't let his characters to get their freedom in novel due to the real situation in America in the nineteenth century. No one could seek for freedom; master was master; slave was slave; white was white; black was black. The only success the author received as a successful writer is that he could screen the problems Afro-Americans and inferior whites faced in the 19th century to those who will live in the coming centuries.

Hosseini like Mark Twain tries to discuss and analyze several complicated issues especially racism and freedom mostly focused on the lives of Amir and Hassan in the novel. To Amir as a major character, life means luxury, freedom, but in the frame of his father's commands; Amir doesn't have any economic or class structure problem. The only thing he wants to select with any restriction is the selection of his future career as a writer which is usually rejected by his father, Baba. Finally, his father accepts him as writer and Amir becomes a famous writer in the United States. To say, Amir reached his quest of freedom. To discuss Hassan, his only quest for freedom is economic independence; the reason why Hassan stays and works as a servant along with his father in Amir's house is that he doesn't own enough fortune to support both his family and his pursuit of education. Hassan always wishes to attend school like Amir, but the high cost of living in Afghanistan doesn't allow him to do it. The only way and solution to this problem is to earn a lot of money then start education. Even Hassan finally loses his life for the sake of keeping Amir's house due to earning money and making himself and his son, Sohrab free people in the future. To be free in Afghanistan means one is financially independent; to be free in America means get rid of slavery and racism.

To sum up, the sort of quest for freedom each character in both Twain and Hosseini's novels did is different based on the time, place, and people's mentality toward several issues. Let's compare Twain's two major characters and their lives with those two of Hosseini's novel; Huck, Twain's novel narrator and the first major character lives in America in 19th century where Class Structure and having slaves is very famous. In contrast, Hosseini's novel narrator and first major character, Amir lives in the 20th century Afghanistan where class structure is not a

very important issue; there is no slavery and almost no racism among Afghans; every Afghan has his own pride. Huck as inferior white race is taken by another powerful white landlords, Grangerfords representing the masters of 19th century America. Granferfords act like barbarians toward Huck; On the contrary, Amir representing Afghans in the novel was never taken by force to work like a slave and servant in another Afghan's house or garden. Twain's second major character, Jim is of Afro-American race who is a slave of Widow Douglas and Miss Watson, two ladies of the white race whereas Hosseini's second major character, Hassan is only a servant in Amir's house to earn for a living but still a free man who can leave his job anytime he wants. There is racism against Jim; he is punished, not paid, and not allowed to get his freedom; On the other hand, Hassan representing Afghans faces no punished, paid on time and free as ever.

The real problem for Jim is that he is of black race and should always be a slave based on the mentalities of those Americans in the south; however, no matter what color Hassan's skin is or how he looks, he is still an Afghan not a slave like Jim. What Hosseini tells about Hassan in the novel is his own subjectivity as a writer, but if Hassan represents the Hazara tribe in real life, Hassan like Amir is free as ever. To say in a few words, Huck and Amir, the first major characters face less problems in both novels; they are Jim and Hassan, who are engaged in them. In the 19th century Jim is always free if there is no slavery and racism against blacks whereas in the 20th century Hassan is free if he is economically independent.

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