

# Decoding Pacifism in Contemporary Diaspora Literature: The Anti-War Message in the Novels of Khaled Hosseini and Tahmima Anam

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## Abstract

In a world where war and destruction are passions, it is truly important to realize that violation is not the ultimate solution to any problem. The true answer lies in resorting to the understanding of Pacifism. Inspired by Jane Addams as a key proponent in criticizing the war, the researchers use Daniel Diederich Farmer's approach to show how the theory of Pacifism posits that human interactions should be governed by peaceful means rather than resorting to violence or aggression. It advocates the use of arbitration, surrender or migration as methods to resolve wars. In this paper, the researchers use the qualitative method by comparing the novels of two diasporic authors, Khaled Hosseini and Tahmima Anam, which focus on war's consequences on individuals who are displaced from their homeland. The researchers also compare authors' portrayal of the relationship between war and diaspora in their literary works. Additionally, the article emphasizes the importance of the Pacifism theory by examining examples of marginalized characters in Hosseini and Anam's novels who experience displacement. The result of the study reveals that the theory of Pacifism, which is present in the novels of the select authors, underscores the value of seeking peace and migration as practical solutions.

**Keywords:** pacifism, war, diaspora, peace, displace

## 1. Introduction

Throughout human history, war has persisted relentlessly, leading many people to believe that war is an inevitable part of life. However, the escalating harm inflicted upon civilians has brought attention to the devastating consequences of war. In the 14th century, many authors crafted compelling literature denouncing warfare and offering hopeful depictions of attainable peace (White, 2008). Having a peaceful land is essential for people to thrive in their daily lives and succeed in their endeavors. When a nation is under war and tension, everything will be in devastation and agony. According to Moseley (2024), Pacifism is a foundational element of Western ideology, advocating for peaceful approaches to governing human interactions through the promotion of arbitration, surrender or migration as methods to resolve conflicts rather than resorting to violence or aggression. This perspective contrasts with the principles of Just War Theory, which argues for the state's right or moral responsibility to use military force. According to Ceadel (1987), Pacifism is the belief in peaceful conditions over war although some wars may be deemed necessary to promote peace. Pacificism can also occupy a middle ground between pacifism and defencism. Defencism, on the other hand, is a theory that deems all defensive wars and acts of deterrence as morally justifiable, while condemning aggressive wars. Pacificism offers a unique rationale for engaging in war for the sake of peace, a perspective that goes beyond the idealistic nature of pacifism and the pragmatic approach of defencism (Norman, 1999).

Therefore, it is essential to understand that violence is not the definitive answer to any dilemma. Wars happen almost everywhere in the world, and most of these wars happen because of greed, a thirst for power, and domination. Applying the theory of Pacifism and tracing its instances in the works of Hosseini and Anam is mandatory for future readers to learn and understand war and its consequences.

It is very important to realise that Diaspora is an obvious result of war because people will have to be forced outside their countries and find a better place to live. So, the connection between diaspora and war is very apparent. Writers often express their heartache for their homeland through fiction writing, focusing on the pain they feel deep inside. Khaled Hosseini and Tahmima Anam are prominent diasporic authors who embodied their diasporic experiences through their characters.

### 1.1 Understanding the Background of the Two Authors

Khaled Hosseini's homeland is Afghanistan, which is a country that has always been under frustration. Throughout the crisis of the refugees that unfolded in 2015 and 2016, Afghans emerged as the second most prominent demographic trying to get settlement and shelter in European nations following Syrians. The decline in Afghanistan's political stability and security conditions after the withdrawal of Western military forces in late 2014 has impelled a significant number of individuals to abandon their residences. Based on the tragedies that Hosseini witnessed in his country and the incident of Alan Kurdi in Syria, he wrote four books, *The Kite Runner*, *A Thousand Splendid Suns*, *And the Mountains Echoed* and *Sea Prayer*.

Tahmima Anam is from Bangladesh, and her country faced the tragedies of the War of Independence in 1971. Tahmima's grandmother provided shelter to freedom fighters, which inspired her to write a trilogy centered around the Al Haque family. The members of this family went through a lot of trouble during the War of Independence. Anam wrote three novels: *A Golden Age*, *The Good Muslim*, and *The Bones of Grace*.

### 1.2 Importance and Objectives of This Study

Although many researchers (Walia (2017); Ramatjanovna (2019); Jalaluddin (2018)) have dealt with the works of Khaled Hosseini and Tahmima Anam, as no one applied the theory of Pacifism in their texts. "War doesn't negate decency. It demands it, even more than in times of peace" (Hosseini, 2003, p. 107). This quote from the *The Kite Runner* by Hosseini is an example of how Pacifism Theory is applicable to Hosseini's novels. Similarly, Anam has instances from her novels that are great examples of how Pacifism Theory is applicable to her novels, but only few researchers have focused on such a quote. This article highlights the fact that there are lessons to be learned from the quote mentioned above. So, for this reason, the researchers aim to do a comparative study on Khaled Hosseini and Tahmima Anam by showcasing the way both authors have implemented the theory in their texts. The Study Objectives are:

- To analyze the concepts of war and domestic violence from the perspective of Pacifism.
- To show how diaspora is a resolution in the eyes of Pacifism.
- To identify the relationship between war and diaspora in the select novels.
- To explore the way literature portrays violence as a short-term solution.
- To provide more insights about the theory of Pacifism and employ it in future research.

## 2. Review Literature

### 2.1 The Recent Scholarly Research on Khaled Hosseini

According to Walia (2017), Hosseini's *The Kite Runner* is a poignant novel that delves into the profound quest for redemption experienced by its protagonist. This redemption is sought for past transgressions, unresolved matters, and the inability to fulfil moral and ethical obligations towards loved ones, society and one's nation. Walia (2017) believes that Amir's unabsolved transgression has tormented his conscience, and that deprives him of all his pleasures and contentment.

Ramatjanovna (2019) believes that the Afghan Diaspora authors, who create their works in English, pinpoint three primary diasporic features: the intersection of languages and cultures, the application of the biographical approach and the consideration of time and space. According to Ramatjanovna (2019), it is apparent that Hosseini offers a comprehensive portrayal of the challenges confronted by his nation and homeland. Ramatjanovna (2019) concludes that the writer's effective incorporation of all three elements in his writings underscores their ties to Afghanistan and America.

According to Singh (2023), there is a huge issue of violations against Afghan women, as seen in Khalid Hosseini's novel *A Thousand Splendid Suns*. Singh (2023) contends that the conditions of violence and conflict in Afghanistan during a critical period in its past intensified the subjugation of women, as depicted in *A Thousand Splendid Suns*.

Ruzmatova (2018) argues that the distinct contrast between the Hazara and Pashtun ethnic groups in Afghanistan is unparalleled in its significance. This phenomenon serves as a testament to the enduring customs and traditions of the nation. Ruzmatova (2018) adds that Hosseini's portrayal of the main characters in the novel highlights the theme of celebrating humanism and human relationships in a war-torn country. By focusing on characters like Amir, Hassan, and Baba, Ruzmatova (2018) emphasizes that the Afghan people possess heroic qualities inherently, and it is unjust to hold them accountable for the turmoil that occurs within their nation.

According to Ivanchikova (2019), Hosseini's works continue to grapple with the challenge of expressing the influence of the United States, as well as the broader Western world, in shaping the jihadist fighters who are currently a source of fear. Ivanchikova (2019) concludes that the West fears terrorism, but it overlooks its role in creating conditions for war. Hosseini's project to explain Afghanistan's history fails to shed light on the covert operations and ghost wars that played a part in Afghanistan's downfall.

### 2.2 The Recent Scholarly Research on Tahmima Anam

Majid and Jalaluddin (2018) believe that *The Good Muslim* depicts the consequences of Sohail's unwavering adherence to extreme dogmatism, causing him to neglect his son, Zaid, and Maya's inability to accept her brother's transformation. This ultimately leads to their strained relationship and culminates in a tragic event that devastates the entire family. Majid and Jalaluddin (2018) conclude that the altercation among the siblings symbolizes a figurative clash between the secular and the religious in the pursuit of constructing a nation.

Miah (2020) argues that throughout the narrative of *A Golden Age*, there are instances where love and duty take centre stage. Love and duty often take precedence over each other at various points. Nevertheless, discerning readers will observe that the desire for love and the obligation of duty are equally prevalent throughout the story. Miah (2020) concludes that despite the protagonist's diverse ethnic, linguistic and cultural backgrounds. Miah (2020) strives to establish her Bangladeshi national identity.

Dwivedi (2022) believes that *A Golden Age* is of great importance as it delves into the socio-political forces that propelled the nationalist endeavour of Bangladesh. As stated by Dwivedi (2022), *A Golden Age* offers readers an alternative perspective to examine and reconsider the concept of nationalism, highlighting that it is not solely confined to male activism.

According to Welland (2018), there has been a shift in the way war is approached. The focus now lies on understanding it from the viewpoint of those directly impacted by it. While this research has provided valuable insights, it has mainly centered around the violent aspects of war, the people responsible for carrying out these acts, and the resulting consequences. Welland (2018) brings attention to the often-overlooked experiences of pleasure and joy that coexist amidst the chaos of war, and he uses *A Golden Age* by Tahmima Anam as an example.

Gohel (2014) highlights the significance of Tahmima Anam's novels in Bangladesh, suggesting that the implications could extend beyond the region if not addressed. Unfortunately, Western nations have largely overlooked this issue. Gohel (2014) points out a rise in violent radicalization in Bangladesh between 1999 and 2005, with groups like ABT representing a new wave of extremists. Utilizing the Internet, these radicals are able to spread their ideologies and form covert networks, mirroring tactics seen in other countries.

Table 1. The Research Gap

Question	Answer
Did the recent research articles on Khaled Hosseini and Tahmima Anam cover the topic of <b>war</b> in Hosseini ' s novels?	Yes
Did the recent research articles on Khaled Hosseini and Tahmima Anam cover the topic of <b>diaspora</b> in Hosseini ' s novels?	Yes
Did the recent research articles on Khaled Hosseini and Tahmima Anam cover the topic of <b>gender</b> in Hosseini ' s novels?	Yes
<b>Research Gap:</b> Did the recent research articles on Khaled Hosseini and Tahmima Anam investigate the link between war, diaspora and gender oppression, and compare the two authors based on the theory of Pacifism?	<b>No</b>

Table 1, titled The Research Gap presents the uniqueness of this study in a question-answer way; many scholarly articles have spoken about war, diaspora, and the way all of these topics are connected to gender repression in Khaled Hosseini and Tahmima Anam's works, but no one compared these two authors according to pacifism theory and its application. In light of what was reviewed above, the researcher delves into the theory of Pacifism and compares its implications between the novels of Khaled Hosseini and Tahmima Anam.

**3. Method**

In this study, the researcher uses a qualitative method to compare the works of the selected authors regarding the theory of Pacifism. Each author ' s works will be explored based on how the theory of Pacifism applies to their texts, and then a conclusive comparison will be made between the two authors.

**4. Discussion**

*4.1 Types of Pacifism*

According to Farmer (2011), there are three types of pacifism; deontological, virtue and utilitarian. To get a firm grasp of what each type means, the researchers provide insights about each of these types.

The first type, Deontological Pacifism, asserts that violence and warfare are universally forbidden or morally incorrect. According to this perspective, individuals must refrain from engaging in any form of aggression, whether it is within personal relationships or on a global scale. This ethical principle may be based on the notion that it is impossible to establish a universal rule that justifies causing harm to another individual through violence. Hosseini's *Sea Prayer* prominently showcases Deontological Pacifism because it revolves around a family fleeing from violence. As Amir's father in *Sea Prayer* describes the war in Syria, he says, The skies spitted bombs. Starvation, burials...These are things you know (Hosseini, 2018, p. 16-18). Similarly, Tahmima Anam's books emphasize the strong disapproval of war, especially its effects on women. Anam's novels show that Deontological Pacifism strictly prohibits war, stating that those who participate in killing or give orders to kill are morally responsible. Alternatively, it could be rooted in the belief that people have infinite value and should be treated accordingly.

Virtue Pacifism entails the dedication to cultivating a peaceful disposition within oneself. Furthermore, if one considers collectives as capable of agency, virtue pacifism also encompasses the commitment to fostering peace within societal structures. The central virtue of virtue pacifism is peaceableness, which can be understood as a balanced approach between passivity and aggression in one ' s interactions with others. *The Kite Runner* by Hosseini shows many examples related to Virtue Pacifism. The novel is relevant to Virtue Pacifism due to the moral situations it focuses on. Virtue Pacifism suggests that violence only leads to more violence and is not ideal. It values the ability to peacefully resolve conflicts as a mark of good character. Similarly, Tahmima Anam has portrayed Virtue Pacifism in *The Good Muslim*. In *The Good Muslim*, Rehana chooses to respect her son Sohail's silence after the war without getting involved, showcasing the

virtue of pacifism. Tahmima Anam portrays Maya and Sohail as contrasting characters, with Sohail being a devout religious person and Maya leaning more towards humanitarianism. Sohail's silence and his subsequent transformation into a maulana, as well as Shona's conversion to a Jamaat and the upbringing of their grandson Zaid, all serve as visible examples of how the post-war period has affected individuals, highlighting the hardships of life. Sohail's withdrawal into silence raises important concerns, as he stubbornly refuses to share a photograph from their time together during the war with Maya. The bond between the siblings, spanning across generations, goes beyond mere familial ties.

Utilitarian Pacifism, focused on maximizing overall well-being, rejects violence and warfare due to their harmful consequences. Typically, violence leads to a cycle of more violence. Even when utilized in the name of peace, violent methods often worsen issues rather than resolve them. Consequently, adherents of utilitarian pacifism are ethically bound to refrain from advocating or employing violent force. Interestingly, this type of pacifism is most coherent within the framework of rule utilitarianism. *A Thousand Splendid Suns* by Hosseini showcases Utilitarian Pacifism, emphasizing that violence only begets more violence. The novel portrays domestic violence, with Mariam representing the oppressed and abused women in Afghanistan. Sent to Kabul at fifteen to marry Rasheed, Mariam faces a brutal struggle for survival under Taliban rule, enduring hunger, cruelty, and fear. Rasheed's escalating violence towards Mariam, including frequent beatings, highlights the destructive nature of aggression. When it comes to the works of Tahmima Anam, Utilitarian Pacifism is not applicable because there are instances from her novels that show heroines fighting back against harm and provocation. In one instance from the novel *The Bones of Grace*, Anam shows how sometimes Jimmy would think of the notion of fighting in case there is a cause behind it. " ' Fighting for a cause. ' Jimmy said. Wish I knew what that was like '" (Anam, 2016, p.56).

#### 4.2 Pacifism in Hosseini's Novels

Hosseini's novels present war and homeland themes, starting with *The Kite Runner* in 2003. The novel displays many instances that are linked to Virtue Pacifism. *The Kite Runner* is relevant to Virtue Pacifism because of the moral incidents that the novel capitalizes upon. Pacifism based on virtue believes that violence is undesirable and leads to more violence. It considers the skill of resolving tense situations as a sign of good character (Farmer, 2011). There is an instance from chapter ten of the novel where the protagonist Amir is on the truck next to his father Baba, along with other Afghan citizens, on their journey to depart from their homeland because of the foreign invasion. The truck stops after some time, and a Russian soldier opens the door. The Russian soldier starts to disturb a man and his wife, and then Baba suddenly decides to stop the violence that is about to happen. The conversation between Baba and the Russian soldier goes as follows:

*I want you to ask this man something, 'Baba said. He said it to Karim, but looked directly at the Russian officer. Ask him where his shame is. They spoke. He says this is war. There is no shame in war. Tell him he's wrong. War doesn't negate decency. It demands it, even more than in times of peace. (Hosseini, 2003, p. 107)*

The above quote shows the amount of courage and altruism that Baba has. Baba believes in pacifism and virtue, and he knows that decency is important, even during war. He refuses war at all costs, and that is why he understands that he has to defuse a situation which was getting more heated up. The Russian soldier claims that there shouldn't be any shame during war times, but Baba disagrees and makes it clear to him that even during war, respect must be present. The approach that Amir follows when he returns to Kabul to redeem himself is risky, but it is a risk that aims to achieve virtue and defuse violence. When Amir reaches Kabul, he immediately disguises himself in order not to be recognised by the Taliban. The moment Amir's cover is blown and caught by the Taliban, his body starts to get a massive beating from a Taliban member who is a sociopath that Amir knew from the past. When all of this is happening while Sohrab is watching, Amir's nephew, he hits Assef with a slingshot causing him enormous pain. Amir describes it and says,

*The Slingshot made a thwiiiiit sound when Sohrab released the cup. Then Assef was screaming. He put his hand where his left eye had been just a moment ago. Blood oozed between his fingers. Blood and something else, something white and gel-like. (Hosseini, 2003, p. 107)*

This particular situation exemplifies the significance of taking action to prevent further violence. Had Sohrab not used the slingshot against Assef, Assef would have inflicted more harm upon Amir, and Sohrab would have missed the opportunity for liberation. This highlights how pacifism involves making a stand to deter additional violence. Such a form of pacifism contrasts with the portrayal found in Hosseini's novel, *Sea Prayer*. Deontological Pacifism is prominently seen in Hosseini's *Sea Prayer*, and the reason is because the novel is about a family's escape from violence. So, to put it more plainly, the novel is an attempt to achieve peace by not fighting violence, but rather running away from it because the characters involved are too weak to do anything. War is universally unacceptable, and Hosseini displays his dissatisfaction about it even in the context of a country which is not his, but he wrote *Sea Prayer* because of his humane side, sense of care and sympathy. So, when the Syrian Civil War in 2011 started, all that was left for the father to do was to pack and make an escape along with his child, and this is what Deontological Pacifism in *Sea Prayer* is all about, a refrain from violence.

Hosseini's *A Thousand Splendid Suns* is an example of Utilitarian Pacifism. The core idea of Utilitarian Pacifism is that violence can only lead to more violence, and this is quite apparent in this novel because it is a novel about domestic violence. Mariam is an example of the oppressed and tortured women in Afghanistan. Mariam, at the young age of fifteen, is sent to Kabul to wed Rasheed. As the Taliban seize control, she is faced with a harrowing battle for survival, grappling with hunger, cruelty, and constant terror. Moreover, Rasheed becomes more violent as time goes by. He behaves in a more controlling and dominant way towards Mariam, and he beats her

many times throughout the novel. In one instance at the end of the first part of the novel, Mariam makes a slight mistake in preparing the food and therefore Rasheed punishes her by making her chew on something hard and causing her to break some of her teeth. Hosseini describes this act of violence and says,

*His powerful hands clasped her jaw. He shoved two fingers into her mouth and pried it open, then forced the cold, hard pebbles into it. Mariam struggled against him, mumbling, but he kept pushing the pebbles in, his upper lip curled in a sneer. ' Now chew, ' he said. (Hosseini, 2007, p. 102)*

This portion of the novel shows the amount of violence that Mariam has experienced from Rasheed. The unfair and ill-treatment that Mariam has gone through has led her to retaliate at a later part of the novel. Mariam takes matters into her own hands and decides to kill Rasheed the moment she gets the chance to do so. When Mariam becomes friends with Laila, Raheed's second wife, Mariam strikes Rasheed dead allowing Laila to escape the fate that Mariam has been struggling with her whole life. Hosseini narrates how she takes her revenge and says,

*Mariam steadied her feet and tightened her grip around the shovel's handle. She raised it. She said his name. She wanted him to see. Rasheed. He looked up. She swung. She hit him across the temple. (Hosseini, 2007, p. 340)*

Violence creates more violence, and this part of the novel is a great example of such a case. Pacifism is not only about war, but also it is about stopping any kind of clash and domestic violence and making people live peacefully without any altercation or bloodshed. Mariam had no other choice but to behave in the way she behaved and kill the person who caused more harm than good. If Rasheed was a good husband, he would not have met such a fate.

The novel, *And the Mountains Echoed*, showcases the kind of difficult life that people will go through in case they don't understand and follow Pacifism in their thoughts and deeds. The war in Afghanistan forces individuals such as Gholam to be displaced from their homes. Gholam, a character in the novel, is portrayed by Hosseini as an individual who spent the majority of his life residing in a refugee camp in Pakistan due to the effects of war. So, this experience of being displaced has psychologically affected him, making him an angry person. Hosseini says about Gholam that,

*Maybe people like Gholam needed someone to stand culpable, a flesh-and-bones target, someone they could conveniently point to as the agent of their hardship, someone to condemn, blame, and be angry with. (Hosseini, 2018, p.307)*

This quote comes with an implicit message that war consequences for the people who survive are so severe. People who survive the war will have to be scattered across different lands, and they lose a lot of temper along the way. Pacifism neglects all kinds of dispersion. If the country is safe, no displacement will happen and people can live and grow safely in their homeland without the need to be anywhere else.

The above analysis shows that Khaled Hosseini's novels have all three of Pacifism and they indicate a crucial message which is that war in the name of greed and domination is not needed. The act of war for the sake of self-defence has no problem at all, but the fatalities and the consequences may reach an undesired aftermath. With that being said, sometimes diaspora can be a preferred solution to avoiding war, like the decision that Amir made by escaping Kabul from the Taliban and Soviets.

#### 4.3 Pacifism in Anam's Novels

Tahmima Anam's literary works highlight a significant condemnation of war, particularly in terms of its impact on women. War is strictly forbidden according to Deontological Pacifism, which implies that individuals who engage in killing and those who give orders to kill in such circumstances are considered to be morally culpable (Farmer, 2011). So, the theory of Pacifism in her novels is seen in most of her major characters. The focus on female protagonists in Anam's novels can be attributed to her initial inspiration stemming from her grandmother's experiences during the War of Independence in Bangladesh. In 1971, Anam's grandmother's house was visited by the army, yet she continued to provide shelter to freedom fighters throughout the war. Her home became renowned as a haven for these fighters before and after their engagements with the Pakistan army. The major character in her first novel, *A Golden Age*, goes through a great deal of struggle during the War of Independence. The moment war is anticipated to begin in the novel, Anam's words shiver with a description of what anxiousness is about to happen. Anam says,

*So this was it: a war had come to find them. Whatever was going to happen had already happened; now they would have to live in its shadow. Rehana wrapped her arms around herself and squeezed tight, willing the old strength to rise up within her again. (Anam, 2007, p. 65)*

The disdain towards war is what makes Anam initiate these lines and the occurrence of civilian displacement in Bangladesh would be customary in the event of a war of this nature. "If we say that the principle of pacifism is the principle that all and only pacifists have a duty of not opposing violence with force, we get into a very odd situation" (Narveson, 1965.p.21). The major lesson is that maintaining peace is not only applicable for pacifists, but rather it is something that should be followed by all of those who understand the principle of the theory. Probably one of the harshest realities to happen is when dear ones and old friends die as a result of war and its consequences. In *The Good Muslim*, this harsh reality becomes more apparent when Maya, the daughter of Rehanna, thinks about her old school friends. Anam says, "Maya wondered what had happened to their old friends, the slightly shabbier-looking ones with whom

they had gone to school and run away to war” (Anam, 2007, p. 53). Every time people lose someone, it takes a huge crunch of their soul, and hence that is why Pacifism comes as an ideology to prevent initiating violence in the first place.

Virtue Pacifism takes its peak in *The Good Muslim* as Rehana decides to respect her son Sohail's silence after the war without interfering. Tahmima Anam shows Maya and her brother Sohail as the two opposing poles; Sohail is a radical religious person and Maya is more of a humanitarian. Sohail's silence and subsequent transformation into a maulana, Shona's conversion to a Jamaat, and the upbringing of her grandson Zaid all serve as visible representations of the impact of the post-war period, illustrating an individual worn out by the difficulties of life. Sohail's retreat into silence raises significant concerns, as he stubbornly refuses to share a photograph from their time together during the War with Maya. The bond between the siblings from the pre-war and post-war generations goes beyond mere blood relations. “Still, after the war, it was awash with people who had nowhere to go, and with even more who had nothing to eat” (Anam, 2012, p.190). This quote demonstrates the most critical economic circumstance that a country goes through after the war is over, weak financial stability and shortage of food.

When it comes to *The Bones of Grace*, the theory of Pasifism becomes more associated with the aftermath of the Haque family. Zubaida, the granddaughter in the Haque family, has not exactly lived the war harshness, but she suffered the feeling of loss, an identity crisis and not knowing where to belong. Zubaida's refuge was the feeling of love for an American man whose name is Elijah. The message that Pacifism entails in this novel is that there are massive psychological effects even after the war is over because it takes time to heal from past violent experiences and tragic circumstances. “I have placed my ugly, complicated heart within these pages, and although the shame hasn't passed, I tell myself at least I have been able to face it” (Anam, 2017, p. 406).

Tahmima Anam's novels impart a crucial lesson - every war novel inherently carries an anti-war message. Regardless of what people may claim, nobody truly desires to be embroiled in the horrors of war. The undeniable reality is that war only brings about the devastation and the spilling of innocent blood. The ultimate remedy lies in embracing and promoting Pacifism, whereby we actively strive to prevent war as it inevitably leads to undesirable outcomes, irreparable losses, and far-reaching consequences. While Anam's novels are examples of Deontological Pacifism which is totally against war as an option to solving problems, her novels don't contribute to Utilitarian Pacifism which carries equal weight to Deontological Pacifism in terms of peace and rejecting war, and the reason is that some instances from one of her major novels prove otherwise. In her novel *The Bones of Grace*, Anam illustrates in one instance the way Zubaida portrays real freedom by saying,

*My father was called a freedom fighter because his side had won and now he had a passport and a parliament and a vote, none of which Zamzam would ever have. Zamzam would die in that prison, and the world would remain divided between people who had countries and people who did not.* (Anam, 2016, p.65)

## 5. Conclusion

The theory of Pacifism is very applicable to the novels of Khaled Hosseini and Tahmima Anam. The similarity is that both authors incorporated the same kinds of Pacifism (Virtue Pacifism and Deontological Pacifism) in their novels. The difference is that Tahmima Anam did not have Utilitarian Pacifism, and her focus was more directed toward the adventures and the suffering of the female characters. On the other hand, Hosseini has implemented Utilitarian Pacifism in his novels. Recognizing that resorting to violence is not the ultimate solution to any problem is crucial. Conflicts arise in various parts of the world due to greed, power struggles, and the desire for control. Studying the principles of Pacifism and examining its portrayal in the works of Hosseini and Anam is imperative for readers to comprehend the nature of war and its aftermath. Understanding that Diaspora often stems from the consequences of war, as individuals are compelled to leave their homelands in search of a safer environment, is of great significance. The correlation between diaspora and conflict is evident. When authors aim to convey the profound sorrow they feel for their homeland's tragic circumstances, they frequently do so through the medium of fiction. Khaled Hosseini and Tahmima Anam are notable diasporic writers who have artfully depicted their diasporic journeys through their characters.

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Ashraf Tajmeeh developed the literature review, stated objective, analysed and interpreted data, presented the arguments in the article and wrote the manuscript. Dr. Prakash A. contributed to provide critical insights and ensured the overall clarity of the paper. Lamessa Oli contributed to the interpretation and revision of the paper. Dr. Bindu M.D contributed to the edition and revision of the paper.

We, authors, discussed the research findings, contributed to the interpretation of the results, reviews and approved the final version of the

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