

Coming Out: Analysing And Deconstructing The Socially Defined Heterosexuality And Queer Trauma In The Novel "The Carpet Weaver"

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Abstract

"The Carpet Weaver," the debut work by Afghan gay novelist Nemat Sadat, investigates what it is like to be a "Kuni" (Gay) in Afghanistan, a country where gays are scorned, tormented, and even executed. The protagonist Kanishka Nurzada, a young middle-class man, has a major sexual identity problem but is unable to "come out of the closet" due to religious and societal restraints. The plot sets during the Saur revolution, the story depicts the truth of the Bacha Bazi ritual and how it is imposed upon individuals without their consent, leaving them permanently traumatised. The author has focused the novel's development on disclosing the protagonist's true identity to his family and society for them to accept him for who he is and who he wants to be. The study intends to investigate fundamentalists' repression of social norms as well as homosexuals' lifestyles in a binary society. It gives evidence for the deconstruction of the normative in fundamentalist-dominated communities and reveals the presence of non-fundamentalists pushed into heterosexual relationships. The novel depicts how difficult it is for gay people to live in Middle Eastern countries and how difficult it is for the LGBTQIA community to live in the modern world.

Keywords: trauma, identity crisis, heterosexuality, homosexuality, LGBT issues

Introduction

The process of disclosing one's sexual orientation or revealing gender identity to members of one's social circle is referred to as "coming out." It may be a difficult and emotional experience for each individual. After the Stonewall riots of 1969, the act of coming out took on a more radical connotation, culminating in the annual march known as "gay pride."

The term "homosexual" itself is a taboo subject in most Middle Eastern nations, and generally refers to the attraction toward people of the same sex. The fundamentalist religion has taken advantage of homosexual desire in the name of customs and beliefs, and its followers have enjoyed homosexuality in a way that is against the law. The ancient Greeks and the Islamic inhabitants of the Middle East shared a common culture. It was common for old men to have sex with beautiful young men, and it was done in the name of a custom known as Bacha Bazi (boy play), in which these children were forced to dress as women and dance for their sexual entertainment. In most parts of Afghanistan, women are forbidden from working as dancers or

entertainers, and the custom has been linked to sexual slavery and child prostitution.

The novel explores themes of love, friendship, homosexuality, hatred, conflict, and war. The story follows the life of Kanishka Nurzada, who lived in Afghanistan during the 1970s. The beginning of the SAUR revolution in 1978 rendered the lives of every person in the country terrible; the majority were forced to remain in hiding, and no one knew when an airstrike might occur. The protagonist was assaulted, beaten, and sexually abused for being homosexual. It was terrible to view those brutal and violent scenes. Citizens attempted to flee the country and abandon their houses, while others were detained and investigated for being Maoists. The novel consists of three large segments: Kabul life; Pakistan's escape; moving to California for physical and metaphorical freedom.

This study attempts to demonstrate how Kanishka Nurzada, the protagonist of "The Carpet Weaver" by Nemat Sadat, comes out of the closet about the pain and problems he experiences in his personal life, which includes his parents, sister, friends, and his father's acquaintances and also focuses on how the book deconstructs heterosexuality as a standard. In a way, the ancient civilization conformed to

normative heterosexuality and denied the rights of homosexuality, even though the desire that emerged inside them was a result of their natural hormones. Despite claiming that heterosexuality is the norm, individuals deny the fact that homosexuals and heterosexuals engage in sexual activity equally often. People who do not adhere to conventional heterosexuality have never claimed that their sexual activity is exclusively limited to traditional intercourse and reproduction. In the end, the paper will give a detailed study of the problems gay men face in religion-based countries and how society is against their wishes and desires; also, the novel breaks down heterosexuality because of self-obsessed social norms and the trauma of homosexuality being indifferent to the normative.

An analysis of Queer trauma in the book "The Carpet Weaver"

To comprehend the relationship between Queer and Trauma in the novel, it is necessary to have a thorough understanding of both terms, as well as an analysis of the text that creates the connection to the novel, so that it is easier to comprehend and prove that the novel as a gay text is attempting to deconstruct "Normative Heterosexuality." To analyse the text about the notion of "queer trauma," one must examine both parts separately before combining them into a single study. The novel shows how the queer person has been hurt and how he deals with the tension he has to pass on to his people when he comes out.

As a normal person in a dominant society, it would be easier to overcome trauma, but as a queer person, it would be much more difficult because he/she would be afraid of people's denial, and in a country like Afghanistan, where the punishment for such people is the death penalty, he/she would also face harassment from barbaric people who follow the binary tradition and are in denial of the various types of gender identity.

Queer

The Oxford Dictionary says that "queer" means "sexual or gender identity that doesn't match established ideas of sexuality and gender, especially heterosexual norms."

According to the Cambridge Dictionary, the term "queer" means *"not fitting traditional ideas about gender or sexuality, especially the idea that everyone is either male or female, which means that people should only have sexual relationships with the opposite sex."*

Most people in the LGBT community use the word "queer" as a catch-all phrase for everyone who

identifies as being part of the LGBT community. The term "LGBT" refers to one of four distinctive characteristics shared by all people, queer or not. Humans are born with a biologically determined sex; nonetheless, a person's "gender identity" refers to how they experience and think about their gender on the spectrum between male and female. A person's "sexual orientation" refers to the gender to which they are sexually or romantically attracted. How a person chooses to express their gender identity is called "Gender Expression." The research focuses on "sexual orientation" since "sexual orientation" is a word used by lesbian, gay, bisexual, and asexual people to describe to whom they are attracted. Those who are heterosexual, or attracted to people of the opposite sex, are on one end of the spectrum, while those who are gay are on the other. Those who identify as bisexual fall somewhere in the middle attracted to both men and women. To understand the meaning of the word "queer," one must first grasp the essence of what it means to be queer. Several meanings have been given to the word "queer" since its inception by a wide range of thinkers and academics. The phrase has been given many different meanings throughout time and in various contexts, and even in the present day, it is subject to change based on the level of strangeness it has. Homosexual orientation and gender identity are only two examples of queer's wider meaning. The term "queer" may be used in a variety of contexts, both in academia and in popular culture in the West. To begin with, it may be used to refer to a person in a negative light. However, in literature, the term "queer" may be interpreted in many ways, and the definitions above are merely a starting point in understanding the word's meaning. This is because "queer," as we say, "won't be the same in each religion, custom, or culture." Those who are queer and come from a variety of backgrounds are influenced in different ways. Because homosexuality is unique, the word "queer" is used to describe those who are neither heterosexual nor cisgender but instead fall somewhere in between. The epithet "Strange" or "Peculiar" was first used to describe people of the same sex in a derogatory manner in the late nineteenth century. At the time, most people believed that sexuality was a personal choice and that it could be treated via therapy or religion if one so desired. Teresa de Lauretis, an Italian feminist and cinema theorist, invented the phrase "queer theory" for a conference, but she eventually abandoned it three years later. Later, Dr David M. Halperin adopted the word in mainstream research. When Teresa first invented the word, the world was quite different from what it is now. This theory has three major objectives that are all interconnected.

The first is to not use homosexuality as the starting point for all sexual groups. The second is to challenge the idea that lesbian and gay studies are the same thing. The third is to show how race affects sexual bias in many different ways. In contrast, the current development of the word "queer" presents us with a distinct meaning that says that the phrase "queer" is to be analysed from a queer viewpoint, which can undermine the foundation of any identity. Other writers and theorists who had an impact on queer theory defined the term from their perspective and influenced others to differentiate between feminist queer, black queer, etc. Such queer, which was misunderstood when it first came out, was later given the right meaning as it changed. Some of the theorists are

"There is no original or primary gender a drag imitates, but gender is a kind of an imitation for which there is no original." Judith Butler

Gender, according to Judith Butler, is a social construct that only becomes real via our collective belief in its importance. Her use of the term was meant to start the feminist movement and the idea that gender is socially constructed and not innate, and that traditional ideas of gender and sexuality keep men in charge of women and make it okay to treat homosexuals and transgender people badly. For the first time, "Lee Edelman" proposes radical new ethics of queer theory that is completely uncompromising. "Reproductive futurism" is a term he uses to describe the "universal politics of reproduction" that he sees as the foundation of our society. In his book, Edelman says that being childish is seen as a sign of hope for a better future while being gay is seen as the personification of an urge that is antisocial and bad for the future. Peter Barry says that lesbian and gay critique is feminism's sister; generally, it may be classified as either lesbian feminism or queer theory. According to Barry, in *Lesbian Feminism*, "Woman identified Woman" (p. 136).

Lesbian feminism is also condemned for insinuating that heterosexuality is anti-feminist and for desexualizing lesbians. In contrast to lesbian feminism, Queer Theory takes a stand for homosexual males. The approach aims to dismantle the binary antagonism between homosexuals and heterosexuals. What used to be a phrase with a clear meaning has changed a lot over time. It has been looked at from many different angles to learn more about gay people and the theory that supports them.

Queer trauma

From the beginning to the end, the narrative is centred on the gay man, Kanishka, who is

surrounded by people who love their nation more than those who rule it; those who conceal their sexuality and pretend to be normal; those who forsake their country for a better life; those who oppose gay marriages, etc. As a gay teen boy, his family believes only in the concept of man-woman relationships and carrying on the family name, with the exception that they are aware of gay feelings in men but do not want their child to be one of them and impose a fragile state of being in a society that does not permit them to come out to their parents. Teenagers like Kanishka can't "come out of the closet" to their families and tell them the truth about their sexuality because the family's hopes are on their shoulders and they can't make their own decisions.

The word "trauma" was mostly used to refer to the events that Sigmund Freud said made people mentally unstable. However, other things can make a person mentally unstable, like a strange event that a person does not fully understand. The above-mentioned assertion might be well clarified by referring to an occurrence in the literature at the location where the protagonist's father is taken into custody and his family has no idea whether or not he is still alive. This kind of situation makes people feel fear, which is an emotional sign of trauma.

"Each night, I abruptly awoke from more nightmares, heart thumping and my face beaded in cold sweat. Eventually, I would drift back to sleep as images of him, abused and stripped of his resolute spirit, flashed through my mind." (P, 141)

The trauma that has taken hold of his mind doesn't just stop in a nightmare; it also comes back to him as a flashback. A prevalent belief is that the LGBT population is four times more likely to attempt suicide than the "straight" community and that this pain is exacerbated by the fact that their relatives may reject or stigmatise them. LGBT people are also more likely to suffer from drug and alcohol abuse and addiction, as well as despair and even the decision to drop out of school. In coping with their sentiments and choosing how to handle them, embracing their homosexuality, and deciding whether or not to "come out" to family and friends, the trauma of being gay is associated. When a person is in a position where they feel as if they have lost their sense of safety, trust, or choice, they are traumatised. When a gay person experiences such trauma, it's very different from the normative person who experiences such trauma, even though the effects of such trauma are only mental and facing it in a dominant society is more difficult than the normative person who experiences such trauma in the normative society. Their persecution may be harsher than that of their peers, as shown in the

book when their classmates bully them for no other reason than that they are "Kuni."

As a result of this kind of bullying, LGBT individuals are afraid to "come out," but the protagonist in the story was able to overcome it. One can learn more about the book if the words "gay" and "rejection" are combined. His boyhood dreams of becoming a carpet designer were crushed by his father; his battle to come out to his parents and society; the need to keep his family alive at any cost; and his closest friend's betrayal are just a few of the many setbacks he has experienced throughout the story. Because he wants nothing more than to be reunited with his loved one, he perseveres in the face of adversity. In one of the novel's scenes, the protagonist dreams that his father is being tortured, and he admits that he is gay and asks for his father's release.

"I screamed at the men, 'Stop hurting him! He's innocent. A decent patriot.' I pleaded, 'I am the kuni. I am the dishonourable and unfaithful one.'" (P, 141, 142)

When the police arrest his father for alleged Maoist involvement, he is already having difficulty coming out to his family, and now he is left to fend for himself and his siblings alone, with no one to help him deal with the crisis. His identity as a gay man makes him feel inadequate to deal with the crisis, and his trauma haunts him in his dreams about his father being punished because of his sexual orientation.

"They declared, 'You must be punished for your son's depravity.'" (P, 142)

"One man yelled, 'This is your punishment for raising a kuni!'" (P, 142)

One can tell that the trauma of losing his father left him unable to overcome his attraction to men, and it can also be seen in his descriptions of attractive men as well as in his descriptions of attractive women, even though this is not his preference. He also expresses concern for society by describing the vast majority of normative in the case of homosexual men, on the other hand, the hormone alteration causes them to naturally feel attracted to guys.

"I hung up the line even as Maadar continued talking. Suddenly, I burst wide awake with my face washed over with beads of sweat. I endured another sleepless night."

A scene from the novel's 32nd chapter depicts a meeting between Kanishka and Maihan in a cafe, where Maihan attempts to avoid Kanishka and tells him that he is strong in getting married to Lamba, his cousin. When Kanishka realised that he had solved all of his challenges without Maihan and that he may be able to live without him, he left the café. However, a few nights later, the horror of

discovering his true identity haunts him in his nightmares. During his dreams, he planned to run away from home without telling anyone the real reason for his elopement; instead, he told them that he was safe and that he would contact his mother at the appropriate time. His thoughts were focused on finding the right moment to tell his mother about his reality, which terrifies him because he fears that it will cause her even more pain. The book shows the life of a homosexual man in Afghanistan through the eyes of two people who were gay and kept it a secret for their own lives and didn't want their secret to destroy anybody else's. Despite his good looks, Rustam was a very private guy who kept his homosexuality a secret and didn't want anybody to find out. To solve this problem, the novel depicts the lives of two men: an adult and a young adolescent. The novel's two contradictions make the seemingly impossible possible. For example, adult men are expected to get married, have kids, and keep seeing a man who, in society's eyes, is a man who needs to take care of his family. Even though Rustam discusses gays and criticises them, it is clear that in his actual life, Rustam is not able to be true to himself because of the religious nation that his family comes from. The two of them have a difficult life because they are homosexual, and the most difficult aspect is being harassed for it. In Kanishka's case, his buddy exposed him to other friends in the school, and they regarded them as wastes and punished them for being in a gay relationship; in Rustam's instance, Ashkan was raped, and he didn't want Rustam to be involved since he wanted to protect him. Even though they were shamed and hurt by their families, both lovers kept their relationship a secret from them.

Deconstructing the social conventions of heterosexuality

The Carpet Weaver's conventional heterosexuality as a methodology will be critiqued in the novel *The Carpet Weaver*. The author of the work, a homosexual man from Afghanistan, has demolished the binary thinking of the country's dogmatic and egocentric heterosexual society. He has written the novel with a passing reference to his own life experiences, as well as to encourage the LGBT community to come out, face society, and live freely with their true identities in countries that are fundamentally hypnotised to only follow the binary, and anything other than the binary is against spiritual belief, and hell awaits such individuals. To comprehend how deconstruction functions in the novel, it is necessary to examine the evolution of deconstruction and its existence in the present. To understand the word "deconstruction," one has to

look at the time when it was first used. At that time, there was a big debate between structuralism and poststructuralism, and many definitions of "deconstruction" take into account whether it is part of structuralism or poststructuralism.

Deconstruction is a post-structuralist concept used to comprehend the relationship between text and meaning. Structuralism and Poststructuralism were the preceding philosophies that led to the development of deconstruction theory. In layman's terms, structuralism was an approach to linguistics developed by Ferdinand De Saussure. According to structuralism, the signified is only signified by the signifier, and the signified's meaning cannot be altered by another signifier. In the literary realm, structuralism works in favour of the author and encourages the reader to analyse the text from the author's perspective. One of the best examples is Roland Barthes' "Death of the Author," in which he writes that the reader must kill the author (from the author's point of view) and can interpret the text from his point of view; the meaning of the text, or novel, can be found both inside and outside the text and can be interpreted from the reader's point of view. The Deconstruction philosophy follows these two: its central tenet is to express any meaning in its absolute form; yet, no text has an absolute meaning; there are always opportunities for fresh interpretation, and the text is multilayered. The theory criticises the basic idea of structure, questions whether the centre is fixed, and calls for the centre and the periphery to be free to move around.

In the novel, deconstruction occurs straightforwardly. The work, which opens with the narrative of a homosexual, is told from his point of view from beginning to conclusion. As told by a homosexual narrator, the story depicts the existence of such individuals in Afghanistan, where the binary is dominant and fundamentalists are particularly mindful of perpetuating such customs. The novel breaks down the framework of heterosexuality that people have been using since ancient times. This applies not only to such countries but also to others that still think this is a taboo subject or accept such people. By enforcing the restrictions of conventions, tradition, and religion, each religion opposes members of the LGBT community in their unique manner. The author of the work wants society to comprehend that both extremes are formed by fundamentalists who believe that only binary exists and all others are sinful, and he attempts to argue that LGBT community members are also humans, but they remain in the extreme opposite of heterosexual norms. The culture that has been created on the strength of the majority of heterosexuals promotes the notion that the opposite

extreme is not inherent to human evolution. Because acceptance of the LGBT community is much lower in Islam and countries based on Islam than in any other religion, the author's main goal is to show the problems queer Muslims face. Numerous instances in the novel demolish the so-called normative; yet, the issue is, what is normative? The answer to this question is all around us. As humans from the evolution of mankind, society has taught that a man should marry only a woman, which the creator unaccepts, and that marriage is done only for procreation and not for pleasure. However, the actual problem arises when they question the love of gay or lesbian individuals. Both heterosexuality and homosexuality include a dominant partner and an accepted subordinate.

In basic terms, heterosexuality has the male as the dominating figure and the female as the one who accepts his domination. In the same way, in homosexuality, one partner acts like a man and the other acts like a woman, but the connection between them stays the same.

"He shook his head. His body brushed up against mine. He slipped his hand under my right arm. I turned my face to him. „What are you doing?" I whispered.

„I want to talk to you," Maihan said." (P, 56)

One can see here that Maihan has taken on the character of a perfect guy and exhibits his authority over Kanishka, which is typical of most heterosexual people. However, it doesn't mean that in heterosexual relationships, males are always in charge and females are always subordinate. In some couples, the opposite is true, and this may be true in a homosexual relationship as well.

Most fundamentalists refuse to accept that the only reason for so-called "good sex" is to reproduce. They also refuse to accept that monogamous sex between committed couples of the opposite gender is "bad sex." However, the reality is that "good sex" should only be performed to reproduce, and most fundamentalists refuse to accept that reality. It is important for society as a whole to recognise that a guy becomes homosexual due to his hormones and that society must enable him to become a member of society rather than marginalise him. This is especially true for the LGBTQ community. For evidence of this, the book supplies the readers with phrases from the text that describe the transformation of a guy who is drawn to males and not to women.

"Later that night in bed, with my hand inching south across my stomach and down

beneath the navel, I tried thinking of Lamba again. For five minutes I tried, but nothing happened. When my thoughts returned to Maihan, the pleasure was palpable and I orgasmed." (P, 84)

When a man's hormones begin to alter within a few years of his youth, he becomes more attracted to guys and his gender preference shifts. However, this hormone change is different in transgender individuals, since their anatomy also changes when they reach puberty.

In the book, a gay man is described as being humiliated by society.

"Don't all look at once, but that little animal over there-" He pointed out with his bristly chin across the room to a man lying down on a basin lining the wall-, is a famous kuni. He's married and has kids, but continues to bend over for men. He's been beaten and threatened, but he can't live without dick." (P, 22)

Because of religious restrictions, people are always swayed to retain the structure they want it to be. Sodomy is considered a transgression against God by certain religious individuals, and they discourage their adherents from doing it. When they saw that humans were not reproducing, they used the scripts as a severe disciplinary framework to ensure that everyone stayed on track. Rules and regulations were put in place to deal with the problem. Religious priests can use this to stop the LGBT community from growing and force their ideas on the parents of queer people.

On one occasion, the text conveys to us how the religious priest has made the people believe that it's a sin to ejaculate for any purpose other than procreation.

"Mullah Naqib says that any ejaculation that is not used to impregnate is sinful, since it kills innocent sperm." (P, 54)

"Good sex" advocates believe that wasting one's sperm is wrong since it results in the death of healthy sperm that could have been passed on to future generations. Only one sperm from the millions of others may enter the egg during intercourse, and all others contribute to fertilisation, but that isn't done by all the millions of sperm that enter during intercourse since they aren't capable of doing so. In certain cases, the sperm cells just can't make it through the fallopian tube and are washed out in the discharge. A naive Maihan in the tale expresses this sentiment in this manner:

"Maihan rolled his eyes. „What an idiot-not you, him, even when you conceive, millions of sperm will die. Only one will make it to the egg." (P, 54)

Procreation itself questions the fundamental foundations of good sex when millions of sperm perish, and in homosexual relationships, it is said that they are unable to reproduce and that their sexual relationships are just for pleasure, resulting in the waste of precious semen. It doesn't matter if the semen is squandered on purpose or not; heterosexuals will never acknowledge that their sexual relations were only for reproduction. As a result, sexual acts cannot simply be performed to reproduce but must also satisfy a person's basic physiological demands. It is impossible to compel homosexual men's desire for women since their sentiments and attraction to males are unique. In one situation, Kanishka was so sad and wanted to throw up that he couldn't feel anything for Lamba. *"perchance that the feelings that were supposed to come naturally to all men would come to me too. But touching her, it didn't feel right or natural to me. I wanted to vomit." (P, 82)*

The name Kuni, which means "someone who likes getting anal intercourse," is used throughout the narrative to disparage gay people. As a culture, they believe that a homosexual man's connection with another man is all about obtaining anal sex, and they don't believe that a gay man has any other sentiments for them. If one looks at the sexual act from a broad perspective, even though it isn't recommended, some heterosexual couples like having anal sex, although it isn't recommended for everyone. Rather than focusing on physical demands, a homosexual couple wants to focus on each other's love and desire to be together no matter what the circumstances. They prefer to have each other by their side no matter what. As a result of both their attraction to and repulsion from the opposing gender, homosexual men tend to have sentiments for only other guys for the rest of their lives.

Aside from the fact that the protagonist is successful in coming out to his mother, the story focuses on the hardships and misery that one must face in life, and even though he succeeds, the work is powerful and brave enough to raise awareness of an important modern topic. Disabled and elderly people, men, boys, and girls who were sold by the prison camp were forced to ride in a truck in one chapter of the book; the group consisted of those who had been sold to the organ mafia, those who had been sold to Iraqi soldiers, and those who had been sold as sex slaves. Even before they leave the prison camp, the jail guards utilise the young boys as sex slaves for their enjoyment, and they are forced to do so even if they are not yet adults.

According to a U.S. Department of State assessment done between 2001 and 2009, juvenile camel jockeys in Dubai are frequently subjected to sexual and physical abuse. This does provide a glimpse into the novel's world as it is presented via the protagonist's life. Despite the abuses and sexual torture inflicted on gay men, their defence has always been that it is against religion, and the authorities, who themselves desired male partners, committed many crimes instead of coming out of the closet; the thought of being in a high position and the governing authority led them to take whatever they wanted instead of being human; they have been the nightmares of many young men as well as many older men. When the refugees were being forced onto the vehicle that was going to take them, Kanishka stood up to the guards and was beaten severely in the heat of the dispute.

These two men Kanishka and Rustam "coming out" serves as an example of the author's effort to help other males in a similar predicament. As soon as a person takes the first daring step, a large number of individuals will follow suit and join the movement. The human rights movement and society have played a role in helping people express their individuality and inspire others.

The author brings up these examples to criticise individuals who think that all sexuality should be tolerated and that one must be mature enough to handle the circumstance when they encounter such people. No law or punishment should be withheld because it is all in the evolution of nature that was from the creation of the earth and laws that came into existence after civilization shouldn't bind them in chains. It is revealed in the latter few chapters of the story that all of the characters are sexually identified, and they compromise their feelings for the sake of their family. The last few chapters of the novel's third section tell the stories of homosexual men trapped in a fundamentalist community and gay men who overcame that oppression alone. As Maihan returns to Kanishka's life, they share the joy of finally meeting.

Conclusion

This paper explores the process of queer trauma in the novel "The Carpet Weaver," the first queer novel to emerge from Afghanistan, which serves as the story site for them. In the novel "The Carpet Weaver" as Queer trauma, in which the study discusses the trauma endured by a queer person in the novel, notably a gay or "Kuni" as the locals refer to him, the paper has concentrated on the trauma of a homosexual man as the major emphasis since the trauma suffered by the normative and the trauma faced by the queer are completely different.

Trauma, in general, refers to a very upsetting or unsettling experience. In general, it refers to a negative event somebody had as a youngster. It is not necessarily a war incident that causes trauma; it might be anything that has damaged their emotional reaction, psychiatric disturbance, etc. The main character in this book is affected by such a trauma all through the book. The trauma the main character is going through may have started when he realised he was gay and found it hard to tell his parents. After a while, it became apparent that his dreams were haunted by an emotional rupture that had been building up inside of him for some time. To begin with, one gets a sense of how happy he is living in a fundamentalist culture. All of the sites they visit with Zaki Jaan are so friendly and peaceful in the story's setting. Even while Kanishka and Maihan were in a relationship, he remained calm and content. Toxic events have a long-lasting effect on the protagonist's mental health and can produce traumatic experiences. The first impact was that an unknown individual found out that they were in a relationship by reading a letter they had sent to each other. After his father's detention for being a Maoist and organising an attack against the government, the civil war had a greater influence on him than it had on anybody else in his family. First, he was unable to stand up to the police and was forced to keep mute, therefore losing his courage to protect his family. He couldn't handle the trauma because of his sexual orientation, and it now manifests as nightmares for him. Being homosexual and coming out to his family made the protagonist depressed, and all the other negativity that caused his family to fall apart left him so weak that he couldn't get back up. This all stems from the fact that his father is gay, and because of that, he is unable to do anything about it, and he has the maturity to comprehend the issue. Having been raised in a conservative nation where homosexuality is punishable by death, he refuses to reveal his identity and believes that the gods are punishing him and his father for raising such a son because of his homosexuality. It can be seen that the protagonist is impacted by both his sexual orientation and the events of the war, which is one of the reasons why Queer trauma was selected.

The novel's author, a gay Muslim activist, fights for the rights of the LGBT Muslim community. Even though Kanishka is a fictitious character, most of the events in the novel hint that the author himself has been in a similar circumstance. Even while the author's "coming out" was more open and public, in the novel, Kanishka's "coming out" process is long and arduous. As a result of Kanishka's sexual orientation as a gay man, the author's characters have combined the notion of deconstructing

traditional heterosexuality while also highlighting the uniqueness of each of the sexes represented in the story. The author has deconstructed the preferences of males in all forms of sexual identification as well as the degree of acceptance by the opposite gender of their identity shift. Rustam is a good case study for the deconstruction approach since the figure of Rustam represents a person in society who pretends to be a normal couple with his wife while secretly loving Ashkan. In addition, the novel has demonstrated that the homosexual community is similar to heterosexual couples in terms of equality and dignity. The only difference between the two groups is their choice of gender and the person they are attracted to and affectionate enough to remain with till the end of their days, which is the case for both groups.

The study concentrated on queer trauma and deconstruction of the stereotypic heterosexuality and also summarised the difference between trauma and queer trauma. A traumatic event can be anything that causes a stable person to become emotionally weakened by bad events that occur to them, but in queer trauma, the trauma is about "coming out" to their family, relatives, friends, and society and accepting them for who they are, and they have a strong fear that they will be rejected for who they want to be identified as. The dissertation clearly defined the distinction between the two words and justified the use of the term queer trauma. Instead of a fundamentalist country, a democratic one could have prevented the injustice that occurred to these men. Or even worse, if the country was in denial about democracy and resisted the power of religion to keep the LGBT community under control, it would have been able to do so. Even though the LGBT community has been banned, its existence is known and everyone is aware of it. Anything to the contrary. As a result, whether or not the government is aware, many people have been compelled to engage, and if they refuse, they are punished in harsh ways, such as rape. Being in a relationship isn't more important than being in a relationship with the appropriate partner for a homosexual man in this scenario.

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