

On the Humanitarianism in and the Mountains Echoed

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Abstract

Khaled Hosseini is an Afghan-American author whose first two novels, *The Kite Runner* and *A Thousand Splendid Suns* are the world's best-selling novels of recent years. And *the Mountains Echoed*, his third novel published in 2013, explores family, love and social relations in the Afghan war through the joys and sorrows of several families. Through the reflection and pursuit of these relationships, Hosseini profoundly reveals the distortion and destruction of ethics caused by extreme egoism, and also shows the author's deep desire for home reconstruction, highlighting the author's inherent call for humanitarian spirit.

Keywords

Husseni; Humanitarianism; And the Mountains Echoed.

1. Introduction

Khaled Hosseini is famous for his literary work *The Kite Runner* in 2003, which has aroused the attention of readers all over the world to Afghan literature. Hosseini was awarded the United Nations humanitarian award. Hosseini did not stop his literary creation because of this honor. In 2013, he published his latest work, *And the Mountains Echoed*. As an immigrant writer, Hosseini has been paying close attention to Afghanistan. Up to now, all three of his works are set in the war and chaos in Afghanistan. His first work, *The Kite Runner*, tells the story of "sin and redemption" of Afghan immigrants, and *A Thousand Splendid Suns* depicts two Afghan women struggling and awakening under the old family system. And *the Mountains Echoed* is Hosseini's exploration of the destiny of Afghanistan. This work, which brings together multiple theme clues such as family, friendship, love, and homosexuality problems, has won recognition and praise from more readers (Mou 45). Through investigation, it is found that most scholars at home and abroad analyze this article from the aspects of family trauma, feminism, Afghan National Problems and so on. In contrast, few scholars have interpreted this article from a humanitarian perspective. "The theme of humanitarianism runs through western literature, which shows the unique personality of Westerners and the essence of "people-oriented" in western literature" (Xu 132). There is always a strong sense of humanitarianism in *And the Mountains Echoed*, which can be found in the nine stories. The paper attempts to analyze the causes of humanitarianism, and explore the connotation of humanism.

This essay first gives an explanation and personal understanding of humanism, and then expounds the humanitarian spirit expressed by different writers in the novel from the starting point of the four relationships in the novel. The first relationship is about family. Family members are important to everyone. However, in the novel, people who are abandoned and betrayed by their families often meet, and the author appeals for humanitarianism through these encounters. The second kind of relation is about friendship. Whether it is the relationship between the master and the servant, or the friendship of growing up together in the host family, the author wants to tell us that there is too little tolerance and understanding in this world. And

the focus of humanitarianism is caring for the weak in the world? The third kind of relation is about homosexuality. Homosexuality has always been a very sensitive topic, both in ancient times and in modern times. But there are always many different voices in this world. What the author wants to say is that if we are more tolerant to different people, the world will be filled with more love. The fourth relationship is about the rescuer and the victim. This war has brought too many disasters to Afghanistan. International aid workers are like a straw for refugees at this time. Not all the victims are so lucky to receive financial support, but they are not responsible for all this. Why do they have to suffer? When is the war over? When will the age of peace come? These are the places we need to think. Finally, the paper will summarize these four relationships, analyze the new humanitarian spirit that the author wants to express, and then talk about my own views.

From the point of view of literary value, *And the Mountains Echoed* is another literary work with humanitarian sublimation after *The Kite Runner*. Freud believed that the main function of literature and art is sublimation. Sublimation was originally a physical term, which refers to the transformation of solid matter into gas directly beyond liquid, and then applied to literature and art, It is the promotion of human spirit (Jin 85). In other words, the personality is noble. It is the sublimation of humanism for the author to take Afghanistan as the writing object, transfers the care of the motherland to his creation, and explores the fate of the Afghan nation. On the other hand, Hosseini is a best-selling author. His works are famous all over the world, but he is not like those writers who can never produce good works. Instead, with his constantly changing and expanding vision, more mature writing and narrative structure skills, as well as his consistent sensitivity and compassion, he shows the special experience of a specific group and human nature together to readers who have never had the opportunity to understand Afghanistan, arousing the humanitarian awareness resonance. Mr. Hosseini's most famous work is *The Kite Runner*, and even on the internet, there are few thesis about *And the Mountains Echoed*. Hosseini is one of my favorite writers, not only because of his extraordinary storytelling ability, but also because his description of love in war is daunting. The most challenging part of this book is that it covers more things than the most ordinary love. The book has experienced war, separation, life and death, lies and love. Such a small book can extract more humanity and some vague morality, which is worth studying. In *And the Mountains Echoed*, protagonists make a lot of choices over and over again, and some choices can hide love and sacrifice. In a word, analyzing the novel from a humanitarian point of view can help readers understand the inner world of the people in the war-torn countries. It can reveal more the enough the harm of war and the author's appeal for humanitarianism.

2. The Reviews of and the Mountains Echoed

Some readers think that the theme of *And the Mountains Echoed* is loss, pain, memory, love and affection. They think that love and sacrifice has always been a theme that Hosseini is interested in. Whether in *The Kite Runner* and *A Thousand Splendid Suns* or the *And the Mountains Echoed*, Hosseini has been using different kinds of love to tell stories and explore themes of life, humanity and society. In Hosseini's three novels, the protagonists live in a harsh environment. The poverty and war in Afghanistan shattered the hero's family. Through these broken families, Hosseini showed the spirit with lack of love as the main line. However, the whole book highlights the author's concern for the plight of the Afghan nation, and also reflects the author's shift from the previous two "responsible depictions of Afghanistan based on the principles of justice and fairness" to the creation of human destiny, as well as his thinking about the humanitarian spirit and social morality.

In an interview with the *Oriental Morning Post*, he explained that he quoted the poem of the 13th century Afghan poet Rumi on the front page: "This poem represents how vague morality

is in the world. If you look at the world from the perspective of right and wrong, you are not aware of its complexity and fuzziness" (Jin 5). Thus, Hosseini's writing style has changed from his native land to a more extensive, humanitarian and humanistic concern. This question has been asked many times: is memory a blessing, protecting everything you cherish? It's a curse, which makes you relive the worst moments of your life, the hardships, the struggles and sorrows. The combination of events makes the book "a bit like a completely upside-down fairy tale," with "a painful separation at the beginning and a touching reunion at the end," yet both the story and the eventual reunion "don't quite fit the reader's expectations." But Hosseini said that this is "just like life."

The success of *The Kite Runner* and *A Thousand Splendid Suns* has won Hosseini great reputation and academic attention. Scholars have interpreted these two novels from the perspectives of post-colonialism, feminism and narrative art, but there is no research result in interpreting Hosseini's works from the perspective of humanitarianism.

Rafia Zakaria, a columnist and an official of Amnesty International, wrote in the book review that the interdependence between helpers and recipients, as well as the guilt and gratitude that flowed, are also the obvious themes of the novel. For example, in the painful story between Parvana and her twin sister Masuma, Parvana pushes her beautiful sister down from the tree, which brought her moral burden for her life. After that, both of them were tied down: my sister lost the ability to take care of her life. While taking care of food and daily life, my sister deeply understands that she is the source of all these misfortunes, and her heart has come to the brink of collapse. Zakaria also believes that the theme of "sacrifice" can continued in Nabi's story. He urged Wahdati and his wife to adopt Parlie to take care of their paralyzed boss. Hosseini's detailed description shows Nabi's concern for Mr. Wahdati, and discusses the moral issues between the helpers and the recipients.

In my opinion, this book is not only to show the pain of war, but also to show how people face it when suffering from war. What's more, *And the Mountains Echoed* is such a novel full of love and sacrifice. It takes 60 years' mutual search as the main line, and expresses the author's extensive humanitarian concern and ethical ideas on rebuilding Afghanistan. *The New York Times* claims that this novel is "the most convincing and exciting novel of Hosseini so far" (Hosseini 1). All chapters of the novel are narrated in the first person, which tells a complete story from different angles. Compared with Hosseini's first two novels, *And the Mountains Echoed* is broader in narrative, more skillful in technique, and more diverse and uncertain in subject.

3. Family Relationship in and the Mountains Echoed

Humanitarianism is an ideological system which originated from the Renaissance in Europe. It advocates caring for others, loving others and respecting others. During the French Revolution, humanism was reflected in freedom, equality and fraternity. The positive role of anti-humanitarianism in the revolutionary period.

The so-called human nature thought is obviously a kind of thought that can promote the development of individual ability to the maximum extent when human beings enter the civilized period. New bourgeois thinkers in the 15th century believed that human nature was the spirit of the Renaissance, opposed the autocracy of feudal church, and advocated the all-round development of human personality. Until the 19th century, human nature has been an important ideological weapon for the bourgeoisie to establish and consolidate the capitalist system, and its ideological connotation had become increasingly rich and complete. (Song 40).

We can conclude that the so-called humanitarian spirit mainly includes the following meaning: First, on the premise of people-oriented, respect and care for people, guarantee all human rights, and resolutely stop and oppose any behavior that harms people. Besides, we should actively

advocate and carry forward the beauty, kindness and compassion in human nature. In the development of human society, we advocate benevolence and forgiveness rather than violence and hatred, oppose the use of evil to control evil, and advocate moral self-improvement. This kind of humanitarianism has been running through the whole western literature, which is generally called the humane spirit. Therefore, the thesis think that "humanitarianism" contains three elements: The first, humanity, that is, respect for people and emphasis on human dignity; The second is rationality, that is, the pursuit of truth, that is, the thinking of the mind on truth, that is, the ability of human beings to know the world; The third, transcendence, that is, the pursuit of life meaning. This is what the thesis call the "humanitarianism". "Humanism" is the most basic respect for human value, and human beings are considered as the highest value in the universe. the content of this book primarily consists of articles available from Wikipedia or other free sources online. In its most general form, humanitarianism is an ethic of kindness, benevolence and sympathy extended universally and impartially to all human beings, and also to animals. Humanitarianism has been an evolving concept historically but universality is a common element in its evolution. No distinction is to be made in the face of suffering or abuse on grounds of gender, sexual orientation, tribal, caste, religious, national, or species divisions. Humanitarianism can also be described as the acceptance of every human being for plainly just being another human, ignoring and abolishing biased social views, prejudice, and racism in the process, if utilized individually as a practiced viewpoint, or mindset.

Humanitarianism is an informal ideology of practice; it is the doctrine that people's duty is to promote human welfare. Humanitarianism is based on a view that all human beings deserve respect and dignity and should be treated as such. Therefore, humanitarians work towards advancing the well-being of humanity as a whole. It is the antithesis of the "us vs. them" mentality that characterizes tribalism and ethnic nationalism. Humanitarians abhor slavery, violation of basic and human rights, and discrimination on the basis of features such as skin colour, religion, ancestry, or place of birth. Humanitarianism drives people to save lives, alleviate suffering, and promote human dignity in the middle of man-made or natural disasters. Humanitarianism is embraced by movements and people across the political spectrum. The informal ideology can be summed up by a quote from Albert Schweitzer: "Humanitarianism consists in never sacrificing a human being to a purpose."

Family is "the basic social organization unit based on blood relationship and centered on marriage, the foundation of personal growth and development, and the main channel of spreading morality" (Cai & Song 44). In literary ethics criticism, ethics mainly refers to the social system and the ethical relationship and order between people and society. In specific literary works, the core content of ethics is the accepted and recognized ethical order formed between man, man and society, and man and nature" (Yi 132).

However, in Chapter 1, Father Sabur was forced to sell his three-year-old daughter, who lost her mother because of poverty. As we know, family has a greater influence on individuals than we think. Roman selden once concluded: "For family psychiatry, the family is not only a cause of problems, but the family itself is the patient, and the deformity of family members is only an external manifestation of family diseases" (Selden 112). Forced by poverty, Parlie was sold to a wealthy family in Kabul by her father Sabur at the age of three. Because of her young age, Parlie quickly adapted to the new environment and forgot her old home. But the pain of separation deeply hurt her brother Abdullah, and he could not forget anything. Abdullah has been collecting Parlie's most cherished feather box all his life, and never forgot her. After 60 years, it's comforting to see the brother and sister reunited. Although Abdullah's Alzheimer's disease made him forget his sister, this deep-rooted affection no longer regrets. Father Sabur was deeply in love with Parlie. After selling Parlie to a wealthy family, he cut down the old oak tree that she used to swing on, as if to cut off her thoughts and guilt about Parlie. Sabur, who has strong self-esteem, can only express his deep fatherly love in this way. Although Sabur did not

do what his father should do, from the situation at that time, Sabur's choice was right. However, it is his choice that leads to the lack of ethical identity of brother and sister, which leads to Paelie's search for the "missing" objects for more than 60 years.

In Chapter 3, the story is also about family. Nabi has two sisters, Nabi and twin sisters Masuma and Parvana. They were Sabur's childhood friends. Masuma is beautiful and exquisite, and Parvana is strong and ugly. Both sisters fall in love with Sabur, who was good at telling stories and loves poetry. At the age of 17, the sisters sat side by side on the branches of the big oak tree in front of the Sabur's house, swinging their feet in the air. Masuma revealed that the Sabur's family came to propose to their parents. Parvana was very sad to hear this news. Just as Masuma turned her face and took something out of her pocket, Parvana made a gesture of "lift her ass and sitting down again", leaving Masuma's hand in her pocket, and she fell off the branch and was paralyzed for a lifetime. A few years later, their parents died one after another, and Nabi left the village in order to escape from the shackles of his sister who was paralyzed in bed. Parvana is the only left to look after her paralyzed sister. After his wife died, Sabur decided to marry another wife for the sake of two young children, and Parvana was undoubtedly the best choice. However, Sabur was no longer able to take care of the paralyzed Masuma. In this case, Parvana, who has been taking care of her sister for several years, is in a dilemma, either not marrying her for the rest of her life or abandoning her for a new life. At Masuma's suggestion and request, Parvana abandoned her sister in the barren wilderness.

Human nature is complex and varied. "The natural attributes of human nature possessiveness, jealousy, subordination, etc., and the social attributes of human nature include faith, morality, dedication, etc" (Liu 61). Which doomed the uncertainty and variability of human behavior. Just like Parvana has always been on the edge of good and evil, the author wants to tell us that everyone has his own selfishness, but you will eventually save yourself with your inner humanitarian spirit. As we all know, family is not only the cradle for everyone's existence, but also the safe haven for everyone's soul. As the basic unit of society, family problems are increasing day by day, which is bound to bring harm to family members. It is through telling the unfortunate family story of the Afghan people that *And the Mountains Echoed* shows the psychological trauma brought by the family. They are separated by poverty, estranged by indifference, betrayed by interests, but accompanied, understood and help each other by love and sacrifice.

As the author wants to express, in the war-torn Afghanistan, people are facing the test of human nature time and time again. In the first chapter of the book, the author begins a series of stories based on Parlie's abandonment by family of origin. Implicit expression of the pain left by family trauma. It strongly reflects the author's aversion to the war and sympathy for the people suffering from family trauma.

4. Friendship Relationship in and the Mountains Echoed

Freud thought: "If an experience, in a short period of time, makes the mind suffer the highest intensity of stimulation, making it unable to seek a normal way of adaptation, thus permanently disrupting the distribution of the effective ability of the mind, we call this experience trauma" (Freud 19).

In Chapter 4, Neela is a person who suffered from experience trauma. Neela grew up with her gloomy father because her parents were divorced. After she married a gay man, Wahdati, they became two unrelated people under one roof. However, there is a profound friendship between Nabi and Neela. She has been living an unhappy life because of her disgraceful past and the shadow of infertility. However, Nabi's appearance has brought a glimmer of light to Neela's life. When the hostess opened her heart to him and told him about her pain and helplessness, Nabi was willing to listen to Neela, so they became friends with "great differences in status".

Nabi took this friend to his hometown, and in order to make up for the regret that Neela can't have children, he asked her to adopt Parlie. Nabi's advice was cruel to the Parlie family. However, for Neela, it was Nabi who gave her a new life. When Neela left her husband, Nabi cleaned up the mess and took care of her husband until his death. In addition to his feelings for Mr. Wahdati, Nabi bears a heavy burden on Neela to a greater extent. Hegel once said, "Marriage is an kind of ethical love with legal significance, so as to eliminate the capricious and naked subjective factors in love" (Hegel 177). "The most important ethical relationship in the family is the relationship between husband and wife. The traditional husband and wife ethics should be equality, mutual love, mutual loyalty, mutual respect and mutual tolerance" (Gu 7). The friendship story between Nabi and Neela violated the ethical thought that wives should not disclose at that time. It was impossible for Afghanistan at that time to accept a "rebellious" women like Neela. Nabi can make friends with her. In addition to her beautiful appearance, the reason is that they have a feeling of mutual pity in their long-term companionship.

However, Neela eventually died in a foreign country. Because she can no longer stand the sarcasm of others, and her husband is paralyzed in bed due to a stroke, Neela finally chooses to leave her hometown. She is a brave woman. She has been looking for the missing things in her life: tobacco, wine, poetry, and even a baby. But unfortunately, she has not found her true love, because she will not love and will not pay. Her defects are because she has not been loved enough since childhood, which doomed her never to be happy. Through this story, we can feel the author's aversion the deep-rooted traditional concepts of Afghanistan at that time, and also reflect the author's desire for equality and mutual respect between men and women.

In Chapter 8, Marcos and Celia also have a profound friendship on the Greek island of Tinos. Marcos first Met Celia at home. He was startled by Celia's ruined face. This also strengthened his belief that he would become a plastic surgeon in the future. Marcos deeply admired the wisdom of Celia, because Celia could make a simple camera that could take photos from the discarded shoe box. From the beginning, Marcos was upset by Celia's face. From the later admiration for her scientific ability to the final trust, it is obvious that their profound friendship was indestructible. But before they became friends, Marcos was scared to vomit by Celia's disfigured face. Because of this scary face, Celia always wears a mask and can't go to school like a normal person. For her acting career, her mother raised Celia in Marcos's house, but she never visited Celia in her whole life. I'm sorry for Celia's disfigured face, and I'm happy that Celia's mother left her in Marcos's house. Because there, Celia can go to school without wearing a mask like a normal person and do what she likes. No one will think of her as a "monster" anymore.

In fact, the author wants people to be more tolerant of the world. As the author said: "The world doesn't see you inside. It doesn't care about your hopes, dreams, and sorrows. They are covered by skin and bones. It's so simple, so ridiculous, and so cruel" (339). The world has too much malice for the disabled, and what we can do is to give them more attention than to abandon them as casually as Celia's mother did.

5. Homosexuality Relationship in and the Mountains Echoed

Patrick Meier first started using the term humanitarianism after crowdmapping for the 2010 Haiti earthquake. In 2011, Paul Connelly gave a TED talk on digital humanitarianism in which he states that humanitarianism's "origins are firmly routed in the analogue age" with "a major shift coming". In 2015 he authored the book *Digital Humanitarians: How Big Data Is Changing the Face of Humanitarian Response*. Vincent Fevrier notes that social media can benefit the humanitarian sector by providing information to give better situational awareness to organizations for broad strategic planning and logistics and that "crisis mapping really emerged in 2010 during the Haiti earthquake" with software and digital humanitarian platforms such as

Standby Task Force, OpenStreetMap, and many others being active during many disasters since then.

In fact, the role of social media in digital humanitarian efforts is a considerable one. Ten days after the 2010 earthquake, the "Hope for Haiti Now" telethon event was launched in the United States, effectively taking over the mediasphere and reaching hundreds of millions of households and viewers. It focused on appealing to the viewing public's empathy for the survivors of the disaster, allowing ordinary citizens to help in a collective relief effort by contributing money donations to NGOs providing Humanitarian aid to earthquake survivors. The telethon attracted support through a variety of celebrity musical performances and staged calls for empathy, using digital social networks to disseminate its appeal to the moral responsibility of the viewer-consumers who are able to reinforce identification with a national identity of the American 'savior' through participation in this Humanitarian project. During the summer of 2010, when open fires raged across Russia, causing many to die from smog inhalation, the use of social media allowed digital humanitarians to map the areas in need of support. This is because Russians who were hoping to be evacuated were posting online about the conditions they were in which prompted thousands of Russian bloggers to coordinate relief efforts online. The digital humanitarian efforts in Russia were crucial to responding to the fires in 2010 considering the Russian government was vastly unprepared to deal with such a large-scale disaster. Within digital humanitarianism, big data has featured strongly in efforts to improve digital humanitarian work and produces a limited understanding of how a crisis is unfolding. It has been argued that Big Data is constitutive of a social relation in which digital humanitarians claim both the formal humanitarian sector and victims of crises need the services and labor that can be provided by digital humanitarians.

Wahdati fell in love with Nabi at first sight. He left Nabi without hesitation and gave him all the glory and love he had as a servant. This is the price that Wahdati must pay to keep Nabi in order to let Nabi join. If Nabi is still in a hazy feeling about Wahdati's secret love for him, when Neela leaves and tells him that Wahdati always likes him, Nabi fully understands the reason why he is favored in Wahdati's family---It is not only because of his loyalty, but also because his master Wahdati is passionately devoted to him. When he saw his own portraits in Wahdati's study, Nabi was shocked, but also felt a deep fear---this is contrary to the traditional love of the same sex. Nabi instinctively wanted to escape, but after several hesitations, Nabi chose not to leave again, but to stay and take care of Wahdati until his death. After more than ten years' interdependence, the relationship between the two has already surpassed that of skin, and Nabi has also accepted the love of Wahdati. However, homosexuality was contrary to social customs in Afghanistan in the 1970s and could not be accepted by the world. Max Weber, a German sociologist, expanded the concepts of "ethics of belief" and "ethics of responsibility" when discussing the relationship between political encounters. He thinks: "From the perspective of human nature, as a mature person, he can realize that he should take responsibility for the consequences of his actions and feel this responsibility from the bottom of his heart. On this basis, we should act according to the ethics of responsibility" (Weber 108). So Wahdati buried his feelings in his heart until Nabi found those dusty pictures about him. "As soon as I saw you, I knew that we were not the same kind of people, you and me, so what I wanted was impossible. Even so, we still go and drive out together in the morning. I won't say that I'm satisfied with it, but it's better than not being with you. I learned to live by your side. I need to tell you that even this time, I have loved you for a long time. Please don't be angry, Nabi. Now that I have told you, you can understand why I want you to go. Come on, Nabi, find yourself a wife and start a family, just like everybody else. You still have time" (118-119). This is what the old Wahdati said to Nabi in his wheelchair, which is also the most touching one for me. It seems to me that everyone has the right to fall in love. Homosexuality is just another form of love and has nothing to do with "abnormality". This reminds me of Chai Jing's in-depth analysis of gay pain and

helplessness in her book *Insight*: “In fact, they are vulnerable groups” (Chai 68). When Nabi learned about this, although he felt very disrespectful, he still did not abandon Mr. Wahdati, who was in the wheelchair, and took care of him all the time. Wahdati was in love with Nabi, and Nabi returned his friendship and goodwill. They accompanied each other in the war.

But how could Afghanistan at that time have accepted such love? So Wahdati buried this love in his heart. He knew that if he spoke his mind from the start, he would lose Nabi. Through the love of Mr. Wahdati, I can feel the author’s strong humanitarian spirit. It can reflect the author’s desire to establish an ideal society of equality and freedom.

6. The Relationship between the Rescuer and the Victim in the Novel

In Chapter 5, the fate of a girl named Luo Shi involves two cousins with completely different personalities. In life, we can see many people in miniature from cousin Idris. He is kind-hearted, but not really selfless. He promised to help Luo Shi contact the doctor as soon as possible after returning to the United States to treat the cerebrospinal fluid spilled when her uncle cut off her head. However, after returning to America, he only focused on his own affairs, and did not want to take care of the girl who had nothing to do with him. Even contacting the dean for free treatment has been urged by the nurse Amra. Success or failure, he just wanted to let himself know that he was just relieved. He can use the money to help Luo Shi redecorate his living room, but he chose to pursue the comfort of life. We can’t deny his kindness, but he gave this poor little girl so much hope, and then left her endless waiting and disappointment. Until many years later, Luo Shi had grown into a graceful girl, and no scar could be seen on her head. At the signing ceremony of her new book, Idris realized that it was his cousin (he always thought his cousin Timur was unfaithful to his wife and a man who loved to show off) who had been supporting Luo Shi to go to Afghanistan for treatment, study and even become a writer.

What Idris did reminds me of a word --- “Guilt consciousness”. “We’re lucky that when this place was blown to hell, we were not there,” Idris said. “We are different from these people. We should not pretend like them. They have to tell the story. We have no right to put ourselves inside” (148). This is the author’s idea. Although Islam advocates peace, it still advocates violence against violence when the interests of the enemy are violated. The author and Idris not only failed to fulfill their obligations to protect the motherland and religion, but also fled the motherland when their compatriots in Afghanistan suffered war damage. So they feel guilty. At the same time, the author also reveals the social problem that suffering alienates the humanity of some Afghans. He also criticizes the shameful acts of taking advantage of the tragedy of Afghan refugees for personal gain. For example, Luo Shi’s uncle used Luo Shi to seek sympathy from Idris in order to gain profits.

In addition to foreign aggression, there are also differences among different ethnic groups and factions in Afghanistan. “Hosseini is re-examining all this from the perspective of deeply loving the motherland, daring to reflect on himself mercilessly, and daring to face the criticism and even life-threatening things” (Liu 53). He explored the destiny of the Afghan nation. Although he did not clearly point out the way out, from the series of social problems in Afghanistan he exposed, the reconstruction of Afghanistan determines the destiny of the Afghan nation, and the reconstruction of Afghanistan needs the joint efforts of all Afghan people and the government. “We will solve the political contradictions among all ethnic groups and religious factions, eliminate warlords separatism, and unite all ethnic groups, factions and factions to jointly build a new country” (Liu 14).

7. Conclusion

Humanitarianism was publicly seen in the social reforms of the late 1800s and early 1900s, following the economic turmoil of the Industrial Revolution in England. Many of the women in

Great Britain who were involved with feminism during the 1900s also pushed humanitarianism. The atrocious hours and working conditions of children and unskilled laborers were made illegal by pressure on Parliament by humanitarians. The Factory Act of 1833 and the Factory Act of 1844 were some of the most significant humanitarian bills passed in Parliament following the Industrial Revolution. In the middle of the 19th century, humanitarianism was central to the work of Florence Nightingale and Henry Dunant in emergency response and in the latter case led to the founding of the Red Cross. The Humanitarian League (1891–1919) was an English advocacy group, formed by Henry S. Salt, which sought to advance the humanitarian cause. Various suggestions of distinct periods of humanitarianism exist, drawing either on geopolitical or socioeconomic factors that determine humanitarian action. The first approach is exemplified by Michael Barnett's proposition to distinguish ages of "imperial humanitarianism" (up to 1945), "neo-humanitarianism" (1945–1989), and "liberal humanitarianism". Norbert Götz, Georgina Brewis, and Steffen Werther are advocates of the socioeconomic and cultural approach, arguing that there have been ages of "ad hoc humanitarianism" (up to c. 1900), "organized humanitarianism" (c. 1900–1970), and "expressive humanitarianism" (since 1970). They suggest we might currently be entering "a novel kind of defensive humanitarianism with roots in the expressive age, with automated interfaces, and with thick 'firewalls' between donors and recipients."

To sum up, the author describes the injustice and ugliness of the suffering Afghan society in a delicate and soft tone, but in such circumstances, some people are willing to save this society and the whole country. This is the sublimation of humanism. In this thesis, several expressive stories in Khaled Hosseini's *And the Mountains Echoed* are taken as the research object. Through the relationship between the characters in each story, some problems faced by Afghanistan during the war are interpreted, and how the author expresses his humanitarian spirit by describing the story is analysed. So as to further highlight the theme significance of *And the Mountains Echoed*. Finally, the thesis will sum up the practical significance of this work and this article in combination with the situation of Afghanistan war in Afghanistan and the author's ideas.

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