

# AFGHAN WAR AND INDIAN CINEMA: A COGNITIVE DISCOURSE ANALYSIS OF TORBAAZ

**DR. SAIMA JAMSHAD**

LECTURER, DEPARTMENT OF ENGLISH, UNIVERSITY OF GUJRAT, GUJRAT, PUNJAB, PAKISTAN,  
EMAIL: [saima.jamshad@uog.edu.pk](mailto:saima.jamshad@uog.edu.pk)

**DR. RUKAIZA KHAN**

ASSISTANT PROFESSOR, NATIONAL UNIVERSITY OF SCIENCES & TECHNOLOGY, ISLAMABAD, PAKISTAN,  
EMAIL: [rukaiza.khan@ceme.nust.edu.pk](mailto:rukaiza.khan@ceme.nust.edu.pk)

**ERUM MAHARVI**

ASSISTANT PROFESSOR, DEPARTMENT OF ENGLISH LINGUISTICS, THE ISLAMIA UNIVERSITY OF  
BAHAWALPUR, EMAIL: [erum.maharvi@iub.edu.pk](mailto:erum.maharvi@iub.edu.pk)

**DR HUMERA FARAZ**

ASSISTANT PROFESSOR, AIR UNIVERSITY, ISLAMABAD, EMAIL: [humera.faraz@au.edu.pk](mailto:humera.faraz@au.edu.pk)

**MUHAMMAD ADNAN AKBAR**

LECTURER IN ENGLISH (HIGHER EDUCATION DEPARTMENT), GOVERNMENT GRADUATE COLLEGE BHAKKAR,  
EMAIL: [adnandhandla@gmail.com](mailto:adnandhandla@gmail.com)

---

## Abstract

Ongoing study reveals the linguistic strategies that influence the transformation of innocent individuals into radicals. The use of innocent individuals by the Taliban to carry out their malevolent intentions has given rise to the emergence of kid suicide bombers in recent years. The present study aims to investigate the influence of post-traumatic stress disorder (PTSD) on the development of extremist behaviour and the reinforcement of beliefs. The approach of Theme Identification will be used, while the methodology of Discourse Analysis will be utilised. The dialogues of the movie will be analysed using Cognitive Stylistics Analysis, especially schema theory and The Social Cognitive model of Van Dijk. These tools will give a theoretical foundation for the research. The Schematic appraisal model for suicide (SAMS) will be used to comprehend and assess many prevalent themes that are leading to suicidal thinking. The epistemology will include the use of an interpretative methodology, wherein facts will be analysed and understood from the perspectives of language, cognition, and ideology. This study aims to elucidate the role of psychopathy and conditioning in the development of this emerging kind of terrorism. Sports aid in alleviating vengeful emotions and serve as a kind of collective therapy for addressing antisocial conduct. This study will conduct a more in-depth examination of this potentiality within the context of DSM-V and the field of abnormal psychology. Current research interests are studying the psycho-social challenges faced by refugees in Afghanistan, specifically focusing on topics such as PTSD, suicidal thoughts, sports therapy, and SAMS. This study integrates many viewpoints to uncover the socio-cognitive thinking of refugee children who are vulnerable targets for terrorists.

**Keywords:** Cognitive Stylistics, Terrorism, Refugees, Schema Theory, PTSD, Ideology, Foregrounding

---

## INTRODUCTION

The war on terror, particularly the US intervention in Afghanistan, has instilled fear and confusion among the general population. A significant number of individuals lost their lives during the conflict referred to as the war on terror, and several young individuals personally experienced the deaths of their loved ones. This experience resulted in a strong feeling of disdain towards foreigners, especially those who do not practise the Islamic faith (Ahmad, 2021). The direct exposure to these terrible experiences, especially the loss of loved ones, has resulted in the development of Post-terrible Stress Disorder (PTSD) in youngsters aged 5 to 10. Furthermore, the Taliban has exacerbated this condition. 'Torbaaz' is a recently released Bollywood film that centres on the narrative of a young boy who has been indoctrinated by the Taliban to execute a suicide bombing mission in Afghanistan. Nasser Khan, a former military physician who tragically lost his family in a child suicide bomb assault, travels to Afghanistan in response to an offer from his wife's acquaintance. He conceives the notion of forming a cricket team comprised of refugee children who have been isolated from society, with the aim of bringing joy and tranquilly into their lives and helping them move on from their terrible

experiences. Nasser Khan encounters Baaz, an individual who has received training from the Taliban but has suffered losses from drone attacks and subsequently found safety in a refugee camp. Baaz's father was killed in a drone attack, and his life is now solely driven by a desire for vengeance, influenced by radical intellectuals (Kanyal, 2020; Dey, 2020).

Torbaaz depicts the war-ravaged state of Afghanistan, where there are severe infringements on human rights. Individuals face persistent danger from both the Taliban and security forces due to a pervasive climate of absolute distrust. The general populace is continuously exposed to significant risks, and the preservation of life and existence is of utmost significance. Drone attacks lack the ability to distinguish between those who are extremists and those who are not, resulting in a state of enduring perplexity and ambiguity among the populace. Distressing incidents are an inherent aspect of existence, and on a daily basis, there are individuals who suffer harm or loss. Inexperienced individuals are unable to effectively handle these unfavourable circumstances and become susceptible to mental disorders such as posttraumatic stress disorder (Sharma, 2020).

Experiencing the loss of loved ones and directly seeing horrific events significantly heightens the probability of developing post-traumatic stress disorder (PTSD). These incidents occur with regularity, making it challenging to suppress such emotions. During challenging circumstances, the individual's defence system weakens, leading to poor self-perception and a pessimistic outlook on one's environment. The occurrence of concentration difficulties, sleep disruption, heightened anger, and irritable conduct becomes more widespread. These symptoms exacerbate suicidal thoughts in the individual, since they feel a lack of control over their surroundings (American Psychiatric Association, 2013).

### **Problem Statement**

This study examines how the use of language and communication techniques might influence the transformation of suicide thoughts into suicidal bombing actions, particularly in children who have posttraumatic stress disorder, by evoking feelings of retribution. This research also examines the influence of psychopathy and conditioning on the development of certain attitudes. The present research additionally emphasises the potential of sports therapy in reducing these vengeful emotions that are reinforced by language that maintains existing beliefs. Prior research indicates that sports therapy is beneficial for managing PTSD, and this study aims to explore further potential applications of sports therapy.

### **The Rationale of Research**

PTSD is a prevalent occurrence among refugees that has been extensively studied from both physiological and psychological standpoints. The film and media industry are powerful channels for spreading ideology, and current study focuses on a systematic examination of Torbaaz, a recent Bollywood film that addresses important contemporary themes such as child suicide bombing and PTSD. This film draws inspiration from actual events and depicts the arduous path of several individuals as they transition from refugee camps to the Afghan national cricket team. It illustrates the potential of sports therapy in addressing psychological concerns. The current study utilises a schematic appraisal model to understand suicide and schema discourse theories to analyse the thought patterns of possible juvenile suicide bombers. Additionally, it explores the use of sports therapy as a method to modify these mental thought patterns.

## **LITERATURE REVIEW**

Since the inception of cinema, there have been several speculations about its nature and its impact on viewers' perceptions. Cinema functions as a dual-purpose platform, serving as a source of amusement and a vehicle for the dissemination of ideas and ideologies. In relation to the impact of films on viewers' brains, cognitive theories have also been proposed (Bordwell, 2011 p.357-59). Bordwell used discourse analysis in the field of film studies to comprehend the process by which meaning is constructed in cinema. Bordwell comprehended that the whole process included four distinct categories of significance.

The referential meaning is confined to the realm of artificiality within the domain of cinema. Both implicit and explicit connotations of the topic are present, while the implicit meaning is less apparent. The observer has primary responsibility for attributing symptomatic meaning, since the use of rhetorical devices engenders a multitude of interpretations. Bordwell integrated the field of film studies with cognitive science, and an expansion of his ideas is cognitive stylistics (Colm, 2011 p.317-321). In his work titled 'On the possibilities of cinema stylistics', Kiminori examines the ideas proposed by Chatman and Borswell to substantiate his argument on the feasibility of film stylistics. The field of cinema stylistics is a recently developed area of study that involves the examination of data collecting and analytic methods. Initially, a logocentric perspective will be used to evaluate the stylistic aspects of films (2015). The book "Multimodality and the Study of Popular Drama" presents an analytical and comparative examination of the potential use of multimodality in the analysis of drama and cinema. Kay Richardson's work explores the potential of adopting a logocentric approach in the analysis of theatre. Movies and television dramas are examples of multimodal texts. The author of the article conducts a comparison between two papers, one from the field of stylistics and the other from cinema studies. This comparison serves to support the author's argument about the use of a multimodal

logocentric approach in the analysis of TV drama and film. Richardson's assessment adeptly explores several aspects of conversation analysis and tackles them. The paper offers elucidation in a hitherto overlooked domain. Richardson cites Raymond Williams, the author of 'Modern Tragedy,' to underscore the significance of drama in the lives of individuals in the modern and current day, in order to legitimise his undertaking. Richardson's conclusion aligns with his fundamental premise, stated in the introduction, that the logocentric approach is a valid method for studying popular drama. He argues that no other approach can offer a comprehensive analysis of films and TV dramas from multiple perspectives (Richardson, 2010, p.390).

Taheri (2018) develops a method in her PhD thesis that utilises the schema concept, speech act theory, and cognitive cinema theory to investigate the formation of character impressions. This paradigm strives to understand the nature of the character by using pragma-linguistic, social, and narrative data. Furthermore, this research uncovers the many forms of communication generated by the portrayal of characters in film.

In today's globe, the presence of refugees is becoming more prevalent, with the refugee population reaching its peak. Migration is often linked to several psycho-social illnesses. Typically, these migrations occur as a consequence of trauma that has also impacted the mental well-being of refugees. Post-traumatic stress disorder (PTSD) is the prevailing psychiatric ailment seen among refugees, as stated by Ferrada et al. (1998). Post-traumatic stress disorder (PTSD) is a prominent psychiatric condition that has garnered substantial attention from several researchers. Research indicates that post-traumatic stress disorder (PTSD) may be effectively addressed by the use of physical exercise, physiotherapy, and sports/group therapy interventions (Knapp et al., 2019; Nilsson et al., 2019; Nordbrandt et al., 2020). These studies demonstrate favourable mental health results after the implementation of such treatments on individuals with post-traumatic stress disorder (PTSD) in refugee camps.

This study investigates the correlation between posttraumatic stress disorder and the occurrence of adolescent suicide bombings in post-9/11 Afghanistan, as shown in the film "Torbaaz." It contributes to ongoing research in cognitive stylistics within the discipline of cinema studies. Sports therapy is depicted as beneficial in alleviating feelings of vengeance and instilling hope in individuals who are emotionally troubled. This study further assesses the efficacy of sports therapy in the context of Baaz's character development in the film. This research will add to the existing wealth of knowledge in the fields of film studies, cognitive stylistics, psychopathologies, and treatments.

## METHODOLOGY

In this qualitative and subjective research, the theme identification approach developed by Gery Tyan and Russell Bernard is used to identify recurring and overlapping themes present in the text. In order to assess them using a predetermined theoretical framework, recurring and similar patterns that have a linguistic connection to the study issue have been found (2003, p.90-95). By identifying consistent patterns in the texts that assist in understanding and analysing the data, themes provide valuable insights into the study's objectives and basic issues (Braun & Clarke, 2006).

According to Freeman (2000:253), literary texts are created by thinking minds, and interpretations of these texts are made by other thinking minds within the physical and socio-cultural contexts in which they were created and read. This supports the connection between literature and psychology (cited in Glotova, 2014: 245).

According to Woldemariam (2015:18), stylistics focuses on cognition and contextual consequences as the main subjects of analysis. The formalist and functionalist stylistic approaches' assessments focus on the sentence and the text, respectively. Most of them are models that focus on the text itself. However, the cognitive stylistics paradigm shifts its focus from a textualist interpretation to a contextualist interpretation. The current research will use the cognitive stylistics model and Van Dijk's socio-cognitive discourse model as the theoretical basis.

The cognitive stylistic model employs the techniques of foregrounding and schema theory to analyse the mental states of the main characters, Baaz and Dr. Naser Khan. The Van Dijk model serves as a tool for analysing the conversations in the movie, offering a theoretical foundation for the research. As previously explained, cognition is crucial in organising many schemas in memory. This process is sometimes achieved by selective perception rather than active perception. Conventional schematic forms provide just a few number of options for actively participating in the development of debate. These cognitive frameworks and mental constructs enable certain conversations to generate significance. These inflexible attitudes hinder any opposing discussion from having an effect, making it hard to avoid the influence of underlying conversation. The counter discourse is shaped and misconstrued by preexisting paradigms. (Dijk, 2018, page 29)

Socio-cognitive discourse analysis employs many methodologies to uncover the ideas that lead individuals to become subordinate to power institutions. Van Dijk's concept serves as a mediator between collective social understanding, societal frameworks, and written and spoken communication. Social cognition heavily relies on information, attitude, and ideology (Dijk, 2015 p.67). The comprehension of social cognition is enhanced by the use of foregrounding and schema theory within the cognitive stylistics paradigm. The analysis will examine how these discourses enhanced existing schemas via the mechanisms of schema conserving discourse and schema reinforcing discourse. These strategies make it challenging to rescue PTSD sufferers from their erroneous and disturbed perspectives. Dr. Khan

used innovative discussions to challenge existing frameworks in order to mitigate the effects of previous frameworks and assist distressed youngsters. The reference is from Gibbons et al. (2018), page 176.

The schematic appraisal model for suicide incorporates both negative appraisal, which contributes to suicidal thoughts, and positive self-appraisal, which helps reduce the risk of suicide in mental disorders (Johnson et al., 2009). This method has also been used to make deductions about the relationship between suicide and schizophrenia, which has shown its effectiveness in both clinical and theoretical contexts (Johnson et al., 2008). The SAMS offers insights into the identification of suicidal thoughts in refugee children, while also exploring the potential of sports therapy as a means to interrupt harmful thought patterns and promote positive change.

Panagioti used the Schematic Appraisal Model for Suicide in her PhD research to examine the correlation between PTSD and suicidal thoughts. Research has investigated suicidal thoughts in those exposed to military conflict, refugees, police personnel, and HIV patients. The SAMS, in conjunction with the Cry of Pain strategy, is used. However, it is worth noting that the CoP approach does not provide any understanding of positive self-appraisal as a protective factor against suicidal thoughts (Panagioti, 2011). The Self-Appraisal Measurement Scale (SAMS) includes evaluations of both negative and positive aspects of oneself. This research used the SAMS to examine the first period of Baaz's life, characterised by negative self-evaluations, followed by a transition towards positive self-evaluations.

Interpretive phenomenology serves as an epistemological perspective that involves interpreting evidence by taking into account the continuous processes of cognition, ideology, and language. This study sheds light on the function of psychopathy and conditioning in the evolutionary phase of juvenile terrorism. Selected dialogues of key characters are analysed using the cognitive stylistics and cognitive discourse studies method to clarify the connection between child suicide bombing and posttraumatic stress disorder. The Social and Emotional Mindset Scale (SAMS) offered a theoretical comprehension of how both negative and positive self-evaluation might lead to the development of distinct cognitive frameworks in the minds of individuals.

The technique of theme identification, the methodology of discourse and cognitive stylistics studies, the theoretical framework of schema, foregrounding, and mindset theories, and the epistemology of interpretative phenomenology all work together harmoniously to provide a seamless overall process. Experiential reality is an integral component of films and the process of visualising them. Given that phenomenology provides a framework for comprehending lived experiences, this endeavour employs interpretive phenomenology. Cognitive stylistics is used in conjunction with Van Dijk's socio-cognitive discourse approach, which is interconnected and facilitates the enhancement of comprehension.

### **Discourse Analysis**

The research conducted by Ferrada and Sundbom indicates that roughly 64% of refugee patients with PTSD have suicidal thoughts, and around 46% of them had already taken their own lives (Ferrada-Noli & Sandbom, 1996). *Torbaaz* is a narrative centred on a youngster with post-traumatic stress disorder (PTSD) who directly witnesses the death of his mother at the beginning of the film. Several scenes later, the whole town is subjected to a bombing by NATO troops with the intention of eliminating the Taliban's leadership. However, several innocent individuals fall victim to this act of violence. An ingrained perception, a mentality, has formed in the collective consciousness of the population that perceives immigrants as adversaries rather than allies. The extremists have used this ideology to fulfil their malevolent intentions. Habib Ullah asserts that these individuals from outside are malevolent entities, devoid of human qualities. He has devised a scheme to indoctrinate children for the purpose of carrying out suicide bombings as a means of seeking retribution against NATO forces and the Afghan Army. The emergence of kid suicide bombing started in Afghanistan in 2007 (Mittra, 2020, 00:1:06).

The children, who were living in a refugee camp and suffering from traumatic disorders, were easy targets for those seeking to carry out their malicious intentions. Baaz, Khush Bakht, and Bakht have had a painful history marked by devastation. Prior to the conclusion of the film, Dr. Naser has a close and personal connection with these individuals who have the capacity to commit suicide bombings. They inform him about the theft of their innocence. They recount the occurrence of their loved ones' demise and provide a comprehensive account of the traumatic event, including all the specific details. Bakht, Khush Bakht, and Baaz were leading tranquil lives until a series of traumatic events abruptly altered their circumstances, leaving them unable to extricate themselves from the position. Bakht's family resided on a hill, and tragically, his whole family perished in a drone attack within a span of one day. Khush Bakht saw the demise of his younger sibling and was informed that it was caused by the security forces. Baaz's mother emulated her husband by becoming a suicide bomber. Baaz's mindset is shaped by the militants, who portray him as a devoted soldier committed to achieving the ultimate objective (Mittra, 2020, 01:34:20). The individuals consistently describe their life as characterised by uncertainty, animosity, aggression, retribution, powerlessness, and cynicism, which are reoccurring themes indicative of negative cognitive frameworks. The presence of this negative schema intensifies their suicidal ideation by restricting the scope of meaning in their life.

The negative schemas are reinforced by discourses that emphasise the sacrifice of loved ones and the responsibility of children to join them in their great mission. Abdul Qazar, a prominent insurgent commander, remarks to Baaz, "Your mother advocated for dedicating one's life to action!" Mere contemplation is insufficient... When Allah interrogates you on the Day of Judgement? You will have feelings of embarrassment. "Your parents will experience feelings of shame," as stated by Mittra (2020, 1:16:48). Within these verses, Qazar used both religious and emotional



tactics to intimidate Baaz. He manipulates his emotional connection with his family by remembering his departed parents and also appeals to his religious beliefs by referencing Allah and judgement day. Baaz's mindset has not acquired any new knowledge, but a tuning procedure has been conducted to strengthen the existing schema discourse. PTSD is often acquired as a result of seeing the demise of close individuals and enduring an extended period of terrible circumstances. These youngsters are mostly immersed in a very distressing environment inside refugee camps or training camps for militants, where an ongoing process of conditioning takes place. During their training camps, they have repeatedly been informed that they have been selected for a significant mission that would not only fulfil their need for vengeance but also provide solace to their deceased loved ones. As the militant escorts the youngsters to the playground, he instructs them, "Go and bear in mind that our struggle is our ultimate objective." "Our world is distinct" (Mittra, 2020, 1:32:02). Upon careful examination of the militant's statement, it becomes evident that this proclamation is replete with phrases weighted with ideology. The statement asserts ownership by claiming the whole process as belonging to them, while simultaneously highlighting the distinctiveness of their universe from the rest of the world. An individual develops a mindset where they see their world as distinct from others, and view the intrusion of others as a nuisance that has to be halted.

**Post-Traumatic Stress Disorder (PTSD)** The youngster exhibits a pessimistic self-evaluation and has a profound feeling of defeat and confinement, which is further reinforced in conditions like warfare. The past, present, and future have all become bleak, leading one to assess oneself and the social environment in a pessimistic manner. This situation might potentially result in the development of suicide thoughts, since a pessimistic and gloomy perception of one's life has been fully formed. Suicidal thoughts provides a feeling of liberation and alleviation from the stressful and agonising state of being. During this phase, when a youngster is captured by militants, they are indoctrinated with a new ideology that assigns significance to their own suicide. Through the process of accumulation and refinement, thoughts of suicide are transformed into acts of suicide bombing by inciting a desire for retribution.

**Emotion or feeling.** Discourses serve as a means to produce and direct schemas of vengeance, purposefulness, holy war, conflict, and hatred. Without any interruption in the discourse that disrupts established patterns, these schemas are strengthened via ongoing adjustments and prevalent unpredictable catastrophic experiences.

None of the individuals in the refugee camp are willing to welcome the children with a militant background due to their perceived potential as militants. Gulab remarks, "He is a Talib!" An individual who supports the Taliban. According to him, the Taliban want advancement for our nation. The statement "If you kill the infidel, you'll go to heaven" was said by Mittra in 2020 at the 44:08 mark. Gulab's statement suggests that these youngsters have been heavily influenced by ideology to the point that they are promoting the agenda of the militants, even when the militants are not there.

The presence of uncertainty and chaos exacerbated the impact of PTSD. Baaz's mother was involved in an act of self-destruction, and as a result, he is constantly subjected to derogatory remarks from his peers. Talib is socially marginalised and unable to integrate with his peers. He consistently faces discrimination as a result of his history, which is why his mindset is maintained owing to these degrading conversations. The awareness of both 'our world' and 'their world' is strengthened. Consequently, he experiences estrangement and seclusion. Baaz's speech reflects his abhorrent mental condition. He begins to ready himself for a conflict. This monologue has shown his views, mindset, and schemas. He exhibits a considerable amount of aggressiveness and channels his wrath towards a doll by decapitating it. A doll is a toy, but it lacks the ability to understand or spread information about itself. Amidst the influence of dominant beliefs and mindsets, he has chosen to see a doll as his adversary. He declares, "We are prepared to engage in combat!" A devout fighter harbours no fear towards anybody! I have obtained consent from my parents. "I will sever the enemy's jugular vein" (Mittra, 2020, 45:28). The definition of an opponent is evident: everyone who opposes the Taliban is considered an adversary. The presence of ideological patterning is evident in his willingness to engage in combat and eliminate everyone who fits the profile of the adversary.

Sports Therapy operates on two levels. Firstly, it addresses existing patterns of thought by reconstructing and generating new patterns that challenge the existing ones. Secondly, it serves as a resilience strategy to counteract negative patterns of thought related to the evaluation of suicide, which can lead to thoughts of self-harm in children who have experienced trauma. Previous discussions have also shown that hate speech, hostility, and stereotyping are prevalent and regular topics of talk between Gulab and Baaz. Both individuals possess a strong negative schema towards one another. Baaz is a versatile player who excels in several areas, while Gulab is a skilled hitter. Cricket serves as a cohesive force that restructures their mental frameworks and empowers them to function as a collective unit.

Cricket is portrayed as a therapeutic force against hate speech and prejudices. Playing cricket fosters favourable self-evaluations in players as they begin to perceive social support in a positive manner. Positive self-evaluation functions as a kind of psychological strength in the face of post-traumatic stress disorder (PTSD) (Panagioti, 2011). Dr. Nasser, a former military physician who tragically lost his family in a child suicide bomb attack, envisioned the potential for profound change in children's lives via the sport of cricket. Foreigners are not held in high regard for their trustworthiness and are strongly criticised by locals, as Baaz straightforwardly advises Dr. Nasser to leave since "outsiders cannot be trusted" (Mittra, 2020, 46:53). Dr. Nasser challenges the existing framework by establishing a

new framework in which he is recognised as a doctor, assistant, saviour, and admirer of Baaz's exceptional batting abilities.

Baaz, Gulab, and Imlal come from different psycho-social backgrounds, which is why they first hesitate to play with each other. Gulab and Baaz, both belonging to the Pashtun ethnic group, have contrasting views on the matter of the Taliban, leading to occasional conflicts between them. However, they unite in opposition to a Hazara boy named Imlal and reject Dr. Nasser's suggestion of allowing Imlal to join the squad as a quick bowler. Sadiq, a youthful individual, cautions Dr. Nasser by stating, "You are an individual from outside our community, and thus lack comprehension of our cultural norms." The Pashtuns and Hazaras are bitter adversaries. "We refuse to engage in any activities with them" (Mittra, 2020, 51:00). The game of cricket challenges and transforms their inflexible mindsets, replacing them with a fresh perspective that is free from bias towards one another. Research substantiates the idea that sports have an impact on and contribute to the reduction of bias concerns (Peachey et al., 2014). A consistent trend emerges when youngsters from various ideological backgrounds approach Dr. Nasser for coaching and express a commitment to brotherhood among themselves.

"Pashtun and Hazara share a fraternal bond!" We all have a strong bond akin to that of brothers. In the documentary "We are brothers" (Mittra, 2020, 1:02:20), a noticeable transformation occurs in their ideological mindset, as shown in their chants. In the first case, brotherhood is established with clear and separate identities, whereas in the second case, identities are dispersed but still distinguished by similarity. In their latest motto, they have successfully accomplished a harmonious integration among themselves, resulting in the resolution of competing identities. Upon attaining unity, they cultivate a collective ethos whereby each individual exhibits support and compassion towards others.

Over time, Dr. Nasser acquires the role of a guide and mentor. He ceases to be an outsider. Baaz and his colleagues begin to give careful attention to his beliefs. Therefore, Baaz raises doubts about the ethical dimension of suicide bombing when he is abducted again by Qazar. Baaz said, "I consistently strive to make the utmost sacrifice." However, I was informed that you have the ability to end lives. A process of schema disruption has begun, completely transforming Baaz into an entirely different being. Baaz carries off a suicide bombing mission but sacrifices Qazar in order to save the other members of the crew. The desire for revenge is transformed into a selfless and sacrificing mindset.

## CONCLUSION

This film depicts the hardships faced by those who transitioned from a refugee camp to the Afghan national cricket squad. This is a narrative of a remarkable battle that illustrates how refugee children with PTSD are not inclined to become suicide bombers, but rather grow vulnerable to the influence of militant ideas. A new warped perspective is embraced by brains experiencing misery, and it is consistently adjusted to construct an ideological framework. Dr. Nasser states that children living in refugee camps are not terrorists. Indeed, they are the primary targets of terrorism" (Mittra, 2020, 1:21:46). Dr. Nasser's sports treatment does serve to reduce the vengeful feelings and disrupt suicide ideation schemas. Cricket has a captivating influence, as Dr. Nasser foretells that the interaction between bats and balls would result in remarkable outcomes. Sports Therapy fosters a positive self-perception in players, enabling them to develop resistance against suicidal thoughts resulting from PTSD. Additionally, it helps to mitigate feelings of retribution by channelling them into a fervent dedication to self-sacrifice. The aforementioned analysis instills optimism for a future free from any kind of violence.

"We hope the children of war, the next generations will pick up bats and balls instead of guns" (Mittra, 2020, 2:05:59).

## REFERENCES

1. Ahmad, Md Sabeeh & Student, Ahmad. (2021). HUMAN RIGHTS VIOLATIONS IN USA'S WAR ON TERROR. Conference Paper
2. American Psychiatric Association. (2013). Posttraumatic Stress Disorder. In Diagnostic and statistical manual of mental disorders (5<sup>th</sup> ed.). <https://doi.org/10.1176/appi.books.9780890425596.dsm05>
3. Bordwell, David. (2011). Cognitive Theory. Livingston, P., & Plantinga, C. R. (2011). The Routledge companion to philosophy and film. London: Routledge.
4. Braun, V., Clarke, V. (2006). Using Thematic Analysis in Psychology. Qualitative Research in Psychology. 77-101. Retrieved from <http://www.QualResearchPsych.com>
5. Colm Hogan, P. (2011). David Bordwell. Livingston, P., & Plantinga, C. R. (2011). The Routledge companion to philosophy and film. London: Routledge.
6. Dey Purkayastha, P. (2020, Dec 15). 'Torbaaz Movie Review: A feeble attempt at showcasing death and destruction through ruthless means'. Times of India: Online Edition. <https://timesofindia.indiatimes.com/entertainment/hindi/movie-reviews/torbaaz/movie-review/79707060.cms>

7. Ferrada-Noli, M., & Sundbom, E. (1996). Cultural bias in suicidal behaviour among refugees with post-traumatic stress disorder. *Nordic Journal of Psychiatry*, 50(3), 185-191.
8. Ferrada-Noli, M., Asberg, M., Ormstad, K., Lundin, T., & Sundbom, E. (1998b). Suicidal behavior after severe trauma. Part 1: PTSD diagnoses, psychiatric comorbidity, and assessments of suicidal behavior. *Journal of Traumatic Stress*, 11(1), 103-112.
9. Gibbons, A., & Whiteley, S. (2018). In *Contemporary stylistics: language, cognition, interpretation*. essay, Edinburgh University Press.
10. Glotova, E. (2014). The Suffering Minds: Cognitive Stylistic Approach to Characterization in “The Child-Who-Was-Tired” by Katherine Mansfield and “Sleepy” by Anton Chekhov. In *Theory and Practice In Language Studies*, Vol. 4, No. 12, 2445-2454
11. Johnson, J, Gooding, P, Wood, A, Tarrier, N. (2009). Resilience as positive coping appraisals: Testing the Schematic Appraisals Model of Suicide (SAMS). *Behaviour Research and Therapy*, 48(3), 179-86. Retrieved from <http://doi.org/10.1016/j.brat.2009.10.007>
12. Johnson, Judith & Gooding, Patricia & Tarrier, Nicholas. (2008). Suicide risk in schizophrenia: Explanatory models and clinical implications, The Schematic Appraisal Model of Suicide (SAMS). *Psychology and psychotherapy*. 81. 55-77. <http://doi.org/10.1348/147608307X244996>
13. Kaminori, Fukaya. (2015). On the Possibility of Film Stylistics. *Bulletin of Faculty of Art and Design, University of Toyama*. Vol. 9.
14. Knapp F, Colledge F, Gerber M. (2019). Impact of an 8-Week Exercise and Sport Intervention on Post Traumatic Stress Disorder Symptoms, Mental Health, and Physical Fitness among Male Refugees Living in a Greek Refugee Camp. *International Journal of Environmental Research and Public Health*, 16, 1-17. <http://doi.org/10.3390/ijerph16203904>
15. Mitra, R. (Producer), & Malik, G. (Director). (2020). *Torbaaz* [Motion Picture]. India: Clapstem Entertainment Pvt.Ltd.
16. Nillson H, Saboonchi F, Gustavssori C, Malm A, Gottcal M. (2019). Trauma-afflicted refugees’ experiences of participating in physical activity and exercise treatment: a qualitative study based on focus group discussions. *European Journal of Psychotraumatology*, 10, 1-14. <https://doi.org/10.1080/20008198.2019.1699327>
17. Nordbrandt MS, Sonne C, Mortensen EL, Carlsson J. (2020). Trauma-affected refugees treated with basic body awareness therapy or mixed physical activity as augmentation to treatment as usual—A pragmatic randomized controlled trial. *PLoS ONE* 15(3): e0230300. <https://doi.org/10.1371/journal.pone.0230300>
18. Richardson, Kay. (2010). Multimodality and the study of popular drama. *Language and Literature*. 19. 378-395. 10.1177/0963947010377948.
19. Ryan, Gery & Bernard, H.. (2003). Techniques to Identify Themes. *Field Methods - FIELD METHOD*. 15. 85-109. 10.1177/1525822X02239569.
20. Kanyal, J. (2020, Dec 11). ‘Torbaaz Movie Review. Sanjay Dutt film is a story of hope for war-affected Afghan kids’. *Indian Today: Online Edition*. <https://www.indiatoday.in/movies/bollywood/story/torbaaz-movie-review-sanjay-dutt-s-film-is-a-story-of-hope-of-war-affected-afghan-kids-1748775-2020-12-11>
21. Panagioti, M. (2011). *Suicidal Behaviour in Posttraumatic Stress Disorder*. (Doctoral Thesis). The University of Manchester, United Kingdom.
22. Peachey, Jon & Cunningham, George & Lyras, Alexis & Cohen, Adam & Bruening, Jennifer. (2014). The Influence of a Sport-For-Peace Event on Prejudice and Change Agent Self- Efficacy. *Journal of Sport Management*. 29. 10.1123/jism.2013-0251.
23. Sharma Bawa, J. (2020, Dec 11). ‘Torbaaz movie review: Sanjay Dutt’s dry spell continues with Netflix’s uninspired offering’. *Hindustan Times: Online Edition*.
24. <https://www.hindustantimes.com/bollywood/torbaaz-movie-review-sanjay-dutt-s-dry-spell-continues-with-netflix-s-uninspired-offering/story-XcjWsRo0poFmPOI8LI1EpJ.html>
25. Taheri, Saeedeh (2018) *Cognitive stylistics approach to cinematic characterization*. Doctoral thesis (DPhil), University of Sussex.
26. Woldemariam, H.M.(2015). *The Teaching and Learning of Poetry at Postgraduate Level: A Cognitive Stylistics Approach*. PoN (NUST), Polytechnic of Namibia, Department of Communication Windhoek, Namibia.
27. Van Dijk, T. A. (2018). Sociocognitive Discourse Studies. In J. Richardson & J. Flowerdew (Eds.), *The Routledge handbook of critical discourse studies* (pp. 26–43). Abingdon: Routledge.
28. Van Dijk, T. A. (2015a). Critical discourse studies: A Sociocognitive approach. In R. Wodak & M. Meyer (Eds.), *Methods of critical discourse studies* (pp. 62–85). London: Sage.