
Guilt and Redemption : A Critical Study of the *Kite Runner* by Khalid Housseini

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Abstract: The literature of Afghanistan speaks the voice of every violated soul either it is male or female. Specially, it speaks the voice of violence, taking place towards every male, female and child. Violence is not only a harsh threat to our life but it blocks our happiness. Violence totally kills our ambition, and simultaneously our every future positivity by which we can face the bold incidents coming in front of us. Actually violence has no clear cut definition and explanation. A process of creative fiction has always been a segment of the creative evolution of the society itself. Afghan fiction has also the same segment and immersed in the social and political milieu. In the tumultuous era of past three or more decades and especially after 1979, there is change of patterns and subjectivity of Afghan writers. These writers have almost created a body of a literature that is homeless in every respect and the almost literature is produced largely by the diasporas creative souls of Afghanistan. These writers due to the miserable condition left the country and now living in foreign lands. The phases of different type of war and violence have affected Afghanistan and inflicted so much harm on the country. This harm was to such extent that the social life of common people along with their customs and traditions are completely in

disorder and a state of disarray. So Afghan writers worked for the improvements and every Afghan artist became so much conscious and keen to preserve and worked for the recreation of Afghanistan's post. It is quite natural Afghan writers blend their fiction in their memory of time they lived in the country to and their highly emotional and experiences in Afghanistan. Afghan writers, haunted strongly by memories, and they prefer talking about only Afghanistan. They rarely talks about their plight as exiled and refuge in the host country like U.S.A and France. The diverse area of study finds its face in the faithful exploration of day to day life exclusively from the perspective of the common victimized Afghan. This study presents a sequence and execution of violence as well as guilt and redemption in the novel the *Kite Runner* by Khalid Housseini.

Keywords: Guilt, Redemption, Violence, Afganistan

Introduction: The *Kite Runner* is a novel which portrays the development journey of its protagonist through discrimination, betrayal and redemption. Amir does not demonstrate the heroic qualities in the opening of the novel but later he becomes very much thought provoking and having all the attributes of a hero. He often combats both the circumstances external as well as internal till the redemption of his soul. He is struggling to establish closer rapport with his father and is coping with the memories of a haunting childhood events. He sees the rejection and encounters it especially the rejection by his father in the early stage of his life. His father does not like him for the only reason that during his birth his mother died. He often condemns him and never gives the love and care as a father gives to his son. Baba always compares him with his illegitimate brothers, Hassan. Amir heard Baba's uttering to Rahim Khan, "Sometimes I look out this window and I see him playing on the street with the neighborhood boys. I see how they

push him around, take his toys from him and give him a shove on his whack. And you know he never fights back. Never. He just drops his head”(Hosseini 19).

Amir gets deeply hurt when Baba rejects him saying that there is something missing in that boy. Amir's ambiguous and obscure nature is a result of a characteristic which has been instilled in him by Baba's rejection of him due to some reasons which are not rational. Baba not only turns him down but also defeats him, and presents the marginalized state of mind of Hassan and expresses: “You know what always happens when the neighborhood boy teases him? Hassan steps in and finds them off. There is something missing in that boy. A boy who won't stand up for himself become a man who can't stand up to anything. I had not seen the doctors pull him out of my wife with my own eyes; I'd never believe he's my son” (20). These disappointing and disapproving comments from his father resulted in Amir as a confused person. Amir finds himself unable to argue with his father. While day-dreaming he performs daring tasks just to attract his father. He wants a great love from him and did these dangerous tasks only to persuade his father to reward him with love and care. Recognition from his father becomes a yearning and target for him to achieve it, even in his dreams. But in reality he finds himself too timid to perform such heroic deeds because he is not so much a daredevil and strong that he can do such type of tasks. He denies reality and he withdraws himself from real life conditions. He prepares himself to the threshold of rationality. Gradually he outgrows his defenses and prepares himself to cope with the situations. He faces all the situations with great sensibility and tactfully. He redirects Baba's rejection and emotional violence against Hassan. He just thought that the violence against Hassan is a restriction in getting recognition, love and care from his father. Amir conspires and makes his mind to let Hassan out from his house as well as from his life. It is the wicked

behavior of Baba that turns Amir into a highly negative and scheming person. He sharply labels Hassan, a thief and manages to demolish Hassan, permanently. Amir tells Sorya, “Then I took a couple of the envelopes of cash from the pile of gift and my watch, and tipped out... I went down stairs, crossed the yard, and entered Ali over Hassan’s living quarters by the loquat tree. I lifted Hassan’s mattress and planted my new watch and a handful of Afghani bills under it” (97).

The theme of treatment of love and redemption is relevant in the novel *The Kite Runner*. These are the attribute and chief forces which are the reason for the novel to be universally acknowledged. Nadeem Jahanor Bhatt observes, “The tension that pervades though the novel emerges from a more juxtaposition of the opposite force like sin and betrayal”. Amir’s betrayal of Hassan makes him feel very painful and guilty, and he finds himself in more pathetic conditions whenever he thought about the betrayal. His mental agony disturbed and his internal conflict cause suffocation and he is in remorseful mode and desired for a peaceful life. He feels sorry for his being not able to save Hassan from being sodomized. For this act of betrayal he curses himself and planned, throwing Hassan out of the house. This feeling of guilt becomes a long-term psychological depression in his life. As a result, Amir becomes mentally stressed and cries for the reconciliation in his life. Amir feels that he is not leading a exalted human life, because he thinks himself that he is devoid of all the positive values and far far away from the real meaning of life. All this make him anxious to mind his ways. The novel portrays this quest for redemption and craving for human values, as Amir submits when novel opens:

I become what I am totally at the age of twelve, in a frigid overcast day in the winter of 1975. I remember the precise moment, crouching behind a crumbling mud wall, peeking into the alley near the frozen crack. That was a long time ago, but it’s wrong that they say

about the past claws its way out. Looking back now, I realize I have been peaking that deserted alley for the last six-years (1).

Amir's submission to his every misdoings and the acceptance of reality makes him to contemplate on his past whenever he remembers Hassan's rape. He could not help him and it made him to feel guilty and he repents, "I looked at the round face in the Polaroid. Hassan had loved me once loved in a way that no one ever had or ever would be again. He was gone now but a little part of him loved on. It was Kabul-waiting"(199). His mind is upheld due to the betrayal and it bleeds whenever Amir is exposed to the deep past memories. Even during his happiest days in America Amir let himself not away from these memories and his mind is haunted by these unpleasant memories. There is always a conflict inside him that often took him to atone for the every misdeed that demolishes Hassan's dignity. He does not find his living on this earth to be honorable and suspect his existence unfair. He often recalls his inability to save Hassan again and again and he submits, "I had one last chance to make a decision, one final opportunity to decide who I was going to be. I could step into the alley. Stand up for Hassan the way he stood up for me all those times"(69).

Amir just remembers the day when he won the kite-flying competition. Hassan's loyalty comes in his mind. An emotional and psychological attachment is always better than the facial attachments. When Hassan leaves for bringing the kite, Amir can feel the fear of Hassan feeling that time in his mind, Amir says; "Even from where I was standing I could see the fear creeping into Hassan's eye but he shook his head. Amir agha won the tournament and I ran to bring the kite for him. I ran it fairly this is his kite"(68). Aseef and his company harassed Hassan. When Hassan proves his loyalty before them they just laugh and said, "A loyal Hazzara. loyal as a

dog(68). Amir's submission and admission of his own mistakes committed in the past, transforms him as a very fine human being in the later part of the novel. He decides to put up a fight rather than bearing the harsh or atrocious behavior of Aseef company. His confidence can be attributed to his emigration from Afghanistan to America and the predicament faced during the exile. He now feels the pain of leaving home. He admits that Afghan like violence is inevitable. He visualizes that to survive in extreme violence one has to endure that violence. Amir tried to prove himself, as not guilty by taking the responsibility of rescuing Soharb from Taliban and to redeem his past. This decision taken by him is the result of the pain he has been feeling due to Psychological suffocation. Now he wants to prove that he has a strong mind and soul as his Baba had.

Amir comes back to Afghanistan only to release his suffocation, guilt and for the redemption of his soul. He is ready to pay any price to undergo any amount of risk in his open fight against violence. He wants to bear the consequences boldly. He accepts the Aseef's challenge to rescue Sohrab, being fully aware that it may cost his life. Assef beats him brutally but Amir finds it quite soothing in contrast to his childhood fears and incapacities. He feels that his blood will wash away his sins and he will be in no mental conflict, suffocation and after this his dream of meaningful life come true. He takes Sohrab to America and feels relieved of his misdeeds toward Hassan. He comes to know the value of determination sincerity and truth. He defies the narrow-mindedness in adopting a Hazara boy: "We all had our reason for not adopting. Sorya had hers own, the general Sahib his and I had this; that perhaps something, someone somewhere, had decided to deny my fatherhood for the things. I had done (164). There are implications about voice of violence in the novel. The violence of several kind, like it may be

physical, psychological, and emotional violence. The subdivision of violence is direct violence and indirect violence. Amir even considers violence or extreme survival strategy when it becomes inevitable. This betrayal to his friend Hassan became a psychological violence to him. It is a suffocation of every feeling in his mind and soul, when he reminds again and again the betrayal of his friend at the ending of the novel. Amir wants to let him get redemption by rescuing life of Sohrab. It was very confounding that when one morning they both are going back to America and what he finds about Sohrab, "I called rising from my bed. "I have a great news." I knocked on the bathroom door "Sohrab." Sorya Jan just called from California. We will have to put you in the orphanage Sohrab. We're going to America you and me, Did you hear me? We are going to America. I pushed the door opened stepped into the bathroom. Suddenly I was on my knees, screaming, screaming through my clenched teeth. Screaming until I thought my throat would rip and my chest explode"(314).

Amir's plighted state is individual as well as universal. He has some individual traits which are on the same time are universal also. His character exemplifying the adjustment of a man in the world of violence is indicative of symbolic pattern. Amir does not keep secrets as he now understands that the secrets leads to doom. He confidently retorts on general Sahib's comment or Hazara boy, "You see general Sahib, my father slept with his servants wife. She bore him a son named Hassan. Hassan is dead now. That boy sleeping on the couch is Hassan's son. He is my nephew. That's what you tree people when they ask. You will never again refer to him as Hazara boy in my presence. He has a name and its Sohrab"(315). Amir's character is or example of a friend who betrayed his friend and has a great feeling of guilt of this. Hassan was one of the most loyal friend Amir has ever meat in his whole life. The incident when Asef beats

him brutally and sodomized him was the harsh experience for a friend like Amir. Amir even looking from a hole, but could not help him due to his own weakness. The shameful behavior of Amir could not collect courage to saw his face and he said, “Where were you? I looked for you, “I said”. Speaking those words was like chewing on a rock”(73). Hassan didn’t reply and stood quite in front of him. Hassan just dragged his sleeve across her face and wiped his tears.

Amir is totally in a depressed state after betraying his fast friend Hassan. The psychological violence affects him and he feels suffocation. He could not help him to be normal and comfortable. The only thing that for a moment made him comfortable was his hug to his father. He asserts, “I put the kite down and walked into his thick hairy arms. I buried my face in the warmth of his chest and wept. Baba held me close to him, rocking me back and forth. In his arms, I forget what I’d done. And that was good” (74). Hassan never makes many compromise and adaptations because he has his own vision of life. He does not manipulate nor does he make compromise with other. Yes the one thing that promotes his loyalty is that he can compromise when the case is of family members and friends. He just contradictory with Amir in every way as Amir, who always manipulates compromises and keeps secrets with him but Hassan has not these qualities. The violence was to such extent that sometimes it becomes very much difficult to survive. Hassan possesses a different kind of attitude toward his life and lived a life of marginalized soul. He is the person who often gives more importance to values, emotions and relations. He does not deny, withdraw or escape from frightening situations and harsh violence. He rather tries to conceive his responses quickly. He fights against number of challenges during the course of his life. There challenge may be anything like poverty the discrimination or

indignity. He has a great resilience against the psychological wounds of physical and sexual assaults. He never gives up and never gives way to dejection and despair.

Khalid Hosseini concerns are always the violence taking place in Afghanistan and the voice of people against this victimization. It is totally into the contrast of reader that the novelist has not presented any of his protagonist as a terrorist, fundamentalist or as a Taliban official. He is too much obsessed with the survival of children in the violence-like environment in Afghanistan. The reason behind this is the remembrance of his motherland as a country of his childhood. He feels more concerned with the betrayal, love and oppression of the citizens. He has portrayed chiefly the child character in his novels. There are different characters as Amir, Hassan, Mariam, Laila Abdullah and Pari but it is Sohrab who is portrayed in most pious and pathetic condition. A child does not have enough strength to stand up and face the violence, terrorism, and hence coping with such terrible conditions become very harrowing for them. The violated state of Afghanistan is portrayed a letter delivered to Amir given by Rahim Khan. In the letter there is a fine description of terrified land of Afghanistan, the letter has the content as follows:

Alas! The Afghanistan of your youth is long dead. Kindness is gone from the land and you cannot escape the killings. Always the killings. In Kabul fear is everywhere in the streets, in the stadiums, in the markets, it is a part of our lives here... The savages who rule our *watan* don't care about human decency. The other day, I accompanied.....So she asked louder and suddenly a young Talib ran over and hit her on the thighs with his wooden stick. He struck her so hard she fell down. He was screaming at her and cursing and saying the Ministry of Vice and Virtue does not allow women to speak loudly (200).

If the structure of *The Kite Runner* is to be discussed than it can be divided into three sections. The section elaborates the conflicts and violence of Afghanistan during the reign of Taliban and from every angle the novel is a tale of love betrayal and redemption. Hosseini said about his interview asserted that this book, as they feel a slice of their story has been told by one of their own, for the earthiest feel, joy and overwhelmed with the kindness of his fellow Afghans. Violence pervades the novel even in the entertaining activity of kite-fighting. Of course, during the course of kite flying when they tried to cut others kite, they get injured their hands. This is the concept and a fine fact that Afghanistan has become place where joy cannot exist apart from pain. The whole narrative rounds and forgoes the violence, the betrayal and the rape of Hassan. The symbolical effect of Hassan's rape and of his son Sohrab's rape remarks that Afghanistan will always be raped by war and terrorism in continuity.

In Kabul the violence under the Taliban code became more harsh and severe. The people under this regime lived the life of shocking shoots of oppression. Amir first experienced and tasted the violence when Kamala's father commits suicide and Baba and he were fleeing for Pakistan. Although the whole novel deals with the violence in Afghanistan but a great example is the most graphic account of the stoning in Ghazi stadium. This event of stoning is an example of devastating Afghanistan as a whole. Another most violent example is Amir's fight with Aseef when Amir in want of redemption rescuing Hassan's son Sohrab. When Amir was beaten badly he just enjoyed the pain. This enjoyment of pain is the feeling of redemption. His pain makes him feel happy. The same incident took place in Sophocles', *Oedipus Rex*, when Jocasta from whom the king, Oedipus has daughter and later comes to know that Jocasta is his mother. Oedipus was most sinned then sinning. When he comes to know about this truth he just thought

of suicide than change his decision. He just thought that if he commits suicide, it will be an escape from punishment for him. Than he took the pins from his actual mother Jocasta's sari and broached them into his eyes. He becomes blind and now wanted to give himself the harshest punishment and lives a life of adversities. He thought that to be alive as a blind person will be a perfect punishment for him. The king Oedipus describes, "none can be called happy until that day when he carrier his happiness down to the grave in peace"(Sophocles,pp.121).

The pain Amir feels was not a pain rather it healed him because it helped him for the redemption of his soul. It is only by suffering that he can repay the all violence he did to Hassan and what Hassan suffered on Amir's behalf. Actually the violence from the stoning in a Ghazi stadium, the description is given here it is so fearful and terrifying that people could not collect courage to even have a look at it for a moment. The portrayal by Hosseini, of the stoning is presented as quite speaking and made a picture of word. He portrayed it in such a terrorizing way that it shocks the intellect of the reader. The description is as the word follows:

The tall Talib with black sunglasses walked to the pile of stone they had unloaded form the third truck. He picked up a rock and showed it to the crowd. The noise fell, replaced by a buzzing sound that rippled through the stadium... the Talib looking absurdly like a baseball pitcher on the mound, hurled he stone at the blindfolded man in the hole... The crowed made a startled "OH!" sound. I closed my eyes and covered my face with my hands. The spectator's "OH! rhymed with each if the stone and that went on for a while (249).

What can be more cursed, harsh, and severe punishment than the stoning. The oppression, the punishment is so much henious that it took place constantly even the people had

tired crying. Here in the novel when the people stopped he asked Farid “was it over? Or still talking place. Because the noise of people was no more”(249). Then Farid replied, “No. I guessed the people’s throat had tired. I don’t know how much longer I sat with my face in my hands. I know that I responded my eyes when I heard people around me asking, “Mord? Mord? Is he dead?”(249). It is to be learned that violence is neither an answer to Amir’s problem nor he got to know how deep its consequences may run. In the novel, Sohrab, son of Hassan, who is so young and even he tries kill him due to the violence applied against him. Amir than feels that his nearly fatal injuries are nothing than the plighted state of Soharb. And at the same time his miserable condition is not so much harsh as all the other Afghanistan citizens have suffered.

It is very much surprising that the violence in Afghanistan by Taliban is done by the name of God. They just justify their deeds by saying that it is the God’s wish to do so. The implementation of Sharia law and the justice according to that law is just to be thought as the wish of Allah. And they just say if they did so, Muhammad will be alive in Afghanistan and there will be piece upon his part. The young Talib who is wearing sunglasses announced as the word follows:

We are here today to carry out *sharia*. We are here today to carry out justice. We are here today because the will of Allah and the world of the Prophet Muhammad, peace be upon him, are alive and well here in Afghanistan, our beloved homeland... How shall be answer those who throw stones at the window of God’s house? WE SHALL THROW THE STONE BACK! (248-249).

What a justification Taliban have given for their violence. How befooling, how rubbish these Taliban’s beliefs are. Where is God? does He talk to Taliban people and eat food on the

same dining table or it just play with them in sun-light? The answer is no. God never talks, never asks to do ill to someone.

Another voice of Afghanistan is the voice of violence which is portrayed through Discrimination and Bachabazi. It is another thing that speaks the voice of violence, which is defined as the unjust or prejudiced treatment of different categories of people especially on the ground of cast sex or race. It not only discrimination, but especially the ethnic discrimination which supposedly affected the nation, a lot. It is the treatment of people based on the fact that they belong to certain ethnic group. On August8, 1998 the Taliban launched an attack on the Mazar-i-shrik. Once Taliban got the representation in their hands they started killing people indiscriminately based on their ethnicity and the much among them who killed, were Hazaras and Ozbeks. There are many ethnic groups in Afghanistan near forty groups. The main and the higher strata cast is known as Pashtuns, the least and backward cast is said to be Hazaras and Ozbeks. There are mainly two languages spoken in Afghanistan are Pashti and Dori. The main stream and higher strata Pashtuns speak Pashtu and the language Dori is spoken by the marginalized and low class of Afghanistan like Hazzara.

Khaled Hosseini successfully portrayed the different forms of violence faced by the Afghani people. Hosseini presented the violence against children especially through ethnic minority through the character, Hassan. Hassan is the victim of self-directed, interpersonal violence as well as the violence from the community or the collective violence. The issue of ethnic discrimination in Afghanistan portrayed between the relationship of Pashtuns and Hazzara. The Hazzara cast is historically demeaned and persecuted by Pashtuns. One can't

ignore the fact that the discrimination is the severest disease lying in the heart of every low cast, community, creed and culture.

In the novel Baba's house is known as the best intention house in whole of Afghanistan. But the ethnic discrimination provided its effect even in the most intentional house of Baba. In this house the class barriers between Hazzara and Pashtuns can easily be traced and yes they endured it in the house. Ali is most dear to Baba as he took him his own brother but Ali has to sleep in the hut and on the floor. Taliban discriminated especially Hazaras, and it is the historical phenomenon which rolled in the history of Afghanistan. The violence against Hazaras won't take place in any special region but they plighted them wherever they found them. Hazzara were not only violated in Mazar-i-shairif, but also in their own region Hazaaryat. Hassan in the course of novel faces every type of violence. This violence may be physical, sexual, emotional, and psychological. The phenomenon of ethnic discrimination is working in Afghanistan since time immemorial. It got a registered position in the social set up of Afghanistan from a long time.

It is the determination of Hassan and a unique quality in him that enables him to face all the crucial circumstances came in front of him. He never bows before the victimization and oppression of the Taliban. He made himself so determined towards his life that even in the intolerable circumstance and conditions he kept himself erect. There are different forms of discrimination applied in the narratives by Hosseini. However the narrator of the story is Amir who himself is Pashtuns by ethnicity, even though he himself faces many trace and tabulations. The Hazaras facing violence not only in a particular time period, but generation over generations they are persecuted and violated. The struggle of the oppressed cast Hazara is worth appreciating. There is often seen that high caste try to suppresses and oppresses the low one.

Ethnic discrimination is not a phenomenon of any particular state but it is a world-wide phenomenon. In Afghanistan the Pashtuns left no stone unturned to suppress and oppress the Hazara community. The minority in Afghan deal with the horrible and harsh circumstances the high made the survival of low a hard nut to crack. In Afghanistan the group of Pashtu community is often taken as the majority of the nation while the other community kept in the category of minority and they are marginalized by them. The memory of Afghan people is often treated so badly that they feel they are no more humans on the earth. They are often persecuted roughly and ruthlessly. It is atrocious attitude of the high community groups (Pashtuns) that is responsible for the discrimination of the Hazaras and other ethnically discriminated casts. When in the novel a groups of soldiers walking along the street they were laughing loudly and smoking cigarettes. One of them called Hassan and they discriminated him by saying:

You! The Hazara! Look at me when I'm talking to you!"...soldier barked...handed his cigarette to the guy next to him made a circle with thumb and index finger of the hand looked the middle finger of his other hand through the circle. Poked it in and out in and out (7).

What type of violence and discrimination it will be? This is a psychological violence applied against Hassan. He felt all this to the depth of his hurt and soul, uttered nothing but later wept badly. The question is that if one is born from the Hazara community, what his fault is. Is he not a human? Is he not all the senses with him? Yes he is a human being with all gestures of eating, playing, laughing, sleeping and walking. He is he is having all these human qualities then they should not be oppressed only for the reason that they belong to the low community like Hazara.

The greatest humiliation in the novel that lies in the hurt of discrimination is the incident when a young soldier making comments about Hassan's mother. The human souls are so much wicked in Afghan that they are not devoid of the harsh and oppressed state of their mind for a single day. The young soldier first described a pornographically sign which humiliate Hassan and later he (soldier) commented about his mother. This is the example of psychological violence towards children. The young boy came to hear such stupid comments of that ugly and third class third soldier. The comments made by them stunned the mind of Hassan. It is the courage, determination that enabled him to face this psychological violence. The general idea or general thinking is that the wounds of weapons are easy to heal, but the wounds of words are hard to heal. Here the same kind of words is said to Hassan. The soldier commented on Hassan's mother. The soldiers said, "I know her real good. I took her from behind by that creak over....." "What a tight little sugary cunt she had," (7). What more one can bear than these words? One can assume what kind of humiliation Hassan is facing. What would be his state of mind after hearing all this? The answer to all his plight is nothing but the endurance of every pain and marginalization.

The concept of endurance is taught throughout the novels as the best way to survive. In the case of his second novel *A Thousand Splendid Suns*, Mariam, the heroine of the narrative, who is taught by her mother only one single lesson i.e. endurance. And here is the case of Hassan in the novel that he endures everything. The easiest things that lives in his her heart and soul were disappointment and tears. Amir told, "Later, in the dark, after the movie had started, I heard Hassan next to me, weeping. Tears were sliding down his cheeks. I reached across my head; sing

my arm around him, pulled him close. He rested his head on my shoulders. “He took you for someone else.” (7).

The people from the minority often unable to make reforms in this kind of humiliation, violation, oppression and the discrimination. They have very frustrated kind of struggle against this oppression. The right thing is that if the minorities are not told the ways to come out of it how can they be able to break the walls of discrimination. These minorities are trained to be slave. For example if a child is trained that he is slave than he just thought this his fate and submits himself by thinking that he is meant for this humiliation and discrimination. In the opening of the novel Amir who is the protagonist of the novel have fine feelings with his friend Hassan. He often treated Hassan as his half-brother, but he could not make himself to be away from the biased bent of mind and something feels him from the lower ethnic group. To be in such a wonderful friendship he often thought himself from the high community and Hassan from the low. The opening of the novel record Amir statement as follows:

I can still see Hassan up on that tree sunlight flicking through the leaves on his almost perfectly round face, a face like a Chinese doll chiseled from hardwood: his flat broad nose and stinting, narrow eyes like bamboo leaves, eyes that looked, depending on the light, gold green, even sapphire. I can still see his ting low-slit ears and that pointed stub of chin, a meaty appendage that looked like it was added as a mere afterthought. And the cleft lip, just left of midline, where the Chinese doll makers instrument many have slipped, or perhaps he had simply grown tired and careless (3).

This all above description given by Amir is just a example of defining that in many ways he is superior to Hassan. He tried to maintain the same ideology as the other people have against

the Hazaras. Another example of this same partiality and discrimination in the novel is when Amir talked of their residences. He asserts, “In the eighteen years that I lived in that house I stepped into Hassan and Ali’s quarter only a handful of times... Hassan and I parted ways. I went past the rosebushes to Baba’s mansion, Hassan to the mud shack where he had been born, where he’d lived his entire life “(6). Throughout the novel Hosseini defined that the condition of minorities are very miserable and deplorable. He takes our mind to the fact that it is the minority which has burden on their respective heads to maintain the social relations. But the majorities and the higher state of the society took only a second to break all the social bondages in the novel. Hassan took lot of care about the love, friendship, loyalty and social relations but Amir easily breaks the bond of love and friendship and betrayed Hassan. There are two factors that remain responsible for the discrimination is history and hierarchy.

Khalid Hosseini in the novel tells the difference between the minority and majority. Hosseini defined in the novel that there is evident demarcation between the struggles of Hazara and Pashtuns. The poor people and the minorities are to face the oppression not from others but by their own countryman. The higher class has to face the foreign invasion. The friendship which is taken seriously and thrust upon the minorities becomes much harsh for their survival. The difference between both of them is that Amir goes to the reputed school of Kabul in Afghanistan but the poor and loyal Hassan helps his parents in the works of house and in domestic activities. In the course of the novel there is no discussion about the education of Hassan by his blood-relative Baba and Ali. This explicitly justifies the fact that Hazaras were deprived of education in Afghanistan. This is also a type of violence and discrimination with them. If they will not go and study in schools how can they be able to know about the concept of discrimination? But Hassan

needs no education because he is just a genius in himself. He has a great interest in poetry and riddles. He is so much loyal and intelligent that even a school boy who is educated in school has no comparison with him. The example of ethnic discrimination is here in the incident when Amir feels jealous of the wisdom and ability of Hassan and he comments: "what does he know, that illiterate Hazara? He! Never be anything but a cook. How dare he to criticize me" (30).

The discrimination is rooted so deep in society that it is very much hard to weed it out. The level of discrimination has further reached to such extent that the Pashtuns feel weary in touching the Hazaras. Even though Amir's discrimination is not as much as Aseef did to Hassan. When Amir often plays with Hassan but never gives his toys to him. This is defined in the novel when Aseef castigates Amir that why he plays with Hassan and comment, "You bother me more than this Hazara how can you talk to him, play with him let him touch you... How can you call him your friend? You are a disgrace to Afghanistan"(38). Aseef just feels Hassan as his enemy and he often called him not by his name but by saying 'Hazara'. It is just the humiliation of its own kind and feels oneself to be much slave of discrimination. Aseef rapes Hassan, it was just a crime but Aseef takes it as a right deed. While doing this bad effort he was just comfortable and totally satisfied with this effort of nonsense. He just thought in his mind and satisfies himself by saying, "And there is nothing sinful about teaching a lesson to a disrespect full donkey. It just a Hazara"(68).

Khalid Hosseini portrayed the suffering of children through child labor, child marriage, hunger, and loss of parents, miserable life in orphanage and the victims of ideology pursued and propagated by terrorists and Jihades. Among them the child sexual abuse is one of the harshest diseases that terrified the life of every child of Afghanistan. One of the world wide phenomenons

in Afghanistan is sexual assault with child which is produced from exclusive sexual inclination towards immature and innocent children. The scholar gave this sexual assault a name i.e. pedophilic. They define it and explain it as an adult persistent sexual tendency toward innocent children with the whim of having sexual gestures, including: kissing, hugging, touching, and playing. There are many elements which can also be included in the same term. To undress a child, looking at naked children, masturbation in presence of child is called Pedophilic activities of the adults. These pedophilic activities become very much problematic to the society because the children are not supposed to enough mature and strong so that they can understand what actually is taking place with them.

The novel has a lot of moving description of the violence inflicted by Taliban or common Afghan people, whom Rahim Khan explain to Amir in the following way, “They don’t let you no human. He pointed to a scar above his right eye”(173). Khaled Hosseini personally hates Taliban. On the basis of the close Analysis of different character, various incidents and many social evils, It can be said that violence stalks everywhere Afghanistan. Khaled Hosseini wants to convey that there is violence and violence everywhere it may be among rich and poor, majority and minority, strong and weak and all faces different forms of violence at a particular time. Throughout the novel Hosseini portray the different forms of violence faced by Afghan children especially ethnic minority through Hassan. Hassan is the victim of both type of violence either it is the self-directed or personal violence and the collective violence. The researcher whose paper and there are discussed in the introductory part of the dissertation finds that Hassan highlights the theme of “sacrifice, submission and oppression”, which has been projected through the metaphor of lamb. It is the deep analysis which proves that the main reason behind the

victimization is the ethnic discrimination which has been a prevalent disease in Afghan social setup. In the fearful condition of ensuing wars and terrorism, this discrimination became a phenomenon that has many layers and simultaneously has many dimensions. The victimization of Hassan is so much intricate and interwoven that survival is impossible.

The novel bears the voice of Hazaras who faced the oppression and suppressed by Pashtuns. The one thing that is unique about them is that they but they never bow down in front of their suppression. Their self courage and endurance helped them to survive in such adverse conditions. In the novel a question arises that if Pashtuns think that Hazzara is a low cast than why they love the girls of Hazara community? The answer is that they are often in a chance of oppressing the girls and boys who belong to the low community. The males are not safe in Afghanistan than it is wonder to think, what actually the condition of women were in this country. The description of love and attachment portrayed by author is far far away from the notion of cast, creed, culture, race, sex and customs. Amir loves Homaira, a girl from the low cast. Still he was much attracted towards her. Although he knows that she is the daughter of his servant, even than he does not stop himself from loving that girl. He allows himself to pursue in the love bond with her. He further asserts about his love here in the words:

It's true. I was eighteen. Her name was Homaira. She was a Hazara the daughter of our neighbour's servant. She was beautiful as a *pari*, light brown hair, big hazel eyes.... She had this laugh.... I can still hear it sometimes"... We used to meet secretly in my father's apple orchards always after midnight when everyone had gone to sleep. We'd walk under the trees and I'd hold her hand (92).

So, the novel *A Kite Runner* speaks the voice of every violated male as well as their guilt and redemption in the terrorized country Afghanistan. The set of oppression, suppression and violence applied on the males are through Ethnic Discrimination and Bachabazi. The humiliation of low cast like Hazzara, the plight of male, children is presented who are living in the terrorized Afghanistan. In the novel Hassan, Sohrab are the males who sustain the theme of voice of violence of the males. The voice of Afghanistan is linked and indicated as the terrorism, violence, discrimination, and betrayal which made the life of humans very miserable. Hence the novel speaks the voice of oppression of males of Afghanistan.

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