

The Kite Runner by Khaled Hosseini: A Study of Betrayal, Discrimination, and Guilt

Raj Singh

Crc English, Govt. Higher Secondary School Kilhotran, Bhalessa, Doda, J &K

Abstract:

The Kite Runner by Khaled Hosseini is looked at in great detail in this study. Hosseini, an Afghan-American author, writes about Afghanistan after a war. He writes about common topics like getting back together with family, racism, regret, childhood, guilt, becoming a woman, betrayal, faith, and salvation. These themes show how crime in Afghanistan, both before and after the Taliban took over, has hurt the main character's mind greatly. In his writing, Hosseini shows how bad things are for Afghans in general and for women and children in particular, who have been unfairly left out of society and stuck inside their homes for decades. The main character thinks that the best way to make the future better is to give the Afghan people wealth, love, respect, and real peace.

He thinks that they deserve these things just as much as everyone else. What it says is about the traditions and beliefs of the Pashtun and Hazara groups. It looks at how people can build good relationships in a world full of mistrust, confusion, doubt, and betrayal by using historical facts, real events, and some made-up details. From a historical point of view, the study looks at how the theme of discrimination has been used in Hosseini's work to shape his image as a major author. There is a summary of the paper and some ideas in the conclusion.

Keywords: Guilt, Betrayal, Discrimination, Human Relations

Introduction:

Khaled Hosseini, an Afghan-American author, saw on CNN's evening news in 1999 that the Taliban had chosen to ban kite flying in Afghanistan. Hosseini was moved to write *The Kite Runner* after hearing this news. The book shows the hard realities of Afghan society through the terrible political events that happened there from 1970 to 2001. The book tells the unforgettable and heartbreaking story of two boys, Amir and Hassan, who come from different racial and social classes. It shows how choices made as a child can affect a person's life as an adult, especially in the Middle East and the United States. In the touching story, the boys' flying kites together is a metaphor for their implausibly fragile relationship. In the same way, the way they sit and watch their strange old way of life end is also a clear attempt at the same thing. He writes about a war-torn Afghanistan in *The Kite Runner*, with themes like family reunions, racism, regret, childhood, guilt, becoming a woman, betrayal, faith, and salvation.

These themes show how crime affected Afghanistan before and after the Taliban took over, and how it hurt the main character emotionally in a way that will last a long time. In his writing, Hosseini shows how bad the social, political, and economic situation is for Afghans in general and for women and children in particular, who have been unfairly left out of society and stuck inside their homes for decades. The main character wants the Afghan people to have good luck, love, respect, and real peace. He thinks they should

have the same rights as everyone else. He believes that these goals must be met in order to make the future better for the country he cares so much about. The traditions and customs of the Pashtun and Hazara groups are looked at in this research work. It talks about how people can build good relationships in a world full of mistrust, confusion, doubt, and betrayal using both real and made-up events. From a historical point of view, the study looks at how the theme of discrimination has been used in Hosseini's work to shape his image as a major author. There is a summary of the paper and some ideas in the conclusion.

Theme of Guilt and Betrayal in the Kite Runner:

The main idea of Khaled Hosseini's book *The Kite Runner* is betrayal. The author tries to describe Amir, who comes from a wealthy Pashtun family in Kabul. Amir has a strong sense of his ethnicity and a sense of being better than other people because of his rank. He does, however, have problems with mental instability, which may be caused by the annoying way his father treats him. Because of this, he always wished his mother, who died when he was born, was still alive to love and care for him (Khemshcandani, 2007).

In both money and words, Hossein wants to show that Baba has done everything he could to help Amir. Amir, on the other hand, feels ignored. In the past, he wanted to hang out with Baba and his friends, but Baba would tell him, "This is adult time." "Why don't you read one of your books?" When he shut the door, I wondered why he only hung out with grown-ups. I sat by the door and put my hands on my knees. I sat there and listened to them laugh and talk for an hour or two at a time (Hosseini, 4-5). It's clear that Amir wants his dad's attention, but he also feels hurt. He feels this way because he feels guilty about the death of his mother, which he believes is the main reason why he and his father fight.

He says, "I always thought Baba didn't like me completely, and why shouldn't he? I killed his beloved wife and his beautiful princes, didn't I?" (Hosseini, 17). Amir is afraid because he thinks Baba doesn't understand or want him as a child, and he doesn't think he can handle any bad situations by himself. Baba told Rahim Khan, "If I hadn't seen the doctor take him out of my wife myself, I would never believe he is my son..." "This is what he heard. A sweet and creative kid who won't stand up for himself turns into a man who can't fight anything. (Hosseini, 20). One time, Hassan bravely protected Amir when three Pashtun boys were about to attack him. This took place even though Amir said, "He's not my friend; he's my servant" (Hosseini, 36). The comment makes it sound like Amir thinks Hassan is less important than him because they come from different backgrounds. Amir feels bad about himself because his friend Hassan seems like a better person. This isn't the end; Amir also wanted to leave Hassan, his only friend. The fact that Amir is enjoying Hassan's ignorance shows that he is enjoying himself. He says that Hassan is stupid (Hosseini, 25).

He didn't show much feeling towards Hassan most of the time, but when he felt bad about betraying him, he tried to make up for it by giving him things like old shirts or broken toys. Also, Amir did nothing to stop Assef from sexually abusing Hassan, who was his friend. Ali and Baba have a bond in Khaled Hosseini's *The Kite Runner* that is a lot like the bond between Hassan and Amir. This is because they grew up together. A friend of Baba's, Rahim Khan, asked Amir to go to Pakistan in 2001. Rahim told Amir that Baba was really Hassan's father while they were there. Sanaubar, Ali's wife, is the mother of Hassan. Baba had several sex acts with her. Baba betrayed Ali and Amir by having sex with someone, but Amir didn't know how important Baba was to Hassan. People like Usman Muhammad Khan say that Amir might have been nicer to Hassan if he knew that Hassan was his half-brother. Amir wasn't very interested in the kids.

Theme of Discrimination in *The Kite Runner*

The Kite Runner by Khaled Hosseini is a well-known book that shows how people are treated unfairly, especially the Hazara and Pushtun groups. The main reasons for this inequality are social, psychological, and structural. There are two main groups of Muslims: the Hazara are Shia and the Pushtun are Sunni. The Pushtuns are mean to the Hazaras because they are poor and have features that make them look like Chinese people. They either lived on the streets or worked as maids for wealthy Pushtuns who lived in big, fancy homes. The Hazaras were seen as dirty, stupid, less human, poor, and nasty servant class people who didn't deserve any special treatment, just like in *The Kite Runner* (Khadawardi, 4).

Amir is a Pushtun in *The Kite Runner*. He is smart, has gone to school, and comes from a wealthy family. Baba was Amir's father, and he was a rich businessman in Kabul. Issa, a Hazara person who was known as "flat-nosed Babalu," was Amir's best friend and half-brother. Even though he was honest and loyal to Amir's family, he was treated badly. Assef, Amir's friend, was a spoiled brat who looked up to Adolf Hitler because he was powerful and thought highly of himself. His mother was born in Germany and his father was Pashtun. Afghans were the only ones he thought should live there. When Assef, Wali, and Kamal, his friends, were mean to Hassan and hurt him because he wouldn't give up his kite for freedom, they showed how cruel they were. Amir liked to read.

He learnt from reading a history book that the wealthy Pushtuns had been ignoring and being mean to the Hazaras for a long time. It is clear from the book that the Hazaras were not treated fairly. People from the Pushtuns often made fun of them and called them names like "flat-nosed, mice-eating, and load-carrying donkeys" (Hosseini, 10). Also, Khaled Hosseini has written about how discrimination happens in schools. The schools for the Pushtuns and the Hazaras were not the same. Kids from the Hazara community, like Hassan, were not allowed to go to school. But kids from the Pushtun community, like Amir, were. Amir poked fun at and thought less of Hassan because of what he had learnt in school. He thought Hassan was just a dumb helper. Does Amir read Hassan songs and books just to make him look stupid? No, Amir does it to show that he is smarter and stronger. Hassan does what Amir wants, like eating dirt and calling him "Agha," just to make himself feel more important. In *The Kite Runner*, discrimination is shown when the Hazaras are raped.

The main point of the act was to show that the Pushtuns were stronger than the Hazaras. Assef and his friends Wali and Kamal chose to rape Hassan because he was a Hazara, a group they thought had no rights. This is an example of discrimination. To Assef, this is the only way to get rid of the Hazaras in Afghanistan and make it safe for the Pashtuns. Hassan was deeply affected by the sexual abuse he went through, but he didn't know how to talk about it. He chose to be quiet and act like nothing had happened instead. There is no doubt that the Hazaras were mistreated, attacked, and made to feel like slaves in their own country.

Conclusion:

Why is the above study important? It shows a strong link to the legal, moral, and religious views of the Afghan people. Even with the loss, betrayal, pain, government oppression, guilt, discrimination, and displacement shown in *The Kite Runner*, Khaled Hosseini's book still gives a lasting hope for a better future for the people of Afghanistan.

The Kite Runner focuses on relationships. The story shows a complicated connection between the main characters: Baba, Assef, Soraya, Rahim, and Sohrab, as well as between Hassan and Amir. Betrayal and discrimination are common in the relationships presented in the book. For example, Amir is a child who gets a lot of love and care. In order to get attention from his Baba, he cheats and treats his close Hazara

friends. Most famous books are about sexual abuse of women, but Khaled Hosseini's "*The Kite Runner*" is different because it's about sexual assault on a man. In Afghanistan, most people who had sexual problems were adults. People often thought that sexual abuse, especially sodomy, was strange and wrong because it went against natural rules and was considered "bad." It is clear that both Hassan and Amir are abused sexually. Hassan is the one who gets hurt, and Amir is just there to watch.

This proves Amir was ready to abandon his best friend and half-brother Hassan in order to win his Baba's love. Amir feels sorry and guilty for what he did right after he thinks he has harmed Hassan. We can say that Khaled Hosseini does a good job of showing how the characters' actions hurt both the victims and the bad guys in *The Kite Runner*. He talks about the harsh facts of life in Afghanistan, where people have to deal with betrayal, guilt, forgiveness, and racism their whole lives.

Works Cited:

1. Aryan, B. *An Analysis of the Kite Runner* by Khaled Hosseini. Riverhead Books, 2021.
2. Bloom, Harold, editor. *Khaled Hosseini's The Kite Runner*. Chelsea House, 2009.
3. Hosseini, Khaled. *The Kite Runner*. Riverhead Books, 2003.
4. Jollimore, Troy. "Betrayal and Redemption in *The Kite Runner*." *Philosophy and Literature*, vol. 29, no. 2, 2005, pp. 423-428.
5. Keshmiri, Hassan. "The Politics of Guilt: Class and Ethnic Identity in *The Kite Runner*." *International Journal of Comparative Literature and Translation Studies*, vol. 4, no. 1, 2016, pp. 22-30.
6. Ragusa, Kasey. "The Cycle of Betrayal: How Guilt and Redemption Shape *The Kite Runner*." *Journal of Contemporary Literature*, vol. 10, no. 3, 2018, pp. 112-127.
7. Rastegar, Mitra. "Reading the Trauma of Ethnic Cleansing in *The Kite Runner*." *College Literature*, vol. 37, no. 2, 2010, pp. 128-149.
8. Said, Edward W. *Orientalism*. Pantheon, 1978.
9. Shaheen, Jack G. *Reel Bad Arabs: How Hollywood Vilifies a People*. Interlink, 2001.
10. Sharma, Govind. "Ethnic Discrimination and Social Injustice in *The Kite Runner*." *Literary Studies Review*, vol. 5, no. 2, 2017, pp. 35-49.
11. Tariq, Ayesha. "The Kite Runner: A Study of Guilt, Redemption, and the Father-Son Relationship." *Modern Fiction Studies*, vol. 59, no. 4, 2013, pp. 781-798.

Websites:

1. <https://www.sciedupress.com/journal/index.php/wjel/article/download/22367>
2. https://en.wikipedia.org/wiki/The_Kite_Runner
3. <https://www.sparknotes.com/lit/the-kite-runner/themes/>
4. <https://www.google.com/search?q=the+kite+runner+central+idea>