



GUILT AND RETRIEVAL IN KHALED HOSSEINI'S THE KITE RUNNER

A. Akila* & Dr. S. Geetha**

* M.Phil Research Scholar, Sri G. V. G. Visalakshi Arts and Science College for Women, Udumalpet, Tamilnadu

** Assistant Professor of English, Sri G. V. G. Visalakshi Arts and Science College for Women, Udumalpet, Tamilnadu

Cite This Article: A. Akila & Dr. S. Geetha, "Guilt and Retrieval in Khaled Hosseini's The Kite Runner", International Journal of Scientific Research and Modern Education, Volume 6, Issue 1, Page Number 11-13, 2021.

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Abstract:

Guilt is the intense sense of remorse that accompanies the conduct of a sin. When anyone seeks to purge their guilt in the process of redemption, they are compensating for their mistakes through acts that rid them of guilt. This is shown by Hosseini's characters Amir, Baba, and Sohrab. The novel's plot centres around the desire for repentance, which extends as a motif to encompass both personal and political elements. As a result of Hassan's abuse, Amir has spent the remainder of his life attempting to atone for his betrayal of his long-time partner. This leads to Amir's return to Afghanistan and his efforts to save and adopt Hassan's son, Sohrab. After learning of Baba's deception of Ali, Amir knows that Baba was most likely attempting to atone for his adultery in later life through his many benevolent activities and firm values. Hosseini makes a subtle link between these personal searches for redemption of Afghanistan. Despite his country's brutal and dishonest past, Hosseini wishes for its restoration one day.

Key Words: Guilt, Redemption, Apology, Confessions & Friendship

Introduction:

Khaled Hosseini was born in Afghanistan, where both his father and mother served as diplomats and teachers. The family fled to France when Hosseini was eleven years old, and they were then unable to return to Afghanistan due to the Soviet War. When Hosseini was fifteen, his family fled for refuge in the United States and moved to California. Hosseini, like Amir, waited until he was 38 years old to return to Afghanistan. His first and best-known book is *The Kite Runner*, but he also published *A Thousand Splendid Suns* and the Mountains Echoed. The protagonist and narrator of the book, a wealthy boy who grows up with his father, Baba, in Kabul, Afghanistan. Amir exploits his influence over Hassan, his servant and faithful friend, and then fails to interfere when Hassan is raped by local bullies after a kite-fighting tournament. The remainder of the book centres on Amir's remorse, maturation, and quest for repentance.

Hosseini continues with themes of remembrance, betrayal remorse, and redemption desire. Amir is an adult living in America, focusing on his upbringing in Afghanistan – the novel starts with this scene, showing how important memory and history will be in the plot. The specifics are still sketchy, but it's clear that Amir is still haunted by a past occurrence in Afghanistan, and that he's trying to redeem himself in some way.

As Hosseini introduces the characters, Amir starts his recollections with more characterization than storyline. Hassan and Amir are inseparable from the start, but Hassan is the more straightforward and brave of the two. Though Hassan is Amir's closest friend, was also raised by a single parent, and is comparable in age to Amir, Hassan is still Amir's servant and lives in vastly different circumstances than Amir's affluent upbringing.

The rivalry between the Hazara and Pashtun is introduced by Hosseini, and it will be key to the storyline. The Hazaras are portrayed as a marginalised minority, which explains why Ali and Hassan, considering their closeness to Baba and Amir, are considered to be slaves, and why the wealthier Pashtun children ridicule Ali's presence. Hassan is often represented as a saint like character that is born happy. In the novel's first deception, Sanaubar abandons Ali. The fact that Amir and Hassan "fed from the same breast" and are therefore literally brothers highlights their closeness. This makes the fact that one is rich and the other is a waitress all the more strange and poignant, and demonstrates how impossible it is in Afghanistan to transcend old religious and social divides. Their first words mean that Amir's affection for Baba and Hassan's allegiance to Amir would lead to confrontation.

Assef, the novel's antagonist, first appears here. Assef, like many Afghan regimes to come, is bullying, abusive, and hates Hazaras, so his presence in the storey is a sign of negative political change in the region. Since his father knows the current president, Assef, despite being a young child, unexpectedly seems to have more influence. This is a foreshadowing of upcoming events, in which the powerful will have control over the powerless. Hosseini controversially compares some Afghans' bigotry to that of Nazis in Germany in Assef.

Discussion:

Amir, the story's primary character and narrator, has had a fortunate childhood. Baba, Amir's father, is wealthy by Afghan standards, and as a result, Amir is accustomed to getting whatever he wants. The only thing

he misses is a strong emotional bond with Baba, which he attributes to himself. Baba, he believes, wishes Amir was more like him, and holds him accountable for the death of his mother, who died during his birth. As a result, Amir is envious of someone who receives Baba's attention. This is made worse by his relationship with Hassan. About the fact that Hassan is Amir's best friend, he finds Hassan, a Hazara servant, to be beneath him.

He takes fun of Hassan's stupidity, for example, or plays games with him. At the same time, Hassan still defends Amir, but he never learns to show himself against others. All of these reasons lead to his cowardice in sacrificing Hassan, his only competitor for Baba's attention, in order to receive the blue kite, which he claims would bring him Baba's blessing. Amir's character development in the novel is centred on his transition from a greedy boy to a selfless adult. After allowing Hassan to be assaulted, Amir is not any happier. His remorse, on the other hand, is unrelenting, and he knows that his selfishness has cost him satisfaction rather than improved it.

As Amir introduces the kite competition, the concepts Hosseini has already introduced continue to come to a head, and the novel's title indicates that this occurrence will be important. Amir is anxious for Baba's approval once more, and he is envious if Hassan is considered as an equal rather than a lesser. Despite Amir's betrayals, the young Hassan is fundamentally a flat, saint like character, a contrast to Amir's selfishness and inner strife, and a faithful friend. Hassan appears to have a natural, almost supernatural affinity for kites. Amir continues to assert his dominance over Hassan once more. After such events, Amir still feels bad, but the older Amir knows that they are, at their core, close to the case.

Hassan's dream will reflect both Amir's betrayal and Hassan's hope in the face of a cruel future. For the time being, Hassan is brave and seeks to console Amir in his distress – as normal, Hassan has an uncanny capacity to read Amir's emotions. The lake's name echoes the pomegranate tree's inscription, which serves as a symbol of Hassan and Amir's relationship and happy childhood days. Amir is overjoyed at his success, and he believes that if Hassan returns the lost kite, he will win Baba's affection. Hassan's last words express his selflessness and loyalty to Amir. They'll follow Amir around for the rest of his life.

Assef seems to grasp the deeper aspects of Amir's personality; he is essentially speaking the truth as he claims that Amir is not as committed to Hassan as Hassan is to him, and that Amir regards Hassan as a servant rather than a friend. The older Amir realises that his decision to remain silent while Hassan is being targeted affected the rest of his life. Rape is introduced as the ultimate infringement and aggression in this scene. This picture of a rich Pashtun boy rapping a poor Hazara not only reflects Amir's cowardice and inability to stand up for what is good, but it also represents the brutality that is coming to Afghanistan, when the vulnerable will be raped by the violent and wealthy.

Amir's choice would shape the rest of his life. His motivations for leaving Hassan are cruelly ironic, as he loses his friend for the blue kite and Baba's acceptance. But, in retrospect, it is apparent that Baba would have been more happy if Amir had stood up for himself and done what was right, even in the face of risk. As Hassan bleeds like the sacrificial lamb, the age of childhood purity comes to an end. Amir is only concerned with the blue kite, which he hopes will win Baba's approval. Amir almost feels justified in sacrificing Hassan for Baba at this stage, but his deception will quickly sour any joy he derives from his father's approval.

For a while, it seems that Amir got what he wanted by sacrificing Hassan, as Baba acts more like a caring and approving father. Amir, on the other hand, is unsure how to cope with his remorse, so he attempts to stop Hassan and is obnoxious in his dissatisfaction. The hypocrisy in Amir's situation persists as he receives just what he desired from Baba – his respect and approval – but is unable to appreciate it due to his remorse over betraying Hassan. Amir attempts to exonerate himself by confessing his guilt aloud, but no one listens him. He begins to understand what he has done is bad, but he is also afraid to say someone – unless they are asleep.

All has been tainted by Amir's betrayal, and the tree carving, which was once a symbol of his happy childhood with Hassan, now makes him ill. Amir continues to attempt to forget his remorse by ignoring Hassan rather than making amends. Because of his remorse, Amir is unable to appreciate his current, deeper friendship with Baba. The kite here represents the fragile thing Amir has suffered so much for, and how all the suffering he has caused has undermined whatever pleasure he may have achieved. Hassan is overcoming his trauma better than Amir is overcoming his remorse.

Amir wants Hassan to punish him because he thinks it will make him feel better and get things back to normal. Hassan, on the other hand, demonstrates his unwavering allegiance and respect for Amir by refusing to retaliate. This makes Amir feel even worse, because it shows that Amir is frail and cowardly in contrast to Hassan – that is, Hassan is a better guy than Amir, which has always been a source of envy for Amir. Amir continues to reap the rewards of Baba's favour, though he does not appreciate them. The numerous people who express gratitude to Baba for his generosity only serve to illustrate Amir's guilt for his selfishness and weakness.

Rather than working to atone for his mistakes or make amends with Hassan, Amir tries to ignore him in order to escape his remorse. But, since he won't be able to stop him indefinitely as long as Hassan stays in the same building, Amir tries to force him to leave. Amir's deeds don't make him feel better; worse, they make him feel worse when he learns Hassan is aware of all his mistakes and continues to sacrifice himself for him. Hassan demonstrates his superiority even more, making Amir feel much worse for himself – as if he were a beast.

Amir's life has never been easy because he has never dealt with his guilt. Despite the fact that he has lived in the area where his remorse arouses for years, he still has those feelings. He never forgets about his memory in Afghanistan, particularly with Hassan, his childhood playmate, in every experience he has in America. He recalls his remorse to Hassan, who had agreed to reject my fatherhood as a result of my actions. Perhaps this was my punishment, and Amir recalls his remorse to Hassan, which he never attempts to address. He sees his misfortune in having children as a continuation of his previous misfortune.

Conclusion:

The second way Amir copes with his guilt is to make a sacrifice in Kabul to save Hassan's brother. In order to save Sohrab, Amir must make two sacrifices. First, he must deal with the tribes to which he and Sohrab both belong. Amir struggles with his familial and social remorse by rescuing Sohrab, a Hazara. Suffering for a Hazara is an embarrassment to a Pashtun. Amir must endure all the mockery, doubts, and rejection he may receive from his society. The presence of a Hazara in the general's family was difficult for him to consider. Hassan is eventually recognised by Amir as the Baba's son and half-brother. Not only does he admit his own guilt, but he even admits his family's guilt.

This report dealt at the topic of guilt as it was depicted in Amir's role in *The Kite Runner*. I decided to learn about Amir's feelings of remorse and how he deals with them through this research. I'd like to demonstrate that Amir's remorse has been with him since he was a child. From his relationship with Hassan, a Hazara who was both his servant and his playmate. Amir's remorse is affected by his circumstances, which include his family and culture, according to this study. Later on, Amir's guilt would broaden, not just as personal guilt, but also as familial and social guilt. A person who has guilty feelings must confront them. People may go through s in order to deal with their guilt.

In order to deal with guilt, one can suffer or even victimise himself in order to find true redemption. As a result, Amir suffers embarrassment by sacrificing himself to save Hassan's son Sohrab. His decision to return to Afghanistan puts his life in danger in America while he confronts the dangerous situation in Afghanistan. Since Hassan is no longer alive, Amir has no choice but to save the only part of Hassan that still remains. Despite the fact that he must suffer physical suffering in order to save Hassan's son, Amir finds true healing from his guilt against Hassan. Finally, Amir adopts Hassan's son, not only to provide him with a better life than Hassan had, but also to carry on the family tradition.

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