

LIFE WITH A CHANGE FROM CALAMITY IN THE SELECTED NOVELS OF KHALED HOSSEINI

Submitted in partial fulfillment of the requirements
for the award of Master of Arts
degree in English

by

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**DEPARTMENT OF ENGLISH
SCHOOL OF SCIENCE AND HUMANITIES**

SATHYABAMA

**INSTITUTE OF SCIENCE AND TECHNOLOGY
(DEEMED TO BE UNIVERSITY)
Accredited with Grade "A" by NAAC**

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BONAFIDE CERTIFICATE

This is to certify that this Project Report is the bonafide work of **M. NITHYA SHREE (Reg.No.39970004)** who have done the Project work. She has carried out the project entitled **“LIFE WITH A CHANGE FROM CALAMITY IN THE SELECTED NOVELS OF KHALED HOSSEINI”** under my supervision from June 2020 to April 2021.

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DECLARATION

I **M. NITHYA SHREE**, hereby declare that the Project Report entitled **“LIFE WITH A CHANGE FROM CALAMITY IN THE SELECTED NOVELS OF KHALED HOSSEINI”** done by me under the guidance of **Dr. J. Amutha Monica**, is submitted in partial fulfilment of the requirements for the award of Bachelor of Arts degree in Sathyabama Institute of Science and Technology.

DATE: 26-3-2021

PLACE: Chennai



SIGNATURE OF THE CANDIDATE

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ABSTRACT

Identity, isolation, migration, love, politics have become one of the most important issue in this work research. Khaled Hosseini a diasporic writer who moved from Afghanistan to America, but still concerns for his own land and his works where about the people of Afghanistan. Works of him reflects and the struggle of an individual who has a support of their family and also society and friends, still their isolated with their identities. In his works the comparison theory is implied and both his novels "*The Kite Runner*" and "*The Thousand Splendid Suns*" has strongly reflected the part of comparison in gender and as well as in society. From the comparison theory in these novels, it is shown that that the characters not only opposed the society for their own life they had also made a change in the generation. Abuse does exist and also the study aims to motivate women into developing the resistance and strength which lies within them to fight for their happiness also does exist.

KEYWORDS: Identity, Migration, Isolation, Comparison, Gender Inequality.

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CHAPTER – I

INTRODUCTION

BACKGROUND OF DIASPORA :

The Oxford English Dictionary (1989) defines Diaspora as anybody of people living outside their traditional homeland. Under Colonialism, diaspora is a mixed movement; it involves the European's impermanent or permanent movement in all parts of the world, which further leads to colonial settlements. Subsequently, the increasing economic exploitation of the already settled places required large amounts of labour that could not be fulfilled by the local population.

This led to diaspora, resulting from the enslavement of Africans and their removal to places like the British colonies. The word 'diaspora' is derived from Greek, meaning 'to disperse'. Diaspora can be the voluntary or forced movement of people from their homelands to new regions. Having arrived in a new geographical and cultural context, they negotiate two cultures: their own and the new one. This diaspora culture is necessarily mixed and an amalgamation of the two cultures. Diaspora communities are created out of the merging of narratives about journeys from the 'old' country to the new. People from the first generation of migrant tend to recall the 'old' country more than children born to migrant people (Nayar 189).

Every narrative in diasporic writing is 'both an individual story and, explicitly, a culture narrative' –says Roger Bromley. Diasporic writers map the diasporic experience invariably in their fiction, novel or poetry based on their 'real' lives. Diasporic writing is the experience of unsettlement, adaptation and dislocation. It is much concerned with space, landscape and journey, which they have left and adapted.

All diasporic literature has two invariable experience: exile and homeland. Exiled and immigrant writers undertake two moves: temporal and spatial. The temporal move is a looking back at the past, it is analepsis and looking forward

at the future is prolepsis. Analepsis involves a negotiation with a retreating history, memories of past, tradition, and customs. Prolepsis involves a different treatment of time, where the writer looks forward at the future, seeking new vistas, new chances. The proleptic narrative is agenda-driven, as the characters seek to survive hostility, adapt to new circumstances, and gaze upon the future.

Afghan diaspora refers to Afghan people who live outside of Afghanistan. These include citizens who have immigrated to other countries, or people of Afghan origin who are born outside Afghanistan. This does not include historical immigration to the Indian subcontinent (see Pashtun diaspora). The vast majority of the diaspora has been formed by Afghan refugees of war since the start of the Soviet-Afghan War in 1979; the largest numbers reside in Iran and Pakistan, together hosting over 2 million Afghans of which most have been resident ever since the Soviet-Afghan War. Apart from these, the largest communities exist in the United States, Germany, Russia and the United Arab Emirates.

Traditionally, the borders between Afghanistan and its southern and eastern neighbouring countries have been fluid and vague. Like other nations that were created by European empires, the borders of Afghanistan with neighbouring countries often do not follow ethnic divisions, and several native ethnic groups are found on both sides of Afghanistan's border. This means that historically there was much movement across present day barriers.

DIASPORIC LITERATURE

Diasporic literature is about the move between 'home' and 'foreign', between the familiar and the strange, the old and the new. Diasporic writing is contrasts and comparisons of two different worlds of immigrants. The term is thus linked with the creation of a group of refugees. It is use for a permanently displaced and relocated collective irrespective of whether the refugees do or do not ultimately settle in the new geographic location. Thus, the term diaspora, both continual and contradictory in definition, conjures 'a remembrance of misfortune, genocide or expulsion as a requisite feature as the population so described finds itself separated from its national territory while harbouring hopes, or at least a desire- perceived or real- of returning to their homeland at some

point. The English usage of the term widened in the mid-1950s to include long term expatriates from various countries and regions. Most migratory movements since the 1980s have been the result of violent armed conflicts, economic dislocation and political repression, or contact and rivalries between countries; this is very true of the Afghan diaspora as well. Yet, the voluntary nature of some of the resettlement cannot be completely ignored. In fact, prior to the Soviet war, many Afghan professionals and intellectuals migrated to countries such as Germany following their education in western institutions.

Diaspora define themselves through relationships with the homeland, international entities, and host-country governments and societies, thereby influencing various dynamics. Members of a diasporic group try to maintain their ethno-national identity, and their contacts with their homeland and other dispersed segments of the same nation through intricate organisation, in an attempt to protect the rights of their members and encourage participation in the cultural, political, social, and economic spheres which are the presumed bases for continued solidarity. Members of the Afghans diaspora have formed several such organisations for lawyers, academics and other professionals as well as portals that act as a bridge of communication and information between diasporic groups and host nations. In India, the Khalsa Diwan Welfare Society is one such group. It seeks the empowerment of the Afghan Hindus and Sikhs who have migrated to India, and runs courses such as tailoring and computer applications for women and children.

Diaspora highlights the global trend of creating, constructing and reconstructing identity, not by identifying with some ancestral place, but through traveling itself. When the diasporic subject travels, so does his or her culture. A travelling culture means a culture that changes, develops and transforms itself according to various influences it encounters in different places. This change is also two-way flow: host cultures, too do not remain untouched by migrating groups or cultures, whether the migrants are permanent settlers or merely in transit while they await resettlement. Diasporas change their country of arrival, even as their own cultures are changed.

A diasporic group, as in the case of the Afghans in different parts of the world, is often an amalgam of a few to several journeys occurring over differing timescales and to different parts of the world. Young Afghans experienced their first forced displacement by virtue of the Soviet war. They moved to various countries and built their identities on their basis of their diverse experiences of dislocation. Some returned to Afghanistan expecting normalcy, only to have to flee from the caseless violence yet again. As a consequence, for many, a substantial part of their lives had been spent in repeated flight between Afghanistan and Pakistan, Iran or other countries as a result of the different conflicts, starting with the Soviet war, then the civil war and the rules of the Taliban Militia. Even under the post-9/11 democratic government, many professionals continued to leave to escape persecution from local warlords, powerful politicians and criminal gangs.

CULTURAL REFLECTION OF DIASPORA :

Diasporic literature proposes an individual's relationship to the former home and the present one, to a culture left behind and to a culture now assimilated. In traditional cultures and societies such as Afghanistan, almost every woman faces displacement when marriage takes her to the matrimonial home. Marriage uproots her from her ties to family and kin, placing her in an environment that is not only alien but often also hostile. This new place is what she has to start calling home. Added to this already tenuous scenario is the presence of conflict and violence in the nation which necessitates flight from home and the constant destruction and setting up of the household.

As a consequence of this reoccurring displacement brought on by unrelenting conflict, that is perceived as the uniform meaning of home – a place of safety and security – metamorphoses into something less stable and more fragile. These violent inconsistencies in the fixed understanding of home mean that the construction of identity thus become a series of inclusion and exclusions. Such repeated exile and movements may, for some, even result in a loss of nostalgia for a single home. According to Avtar Brah the concept of diaspora can offer a critique of 'discourses of fixed origins, which taking account of a homing desire

which is not the same as the desire for “homeland”. Jeanette, a Berlin-based artist, describes herself as located in three places – Kabul, Bombay and Berlin. Her experiences and responses manifest how some individual may have multiple homes throughout their diasporic experience, with different reasons for maintaining some form of attachment to each. She made her journey from Afghanistan to Germany at the age of three. However, the Soviet invasion soon charged the circumstances of that journey. She reconstructs the early years of her life through vignettes of her home in Afghanistan, her family’s treacherous journey from the refugee campus of Pakistan to life in India as asylum- seekers, and the eventual move to Germany to join her and her aunt. Today her lives in those three places are part of her identity, and those experiences are reflected in her own work as an artist.

The Afghan diaspora in Germany is the largest community of Afghans in Europe, with a large sub - groups of 22,000 living in Hamburg alone. As a consequence, the experiences of particular sub – groups can vary so considerably that it might even seem futile to talk of shared identities and experiences. For other sub – groups, the more recent migration is really the continuation of a process begun many centuries earlier, such as in the case of the Afghan Hindus and Sikhs who had made Afghanistan their home at different points in history, the most recent being after the partition of India and Pakistan in 1947.

Afghanistan, due its location at the crosswords of routes spanning the Indian subcontinent, Iran and Central Asia, became home to various religions, including early Hinduism, Zoroastrianism, Buddhism and Islam. From the 6th to the end of the 10th century, Kabul and most of south-eastern Afghanistan was ruled by a series of small Hindu dynasties. Their influences are reflected in names such as Bagram(Bagi Ram), Shakar Dara (Shankar Dara) and Kandahar which was Gandhara, a strategic site on the main Persian routes to Central Asia and India. Thus, for the Hindus and Sikhs on the western frontiers of Pakistan, it was natural to cross into Afghanistan for safe haven during the brutal riots that accompanied the partition.

This group, though a miniscule minority in the ethnically diverse country, made the region their home for several centuries against a background of invasion, wars and trade. Their trading activities spanned Sindhu, Punjab as well as Kanadthur and Kabul and onwards to Burkhara, Merv and Europe. They enjoyed considerable religious tolerance, especially under the constitution of 1964. Their more recent relocation – during the internecine civil war and the rule of the Taliban militia – from their homes in Jalalabad, Khost or Kabul, to India or Europe, was yet another stage in their experience of displacement. The Taliban in Afghanistan had made it mandatory for the community to wear armbands, so that they are clearly demarcated from the rest of the population.

Does Diaspora help in liberation of women or does it lead to marginalization when it comes to oppression based on race, gender and culture. Diaspora majorly concerns alienation, marginalization, race, identity crisis and nostalgia. As Stuart Hall suggests that cultural identities are constantly evolved and developed and are transformed.

“The Diaspora experience intended it here is defined, not by essence or purity, but by the recognition of a necessary heterogeneity and diversity; by a conception of ‘identity’ which lives with and through, not despite difference, by hybridity. Diaspora identities are those which are constantly producing and reproducing themselves anew, through transformation and difference”.

DIASPORIC LITERATURE IN AFGHAN LITERATURE:

A complete generation of Afghans has witnessed only conflict by virtue of the three – decade – old situation, watching it as it metamorphosed into various forms of violence, from actual war to the violence of minefields and the destruction of livelihoods. The mathematics of death tolls, the sound of mourning, the weight of grief and the uncertainty of safety are what have come to become a near daily occurrence for many.

Afghan diasporic literature reflects on the horrors of war, the pains of migration, and the conditions of life abroad. It has produced the strongest voice for nearly 2.5 million Afghans who are unable to speak politically. Writers like

Asef Soltanzadeh fuse fiction with memory to create highly emotional accounts of refugee life that presents the struggles of Afghans in exile to Iranians. This literary exchange bridges socio-economic and cultural gaps initially brought about by migration– integrating the figure of the Afghan refugee to Iran’s already diverse social landscape.

Many of those who left Afghanistan during the Soviet war returned in the early 1990s expecting that the conflict had ended. The internecine civil war only brutalised them further as the mujahideen turned against each other in their thirst for power. Women witnessed unprecedented violence. It is these years of the civil war that really saw a complete destruction of the lives of the Afghan women, especially in the urban centres. Many accounts of the condition of women in Afghanistan have been quick to use the Taliban era or the civil war prior to it as the reference point. And yet, eight years after the first American troops entered Afghanistan to ‘smoke Osama out’ and rescue Afghan women from the misogynistic policies of the Taliban militia, both tasks remain unachieved. For the conservative rural – based mujahideen opposition, Kabul and other cities were perceived to be centres of ‘sin and voices’ precisely because of the high visibility of educated, emancipated, urban women. Those suffering under Taliban fled Afghanistan, returning only when the American troops took on the ‘war against terror’ after the events.

Writers of the Diaspora have been at the centre stage in the last decade chiefly because of the theoretical formulation being generated by their works. Language and cultures are transformed when they come in contact with the others. These writers are often pre-occupied with the elements of nostalgia as they seek to locate themselves in new cultures. They write in relation with the culture of their homeland and at the same time adopt and negotiate with the cultural space of the host land. However, looking at the diasporic literature in a broader perspective it is seen that such literature helps in understanding various cultures, breaking the barriers between different countries, localizing the global and even spreading universal peace.

Diasporic or expatriate writing occupies a place of great significance between countries and cultures. Theories are generated and positions defined in order to construct new identities which further negotiate boundaries and confines that relate to different temporary and spatial metaphors. This movement causes the dislocation and locations of cultures and individuals harp upon memories. Diasporic writers live on the margins of two countries and create cultural theories.

Migration takes place due to various reasons and in the context the migratory movements were governed by historical, political, economic reasons including higher education, better prospects and marriage. However, the Indian community has shown greater sense of adjustments, adaptability, mobility and accessibility. The sense of homelessness which every immigrant suffers is genuine and intense; but in recent times it has been seen that this concept has been minimized and made less intense through their social networking and sense of solidarity. It helps to re-discover the commonality and inclusiveness of India.

Diasporic opinion helps to break through the past alienation and isolation which caused much injustice and abuse of human rights. It also serves as an outlet to the pent-up passions, emotions and feelings, providing a ventilator to grievances and grudges. In other words, diasporic literature helps as a cathartic indignation.

The welfare and wellbeing of the overseas Indians, a sense of security for them and India's greater concern for them is brought out through these writings.

The diasporic writings have also helped in casting a new aura around global and have also contributed in building a novel image of India abroad. All this helps in strengthening bonds between various countries and they begin to relate through historical, cultural, social, traditional and economic ties. The truth is we are not only open but also interactive to others. This intellectual give and take policy have gone on to enrich us and also others because of us. It would not be wrong to say that various countries all around the world have been

economically and intellectually enhanced because of us. There are many other landmarks created by the diasporic literature.

It has helped to understand and form potentials and core competencies. Access made available to educational, social, professional opportunities and political empowerment. It has made possible the removal of all kinds of limitations and barriers- traditional, cultural, linguistic etc. It ignites and synergies common and shared values in addition to coalition building among the social and political diaspora. In addition to strengthening, it also enhances ties and bonds with others countries. To mention a few are the neighbouring countries including Pakistan, China, Bangladesh and other Asian Countries. Diasporic literature also helps countries to bring about a strategic partnership based on prosperity, security and commitment to freedom and peace.

These are actually a very few features to name. If planned and monitored positively, diasporic literature can also aid to fight larger evils such as terrorism, drug trafficking, environment degradation, combating the spread of contagious disease and actually fighting many other common political and social hurdles. Looking at it optimistically, diasporic literature also helps in creating good will, a cordial relationship and in spreading values, virtues and universal peace. No doubt, many of the writers have left their motherland to seek anchor in various other countries. The reason for this movement ranges from indentured labour to seeking better prospects. No matter where we all are scattered across the globe, we are brought closer through the medium of films, songs, concerts and of course the diasporic literature. This literature has helped in providing a link between India and the rest of the world. And this coming together and closer has helped creating tremendous self-confidence with a combative spirit. The awareness that they are articulate, artistic, talented, creative, practical and adaptable has also dawned upon them.

Diasporic culture depicts the conflict of cross- culture confrontation of the Indian immigrants who leave their host culture behind. Immigrants left their own land with the promise of a bright future in the new land. An immigrant who carries the dream of aspiration also carries the native identity. Therefore, they

face nostalgia or homesickness. They often think nothing but their own culture, the familiar environment in their homelands. They find themselves unable to adjust in a new place because they lost their hope. The children of immigrants in spite of being born native cannot fully segregate themselves from their ancestral cultural heritage and subsequently bloom to inspire them to reclaim their native.

Afghan Diasporic Writers:

The writers of the Afghan diaspora, through their literary contributions have greatly enriched the English literature. They have been aiming at re-inventing India through the rhythms of ancient legends, the cadences of mythology, the complexities of another civilization, cultural assimilation and nostalgia. They dive deep into the realms of imaginations and the ocean of memory to paint something quite different and distinct from that portrayed by fellow novelists. The writers of the diaspora write about India painting the vastness and the complexities of the home country which contains everything in multitudes – multiple truths, multiple crisis, multiple realities and this diversity is portrayed for the world-wide reading public.

One of the most prominent of these Afghan writers, Mohammad Asef Soltanzadeh (b. 1964), gained notoriety by conveying painful memories of war and discrimination to Iranians as well as the international community. Soltanzadeh fled to Iran in 1985 and there interacted with diverse segments of traditional Afghan society who all shared personal narratives of conflict and dispossession. His first short story, *Dar Goriz Gom Mishavim* (We Disappear in Flight), was first published in 2000. It includes autobiographical elements and illustrates the overwhelming pressures of loss and isolation from one's home and family.

Khaled Hosseini's *A thousand Splendid Suns*. Violence and Exoticism of Afghanistan landscapes, this study discusses the diasporic writer, Khaled Hosseini's literary style in his novel. *A Thousand Splendid Suns*, an Asian American fiction that reflects the style of a colonialist writer adapting the 'other ring project' by exoticising the pathetic landscapes of Afghanistan.

In this project, Hosseini has reimagined “Afghanistan” in his mind as being a destitute, ruined country. He places his fictional heroines Mariam and Laila as having to live a life of unhappiness and torture under the Taliban rule, which is portrayed as controlled by religious fanaticism that treat women with such bestial cruelty. Given that his intention is to garner the attention of American readers as he is physically residing in America, working and educated in the American culture, his narrative fits the exoticists writing style emphasizing and articulating the lives of Mariam and Laila to suit his agenda in exposing gender apartheid practices in Afghanistan.

Rahman Baba, Jalal ad-Din Muhammad Rumi, Ali-Shir Nava'i, Atiq Rahimi, Mahmud Tarzi, Nadia Anjuman, Jalil Zaland, Raziq Faani, Abdul Hamid Bahij are also the famous Afghan Diasporic Writers.

DIASPORIC THEORIST:

The postcolonial theorists like Edward Said, Homi Bhabha, Paul Gilroy, Stuart Hall, James Clifford, Gloria Anzaldua, Rey Chow, Felix Guattari, Theodor Adorno, Gilles Deleuze, Gayatri Chakravorty Spivak, gave new identity to the world of literature. Bhabha's works on the stereotype and hybridity has set the agenda for postcolonial thinkers across the world.

The Search of Redemption:

A redemption theme is a story paradigm for fiction that center around a fundamental moral arc within the main character from bad to good. At the start of the story the character will be less than whole and deeply flawed in a way that reverberates throughout the character's choices and actions. By the end of the story the character will have undergone a “trial by fire” that results in a Phoenix experience of rising from the ashes, a totally new, more powerful and more whole person. Also, the changes are not only noticed bad to good characters also from a very virtuous character to a bold character. The people who change themselves for creating good image in front of society for the sake of family and not letting themselves to do the right thing, and changes to do the righteous for the society and to gain their own freedom also symbolises in this works.

The Intersection of Political Events and Private Lives:

The major events of the novel, while framed in the context of Amir's life, follow Afghanistan's transitions as well. In Amir's recollections of his childhood, we see the calm state of Kabul during the monarchy, the founding of the republic, and then watch as the Soviet invasion and infighting between rival Afghan groups ruin the country. These events have a hand in dictating the novel's plot and have significant effects on the lives of the characters involved.

The establishment of the republic gives Assef an opportunity to harass Amir, simply because Assef's father knows the new president. Later, Kabul's destruction forces Baba and Amir to flee to California. When the Taliban take over after that, they murder Hassan and even give Assef a position that lets him indulge his sadism and sexual urges without repercussions. Both of these events factor into Amir's mission to save Sohrab and his redemption by confronting Assef, subtly implying that Afghanistan will similarly have its own redemption one day.

The people in the novel often work to retain hope while dealing with the realities of political and personal oppression. At significant points throughout the novel, characters express their individual hopes. For instance, when Mariam asks Mullah Faizullah if she may attend school, her journey of hope begins. For Laila, hope lies in Tariq and an attempted escape from Rasheed.

Most characters walk into such events with high levels of hope for the future, but once reality sets in, a character's hope is crushed. Not only do these waves of hope provide the reader with suspense and emotional attachment to the characters, but this cycle appears to reflect the cycles of hope and dashed dreams that Afghan women suffer, time and time again. The personal stories of hope, moreover, are mirrored in the political hope of the Afghan citizens. With every new ruler, people express their convictions that finally Afghanistan will be free. Yet, similar to the personal hope of individuals, Afghanistan's hope often turns to despair after the realities of each new regime leave the nation unfree.

Friendship:

The Kite Runner focuses nearly exclusively on male relationships. While the relationship between father and son is important to the novel, male friendship is central as well. Amir's relationship with Hassan is the most obvious example. Though the two are constant companions, Amir's superior social status causes a power difference between them, which is later complicated when Amir learns that Hassan is actually his half-brother.

Amir realizes that the favour Baba showed Hassan was that of a father to a son, and he reflects on the way he let his jealousy corrupt his friendship with Hassan. Despite this problematic dynamic, Hassan is clearly a wonderful friend, as demonstrated by his willingness to support Amir even when it is difficult or dangerous to do so. This loyalty is evidenced most clearly by Hassan's kite-running, and his refusal to give Assef the kite he runs for Amir, resulting in Assef raping Hassan as punishment.

Rahim Khan is another important character for understanding male friendship in the novel. He is a friend to both Baba and Amir, and in those relationships, he takes the role of pushing back against the questionable choices both men make. Rahim Khan can take this role because he occupies the same social position as Baba and Amir. It is Rahim Khan who knows his friends' innermost secrets—that Baba slept with Ali's wife and Amir allowed Hassan's rape—and yet he does not lord these secrets over them, instead choosing to be a voice of reason and call the other characters back to goodness. Rahim Khan's morality is evident in his phone call to grown-up Amir, in which he states "there is a way to be good again." As a friend, Rahim provides Amir with "a way to end the cycle" of betrayals and secrets.

The women forge strong bonds despite the efforts of their husbands and their government to reduce women's power. The bonds differ in nature. For instance, Giti, Hasina, and Laila form a bond of girlish friendship, but Mariam and Laila form a much more powerful familial bond later in the novel. Nana finds strength from her daughter Mariam, and Mariam finds an admirer when she arrives in a Taliban-controlled prison. The novel thus suggests that women have

a strong ability to find strength and support in one another. Mariam never would have gained the strength to fight Rasheed if she had not gained confidence and love from Laila.

LONELINESS

In loneliness, immigrant experiencing a strong sense of emptiness and loneliness. It does not mean that they have no companion but it is more than a feeling of being detached, disconnected and cut off from motherland. Both in Kite Runner and The Thousand Splendid Suns loneliness will be reflected, the characters will be experiencing the sense of isolation not because they are alone or isolated, also they are filled with society, family, friends, etc. The loneliness is felt from the minds of the characters. IN the Kite Runner the protagonist feels lonely and empty because of the guilt, and in The Thousand Splendid Suns the protagonist Mariam feels lonely even though she lives a life with her husband, also with father's family.

IDENTITY

Identity is very important in the study of diasporic literature. The immigrant has to think about his or her identity in the new environment and in new land. Wherever a person goes he cannot cut off from his identity, he tries to express himself in the land of New World. Another significant theme in identity is the conflict between a person's ethnic inheritance and individual identity. The following factors shape identity: parenting, conflict, culture, gender, and genetics. These factors all intertwine and are the primary influencers for developing the protagonist's identity. Furthermore, this is formed by the people that surround a person from their cultural stereotypes, how they teach others, and how a person learns.

Identification is the device which connects us to the society and makes us feel worth. The existing social rules are lopsided and not fair to the women . In order to control the women, they are often misguided by the name of religion . Sometimes, fear is created in their minds , often bitten inhumanly , left them in traumatic state .They are made feel that they are meant to take care of their

children and husbands only . It focuses on the critical attention for the responsible social mechanism existing within such social set up . After the introduction of ISIS's terrorist activity women are made sex slave in the western Asia . Their existence has been reduced to a lump of flesh what will just fulfil men's lusty desire .Through the story of Mariam and Laila in A Thousand Splendid Suns Khaled Hosseini has presented the orthodox mentality of the patriarchal social set up . Both of them endure sever torture in life and struggle to revolt against the dominant patriarchy to establish their identity in their own way .

AUTHOR BIOGRAPHY BASED ON HIS WORKS:

KHALED HOSSEINI:

Khaled Hosseini grew up in Kabul the oldest of the five children born to his father, Nasser, who worked as a diplomat in Afghanistan's Ministry of Foreign Affairs. Hosseini's mother worked at an all-girls high school teaching the Persian language.

With their careers, Hosseini's parents afforded the boy a life of privilege, living in the middle-class neighbourhood of Wazir Akbar Khan - one of the wealthiest parts of Kabul and where the American embassy is located. Nasser moved Khaled and his family to Paris in 1976 after securing a job in the city. When the Soviets invaded Afghanistan in 1980, the Hosseini family secured political asylum in the United States and moved to San Jose, California.

Khaled Hossein went to Independence High School and graduated in 1984. Later Khaled Hosseini earned his bachelor's degree at Santa Clara University, his major was biology. Khaled Hosseini earned his medical degree in 1993. Khaled Hosseini had his residency at Cedars-Sinai Medical Centre.

Khaled Hosseini is married to Roya, with whom he has had two children named Farah and Haris. The family lives together in Northern California. He has founded the 'Khaled Hosseini Foundation' to assist Afghan children and refugees.

Khaled Hosseini was named a Goodwill Envoy to the United Nations Refugee Agency. During that time, he travelled to Afghanistan. OUR MISSION The Khaled Hosseini Foundation is a 501 (c)3 non-profit that was started by Khaled Hosseini, the award-winning author of *The Kite Runner* in 2008. TKHF funds grantees who provide humanitarian relief and shelter to families, economic opportunity for women, and healthcare and education for children in Afghanistan.

His books have sold over thirty-eight million copies of his novels in over seventy countries. In 2003, Hosseini released his first novel, *The Kite Runner*, the story of a young boy, Amir, struggling to establish a closer rapport with his father and coping with memories of a haunting childhood event. The novel is set in Afghanistan, from the fall of the monarchy until the collapse of the Taliban regime, and in the San Francisco Bay Area, specifically in Fremont, California. The novel was the number one best seller for 2005 in the United States, according to Nielsen Book Scan.[15] *The Kite Runner* was also produced as an audiobook read by the author. *The Kite Runner* has been adapted into a film of the same name released in December 2007. Hosseini made a cameo appearance towards the end of the movie as a bystander when Amir buys a kite which he later flies with Sohrab.

Hosseini's second novel, *A Thousand Splendid Suns*, was published in 2007, and is also set in Afghanistan. The story addresses many of the same issues as Hosseini's first, but takes a more feminine perspective. It follows the story of two women, Mariam and Laila, whose lives become entwined. The story is set during Afghanistan's tumultuous thirty-year transition from Soviet occupation to Taliban control and post-Taliban rebuilding. The novel was released by Riverhead Books on May 22, 2007, at the same time as the Simon & Schuster audiobook. Movie rights have been acquired by producer Scott Rudin and Columbia Pictures.[16]

Hosseini's third novel *And the Mountains Echoed* was released on May 21, 2013. Prior to its release, Hosseini said: I am forever drawn to family as a recurring central theme of my writing. My earlier novels were at heart tales of

fatherhood and motherhood. My new novel is a multi-generational family story as well, this time revolving around brothers and sisters, and the ways in which they love, wound, betray, honour, and sacrifice for each other." [17]

Hosseini's first book, *The Kite Runner*, published in 2003 became an international bestseller and beloved classic, sold in over 70 countries and spending more than a hundred weeks on the New York Times bestseller list. In May 2007, his second novel, *A Thousand Splendid Suns*, debuted at 1st on the New York Times bestseller list, remaining in that spot for fifteen weeks and nearly an entire year on the bestseller list. Together, the two books have sold more than 10 million copies in the United States and more than 38 million copies worldwide. Hosseini's third novel, *And the Mountains Echoed*, was published to acclaim in 2013.

Awards and Achievements

- *The Kite Runner* spent more than three months on The New York Times bestseller list.
- Barnes and Nobel Discover Great New Writers Award, 2003.
- Borders Original Voices Award, 2003.
- ALA Notable Book, 2003.
- Alex Award, 2003.
- Exclusive Books Book Prize *The Kite Runner* (2004).
- *The Kite Runner* named Penguin Reading Group Book of the Year, 2006 & 2007.
- *The Kite Runner* was also adapted into a film in 2007.

CHAPTER - II

THEMITICAL ANALYSIS

The kite runner, before we know about the protagonist , his name, talks about that one moment in life has defined his entire life. We do not learn the actual moment until chapter seven. Also, it explains the event of significance beyond its detail, it is not much about the rape , more about the betrayal that makes the moment so central in Amir's life. Also, we can understand that in the short first chapter that Amir has been trying to hide and forget his secret for twenty-six years.

His betrayal for Hassan still haunts him continuously, but it is not he is "caught" that is spurs him to action and then reluctantly. When the protagonist thinks that he can hide his secret and pretend it does not exist, but he finds out that Rahim Khan knows what he did, he cannot hide it anymore. Khaled Hosseini makes extensive use of foreshadowing in *The Kite Runner*, including Baba's statement, "God help us all if Afghanistan ever falls into [the religious fundamentalists'] hands," which anticipates the Taliban's takeover decades later. Hosseini's use of foreshadowing connects him to the genre of magical realism. Even though there are no supernatural events in the novel, there is an underlying sense that every action has significance and must come full circle.

The contention and pressures in the public eye apply in this story. Also, the reflection itself endeavoured to be depicted as the subject. One of them is the boundings which is endeavoured to appear through a few characters. The bouncing feeling among the characters shows up in the novel. To begin with, the jumping feeling amongst Amir and Hassan. Amir becomes the primary storyteller in this novel. He is a child of affluent dealer main Kabul and lives in one of the enormous locales, Wazir Akbar Khan. "Everybody concurred that my dad, my Baba, had manufactured the loveliest house in the Wazir Akbar Khan region, another and wealthy neighbourhood in the northern piece of Kabul" (p. 4). His dad called by Baba, is a rich man and has numerous business.

He has a dependable worker, Ali who likewise lives in a single little chase at the back of their enormous house. "On the south end of the garden, in the

shadows of a loquat tree, was the servants' home, an unassuming little mud cottage where Hassan lived with his dad" (p. 6). Baba, cherishes both young men, however is regularly reproachful of Amir, thinking of him as powerless and ailing in valour. Amir finds a kinder caring figure in Rahim Khan, Baba's dearest companion, who comprehends him and backings his enthusiasm for composing. There is another adversary character in the novel, named Assef. Assef, a more established kid with a perverted taste for viciousness, taunts Amir for associating with a Hazara, which is, as per Assef, a second rate race whose individuals have a place just in Hazarika. One day, he plans to assault Amir with knuckle reinforcements, yet Hassan shields Amir, debilitating to shoot out Assef's eye with his slingshot. Assef backs off however pledges to get exact retribution.

"You are correct", Agha. Be that as it may, maybe you didn't see that I'm the one holding the slingshot. In the event that you make a move, they'll need to change your moniker from Assef "the Ear Eater" to "One-Eyed Assef", on the grounds that I have this stone pointed at your left eye." He said this so straight that even I needed to strain to hear the dread that I knew stowed away under that quiet voice." (p. 42).

The fortitude of Hassan to secure Amir and himself made Assef satisfied with outrage and retribution. One triumphant day, Amir wins the nearby kite battling competition lastly acquires Baba's acclaim. Hassan keeps running for the last cut kite, an awesome trophy, saying to Amir, "For you, a thousand times finished." (p.67).

Not with standing, in the wake of finding the kite, Hassan experiences Assef in a back street. Hassan declines to surrender the kite, and Assef beats him extremely and assaults him. Amir witnesses the demonstration however is excessively frightened, making it impossible to mediate. He realizes that on the off chance that he neglects to bring home the kite, Baba would be less glad for him. He feels unimaginably remorseful yet knows his weakness would crush any desires for Baba's affections, so he stays silent about the occurrence. A short time later, Amir keeps far off from Hassan; his sentiments of blame keep

him from collaborating with the kid. "I had one final opportunity to settle on a choice. One last chance to choose my identity going to be. I could venture into that rear way, go to bat for Hassan – the way he would go to bat for me every one of those circumstances in the past – and acknowledge whatever would transpire. Or on the other hand I could run.(p. 77)

As a kid, Amir neglects to spare Hassan in a demonstration of weakness and a while later experiences an all - devouring blame.

Indeed, even subsequent to leaving the nation, moving to America, wedding, and turning into an effective author, he can't overlook the episode. Hassan is "the all-giving up Christ-figure, the person who, even in death, calls Amir to reclamation". One major mystery he knew from his father's closest companion, Rahim Khan that Hassan is really his relative reason Ali was being sterile and wasn't Hassan's organic father.

Hassan graciousness and penances that makes Amir constantly spooky by blame for the duration of his life. Amir himself felt extremely defeatist, not a genuine man and never be a male assume that Bantered. Obligation of fraternity ends up more grounded when Amir realizes that Hassan are kin who never told babe. Baba himself is additionally a quitter father who shrouded the reality. He doesn't have enough fortitude to appear and concede that he has another child of the mother of a Hazara close to Amir in the privileged societies, the Pashtun. The fraternity is extremely tight Amir's feeling. The way that they are really siblings made Amir stunned. He just knew it after numerous years sat back. Hassan passed on the grounds that he attempted to keep Amir's house in Wazir Akbar Khan from Taliban. Rahim Khan recounted the account of Hassan to Amir when they met in the first run through in Peshawar, Pakistan after Amir turned into the settler in America for a long time. "They disclosed to Hassan they would move in to evidently protect it until the point that I return. Hassan dissented once more. So, they took him to road _-". "No," I relaxed. "- And arrange him to stoop – . "No. God, no." "- and shot him in the back of the head." (p. 219).

The jumping of connection has turned into a solid subject in the story. The second fraternity is the connection amongst Amir and Sohrab. Sohrab is the

child of Hassan and Amir's nephew. Amir saw Sohrab out of the blue and his memory came to Hassan specifically. There are likenesses amongst Sohrab and Hassan, the signal, the material science, and disfavoured. Both Hassan and Sohrab is truly pioneer in playing the slingshot. Amir saw Hassan's figure in Sohrab, similar to twins. "The similarity was stunning. Confusing. Rahim Khan's Polaroid hadn't done equity to it" (p. 279).

The kid had his father's round moon confront, his pointy stub of a button, his curved, seashell ears, and a similar slight casing. It was the Chinese doll face of my youth, the face peering above fanned-out playing cards every one of those winter days, the face behind the mosquito net when we mulled over the rooftop my father's house in the mid-year" (p.279).

All recollections reflected when they were playing together in Kabul and spending a few times emery get in Amir's mind. Recollections constantly kept in a more drawn-out time for everybody who has achieved the time. It can't be ceased; it will fly and remain in each human's mind. There will be no confinement for Amir even he never knows Sohrab. The two clubs shading the topic in this novel separated from different subjects which are likewise raised. The quality of fellowship makes this novel merit gratefulness from numerous peruses around the globe. How Amir attempted to recapture Sohrab from Assef joined by a battle withers that reason numerous wounds turn into the most effectual medication to recover any blame against Hassan, his closest companion and his sibling. The novel is likewise an instrument from the creator to mirror the province of Afghan culture that will be an observer of the circumstances. Hosseini endeavoured to archive the turbulent time, partisan and ethnic strife and the Taliban administration in Afghanistan. The novel is translated as a message to be passed on to the world despite the fact that he himself did not remain in Afghanistan since the Soviet intrusion, there is a feeling of yearning that he needs to pass on in composing.

Friendship and Betrayal Kite running as a sport also was a show of masculinity, and the point of tension between Amir and Baba is about masculinity. Hassan was an angelic child, a Samaritan. His mother gave birth to

him smoothly with the aid of a midwife: "She hadn't needed much help at all because, even in both, Hassan was true to his nature: He was incapable of hurting anyone. A few grunts, a couple of pushes, and out came Hassan. Out he was smiling". (KR, p. 10) Hassan would have done anything for Amir, "Hassan never denied me anything" (KR, p. 4). Hassan's loyalty to Amir is undying. Upon winning the kite running trophy, Hassan told Amir "For you, a thousand times over". Now and then, Amir asked Hassan to shoot walnuts at their neighbours' dog and Hassan should do in spite of the fact that his father (Hassan's) used to scold and punish him for the mistakes he did. The first word Hassan uttered as a little child was "Amir" (KR, p. 11).

When it came to bravery, benevolence and gaming, Hassan superseded Amir in many ways. This was the beginning of an embedded grudge which later I will look within Freudian concept of superego. On one occasion, Hassan and Amir were skimming stones in the lake and "Hassan made his stone to skip eight times"(KR, p.14) while Amir was not able to do the same. That said, Amir and Hassan, though they had different mothers, were brought up by the same woman, a nursing Hazara woman whom Baba hired to breastfeed Amir and Hassan. Ali reminded the two kids of their relationship, now that they were being fed by the same woman. "There was a brotherhood between people who had fled from the same breast, a kinship that not even time can break".(KR, p. 11)

Looking at the literacy levels, although the role of books and literacy is among the themes in *The Kite Runner*, here I look at it in the context of friendship. It therefore means that it will not be exhaustively discussed. In spite of the fact that Amir and Hassan lived in the same house for about 12 years, Amir never tried to teach him read; rather he would taunt and mock him for not being able to read. But, in Bamiyan, Hassan was taught to read by a local preacher. On the other hand, Hassan loved Amir so much. One day, he told him "I'd sooner eat dirt ... If you asked, I would ... But I wonder ... Would you ever ask me to do such a thing Amir agha?" (KR, p. 54)

"For you a thousand times over!" Hassan said to Amir when he was going to bring the kite for him after Amir won the kite-running tournament (KR, p. 67).

The literacy and the written word are aptly captured, thus: In the novel, writing is both a dividing force and a uniting one. Amir's wish to be a writer separates him from Baba, who wants him to be athletic and equates his bookishness with his weakness. In Amir's young life, his ability to read and write separates him from Hassan. Because Hassan is a Hazara and expected to remain a servant like Ali before him, no one makes sure he is literate.

In ironic counterpoint, in spite of the fact that the relationship between Amir and Hassan was not an equal footing: Hassan would have done anything to help and protect Amir. Hassan used to address Amir as "Amir agha" or "Amir Sahib". On rare occasions, Amir was so close to Hassan, hugged or kissed him. Hassan did not expect Amir, his master, to be so gentle to him.

So, one day when Amir kissed him he asked him "What was that for?". Amir replied "You're a prince, Hassan, you're a prince and I love you"(KR, p. 30). Amir was not a brave boy and it was Hassan who defended him whenever he was bullied or attacked by local boys. His father used to complain to Rahim Khan that there was something wrong with Amir "there is something missing in that boy". (KR, p. 22).

At this juncture, I introduce the raping of Hassan. As I look at the sodomization of Hassan, I will use the term "rape". Although most definitions provide an opposite sex explanation of forced sex, in case of Hassan, it was committed by folk of the same sexual orientation. Hassan's rape when the kite running tournament came to an end with Amir winning it. Hassan got the kite but he was blocked by Assef and two other boys (Wali and Kamal) from going back home with the kite.

Assef and his friends offered not to hurt Hassan if he hands them the kite, but he rejected the deal "Amir agha won the tournament and I ran this kite for him," Hassan told Assef and his friends" (KR, p.72). When Hassan refused to hand over the kite to them Assef raped him (KR pp 75-76).

Son of a wealthy Afghan pilot and a German mother, Assef was a notorious boy who bullied and tortured other boys in the borough. Whenever

Assef came across Hassan he would mock and abuse him. Assef was a racist who hated Hazaras and wanted them out of his “homeland”. He told Amir that he hates him because he is a friend of a Hazara (KR, p. 4). Shamnad (2010, p. 9) describes Assef as “a sadistic and sociopathic teenager and the main antagonist. He is a killer and a paedophile and above all a supremacist racist. Assef taunted Hassan for refusing to hand him the kite. But before you sacrifice yourself for him, think about this: would he do the same for you? Have you ever wondered why he never includes you in the games when he has guests? Why he only plays with you when no one else is around? I’ll tell you why, Hazara. Because to him, you’re nothing but an ugly pet. Something he can play with when he’s bored, something he can kick when he’s angry. Don’t ever fool yourself and think you’re something more.” (KR, p.72) As has been shown in the aforementioned quotation, just before the rape, Hassan mentally transforms into a hero and stands his ground. This symbolism became the epic building block of guilt on the part of Amir.

Considering this fact, it is easy to understand the torment and tumultuous torture Amir underwent subsequently after the rape ordeal. This was the beginning of Amir’s guilt and disgust for the sins he committed against Hassan, the disgust emanating from a person whom he shared breast milk with and whom he chose to abandon at his hour of need. At this point, I want to go further and discuss treachery and psychological effects of rape which are hallmarks of betrayal. Treachery is characterized by faithlessness or readiness to betray trust.

In *The Kite Runner*, the protagonist betrays his best friend. Amir is presumed to have put a wall surrounding Hassan against the aggression of Assef. The abandonment of Hassan in the alleyway is the height of this betrayal. Earlier, Amir, in an attempt to separate himself from Hassan and disassociate himself from the guilt, prepares a mischievous scheme with the aim of getting rid of Hassan and hence of the burden that is making his life miserable. He put forward a proposal to his father to kick out Ali and Hassan. Conversely, his father rebuffed him and notified him of his intention to let the two be permanent residents in his household. It will be useful to give a background of this trajectory. The absurdity of this chronology of events is when Amir schemes to

get rid of Hassan. When Ali and Hassan left their shaft and went to buy shopping, he sneaked into Hassan's room and concealed his new watch and some cash under Hassan's mattress. Hassan was the main suspect and Amir's father brought them all together.

When Hassan was confronted, to everyone's astonishment, he acknowledged being the culprit. Baba understood that Hassan never engaged in misdemeanour. Amir believed that Hassan's action was mitigated by circumstances of love to him from Hassan. He came to the realization that Hassan knew that Amir watched him when he was being raped by Assef. He could no longer share the same place with him since this tormented him to an unprecedented level. That is why Hassan sacrificed himself for his friend: Hassan knew I'd seen everything in that alley, that I stood there and done nothing. He knew I had betrayed him and yet he was rescuing me once again, maybe for the last time. I loved him in that moment, loved him more than I'd ever loved anyone, and I wanted to tell them all that I was the snake in the grass, the monster in the lake. I wasn't worthy of this sacrifice. I was a liar, a cheat, and a thief". (KR, p.105) To Amir's surprise, Baba forgave Hassan and asked Ali (Hassan's father) not to leave the house.

Amir was nonplussed by this forgiveness. His father believed that theft was an abomination. The following excerpt aptly captures this, Forgive? But theft was the one unforgivable sin, the common denominator of all sins. When you kill a man, you steal a life. You steal his wife's right to a husband, rob his children of a father. When you tell a lie, you steal someone's right to the truth. When you cheat, you steal the right to fairness. There is no act more wretched than stealing....and if Baba could forgive that, then why couldn't he forgive me for not being the son he'd always wanted?" (KR, p. 106).

Amir is engulfed and surrounded solidly by indiscretions he had suffered before. He embarks on a painful journey of redeeming himself from this torture and metal chains tied to his feet. Amir must make an attempt to forgive himself. This forgiveness is closely tied to atonement. It is a psychological remedy.

It has a placebo effect on Amir. He creates a situation where he receives some punishment from his erstwhile enemy Assef, which subsequently, in Amir's view, makes him take some form of punishment on behalf of Hassan. At last, he finds remedy. Elsewhere, Soraya Taheri (Amir's wife) had a fling with a young Afghan when the family was in Virginia years before the couple had met. When she was eighteen years old, Soraya ran away with an Afghani man and stayed with him for one month. Her father knew her whereabouts and forced her to come back home. When she came back home, she found that her mother suffered from a stroke (because she was so ashamed that her daughter eloped) and "the right side of her face was paralyzed".(KR, p. 164)

Soraya insisted on telling Amir her story before accepting to marry him. She told him it is up to him to make a decision on their matrimony. Amir came to compare Soraya's attitude and her courage to his cowardness. He says: I envied her. Her secret was out. Spoken. Dealt with. I opened my mouth and almost told her how I'd betrayed Hassan, lied, driven him out, and destroyed a forty-year relationship between Baba and Ali. But I didn't. I suspected there were many ways in which Soraya Taheri was a better person than me.

Courage was just one of them. (KR, p. 165) After they married, Soraya said to Amir that she thought that he will refuse to marry her after telling him about her earlier affair "I'm so lucky to have found you. You're so different from every Afghan guy I've met I think a big part of the reason why I did not care about Soraya's past was that I had one of my own. I knew all about regret". (KR, p. 180) The following section will partially recap the narrative of the behaviour of Amir to kick out Hassan from their home. But I will give psychological arguments and counter-arguments of the same.

Amir was thinking of what has gone wrong, his father. He came to realize that he is not much different from his father, that both of them sinned and committed grievous sins against those whom they loved "Baba and I were more alike than I'd ever known. We had both betrayed the people who would have given their lives for us. And with that came this realization: that Rahim Khan had summoned me here to atone not just for my sins but for Baba's too".(KR, p. 226)

On this way from Peshawar to Kabul, Amir stopped at Farid's brother house for the night. He was offered food which he shared with Farid. Amir noticed that one of Wahid's son was looking steadily on Amir's digital wrist watch. He asked Wahid- in line with Afghan culture- to give his son a gift and the father reluctantly agreed. Metaphorically, the gift Amir gave to the boy was a wristwatch, the same trick he used to get rid of Hassan when they were kids, as if he wanted to clear himself from the sin he committed as a child. Amir went to the house of a leading Taliban (Assef) where Sohrab had to dance for Taliban leaders.

Assef threatened to kill Amir or charge of treason (p. 278). Assef (as did Farid later) asked Amir if he really came back from America to Kabul for a Hazara' (KR, p. 285). Then, Assef challenges Amir (KR, p. 278) and advised his guards. When it's all done, only one of us will walk out of this room alive ... If it's him [Amir], then he's earned his freedom and you let him pass ..." (KR, p. 287). After verbal altercation with Amir, Assef decides to have a duel with Amir, declaring that only one winner can leave the room. Assef brutally assaults Amir and the latter bleeds heavily and suffers serious bruises and injuries but he never fought Assef back.

In the same way, Hassan did not fight him back when he was hitting him with pomegranates on the hill. To fully redeem himself and atone for all his sins (he committed against Hassan & Ali). Hassan felt at peace receiving Assef's blows and swears and he never fought back; he was even laughing.

This is a clear sign that Amir paid Hassan back but this time to Hassan but to his little son, Sohrab. In other words, if the young Amir watched his friend when he was being raped by Assef and his gang the little Sohrab watched the mature Amir being severely hit by Assef and the former did not fight back as if he wanted to redeem himself from guilt. But, while Amir did not defend his friend (and brother) Hassan against Assef's assault, Hassan's son (Sohrab) came to the rescue of Amir and shot Assef with his slingshot. Amir recounts this as follows: I laughed because I saw that, in some hidden nook in a corner of my mind, I'd even been looking forward to this.

I remembered the day on the hill I had pelted Hassan with pomegranates and tried to provoke him. He'd just stood then, doing nothing, red juice soaking through his shirt like blood. Then he'd take the pomegranate from my hand, crushed it against his forehead. Are you satisfied now? He'd hissed. Do you feel better? I hadn't been happy and I hadn't felt better, not all at. But I did now. My body was broken But I felt healed. Healed at last. I laughed. (p. 289) To Amir's good luck, Sohrab (Hassan's son) interferes and saves Amir's life in the same way his father had done about thirty years ago.

Sohrab asked Assef to stop "hurting" Amir but arrogant and bashful Assef felt humiliated by the threat of a "Hazara" boy and rushed to crush the little boy but Sohrab let his slingshot go and a brass ball rested in Assef's eyes. In the final round of redeeming himself, back in America, one day Amir was having dinner his in-laws, his father-in-law asked Amir to tell him about the "Hazara boy" whom he brought with him from Afghanistan reasoning "I have to deal with the [Afghani] community's perception of our family. People will ask, they will want to know why there is a Hazara boy living with our daughter. What do I tell them? (KR, p. 360) Rapidly, Amir angrily and forcefully replied, in a final bid of atonement for his and father's past; their guilt: "It's all right... You see, General Sahib, my father slept with his servant's 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 is what you tell people when they ask ... And are more thing, General Sahib ... You will never again refer to him as Hazara boy' in my presence. He has a name and it's Sohrab". (KR, p. 361).

To conclude here, the theme of redemption, as has been suggested earlier, is part and parcel of *The Kite Runner*. The hero of novel tries to atone for the sins and mistakes committed by him and his father. His father had an illegal relationship with the wife of his servant, Ali, and the result was an illegal child (Hassan) whom he did not acknowledge as a legitimate son. Hassan was raised in appalling conditions. As well, he atoned for his cowardness, when his friend Hassan was raped by Assef and his gang. Later, he takes the child to America to raise him over there.

Secondary data was undertaken and analysed through desktop reviews from existing studies, scholarly articles, media features, websites and baselines on *The Kite Runner*. It continues to explain about the life in Kabul and also the kite running which is been considered as a sport. My methodology used included closed and comparative reading of *Kite Runner* analyses elsewhere around the world. My aim and scope are focused on the comparison and also focuses on the thematic factors of guilt, redemption, atonement and forgiveness. This process helped to identify the primary nature of sin and how atonement can be exemplified due to the comparison caused in the society and also in various ways.

I analysed the “THE KITE RUNNER” as the source text and had also made interrogations and when the data was collected it is been used to analyse the themes, ideas and patterns in the data. Narrative analysis focused on speech and content, such as word usage, meanings of situations, and the social, cultural and political context of the narrative. This novel highly portrays the social comparison, on which Amir fears and always keeps his life in a high standard to refuse to show off his own image to receive love from his father. He also presumes to hate the Suni caste but still his servant Ali’s son Hassan is the closest one and also he is very loyal to Amir.

Likewise, people are being changed by the society and also been influenced to change their own character to gain good image in society. Many people lives are being destroyed due to social comparison; many innocent lives are been abused.

My main cause to analyse this novel is to bring out the social comparison which spoils the life of an innocent person from his childhood, adulthood, till his death also continues to his son. This study is to emphasise the wickedness of society and that prevails in the patriarchal society in order to eradicate these social problems.

Up to this point, I introduced a brief biography of Khaled Hosseini.³ In this section, I turn now to the concepts of friendship, betrayal and relationships. I look at how for example Amir’s character fails moral test again and again. But we will

remiss if I do ignore the cultural significance of kite running. At this junction, I quote Tarzi (2008): "The concept of kite running is aggressively flying your kite and using the glass-coated string to cut the strings of your opponent's kites, the last kite in the air is the winner ... Kite flying is more than a pastime in Afghanistan.

It is a cultural obsession. For most of the citizens, inhabiting the city of Kabul, kite running is a form of religious expression. It is a way of the Afghan population to express their country's culture, and at the same time preserve a sense of honour in the household. The first-born son of a family, typically the oldest is the one who participates in the kite running competition". However, this sport was completely been banned during the short reign of the Taliban regime. Kite running as a sport therefore foregrounds my discussion which is divided into different sections; the narrative that results into my thematic concerns come as a result of this sport.

This novel helps to teach readers how to deal with situations and how to make changes to prevent future atrocities from occurring. This story has been a reverberating theme through history: oppression, cruelty, and dominance over innocence races are situations that have occurred numerous times. This book may be fiction, but it offers a chance to learn about the impact of atrocities and make changes to avoid them. Many people do not read about these troubling problems in boxing history textbooks.

This story is engaging, interesting, and vivid in the eyes of the beholder. The Kite Runner offers lessons that can be applied to every life. The Kite Runner offers lessons that can be applied to every life. The book simplifies the events of social comparison, friendship and family in a way that young and old readers alike can understand. The young readers can learn about the destruction of social relationship, relationship with their fathers and they can learn about the importance of friends. Older readers can learn about the importance of doing the right thing and demonstrating that on decision can define a person proves a point about reality in life. However, this also demonstrates a lesson that learning from the mistakes and realising the value of people and their life and triumphs of the characters; emotionally attached and simulated to read until the conclusion.

A Thousand Splendid Suns :

The opening of the novel sets the foundation for the book's more macrocosmic themes. Nana refers to Mariam as a "harami" (bastard or illegitimate child) in order to suggest that Mariam's birth was the consequence of an extra-marital affair. The term "harami" frames her upbringing as one that is illegitimate, a reference that Mariam herself makes in a later chapter. On the opposite side, Jalil appears as the standard for "legitimacy" according to societal views. Yet, once he lets Mariam down and subsequently rejects her presence at his home, his legitimacy as a father is called into question. In addition, Jalil's relationship to Nana and Mariam displays his shame of this "second family".

WOMEN'S LIBERATION

Women's liberation is a differing gathering of social hypotheses, political developments and good rationalities that are Worried about social, political and monetary imbalance amongst man and lady. All through history, women's activists all around the world have battled for sexual orientation value and ladies' rights. Sexual orientation value has continuously been nearly connected with woman's rights. Women's activists unequivocally trust that ladies and men ought to have risen to rights. Ladies that are denied of their rights don't comprehend that they are in reality a women's activist amid the way toward battling for sexual orientation uniformity. Afghan ladies are one such case who are specifically or in a roundabout way battling for their rights that makes them a women's activist in some way. Afghanistan brings all the moral quandaries of women's liberation and sex value together. The issue of Afghan ladies' rights and opportunities turned into a noteworthy concern, soon after the September 11, 2001 assaults, and the resulting US military crusade in Afghanistan, which effectively ousted the Taliban administration. Before long after the U.S. assaulted Afghanistan in October 2001, the hopeless figure of the burqa-clad lady anticipating opportunity was made sense of by essayists over the globe. The idea of woman's rights and sexual orientation value has been brought up in abstract compositions alongside the socio-political situation of Afghanistan.

In Afghanistan Socio-social radicalism and religious components keep on posing genuine hindrances towards the advancement of ladies in Afghanistan. These limitations and hindrances had a colossally obliterating sway on their lives, and regularly result in seriously impeding personal satisfaction also, notwithstanding diminishing female future. Despite the fact that the circumstance of ladies under the Taliban govern has been the middle of everyone's attention, yet in a few different administrations amid the historical backdrop of Afghanistan, the hopeless situation of Afghan ladies can be followed. There is a history throughout the era of oppression of Afghan ladies. This history of the persistent brutality against ladies has been followed by a few scholars in their works.

Khaled Hosseini with his novel *A Thousand Splendid Suns* is one of them. Khaled Hosseini has been dissecting the circumstance of ladies in Afghanistan, not through the ideological plan of previously and after the Taliban, however inside the bigger recorded setting of Afghanistan. Through his viewpoint we can ladies can be viewed as indispensable to the reconstructing of the Afghan country. The reusing of a recognizable nineteenth-century pioneer story of sparing ladies was joined by the re-established fame and journalistic records of persecuted Afghan ladies.

An investigation of unsure furthermore, sympathetic women's activist talks is essential at a minute when neoliberal government has been uniting itself amid the time when social resistance has moved toward becoming piece of atypical vocabulary, what's more, NGOs and human rights activism are working at sanctioning social equity. The burqa clad ladies aren't the protest of Western women's activist concern as it were. Isolated from the self-individuated Western subject, it is a dynamic specialist who challenges ladies to perceive their basic mistreatment. Before this present, Afghanistan's remove from advancement has been spoken to by a few scholars through conventional signifiers of Islamic backwardness, for example, masterminded relational unions, calls to petition, and whiskery men and so forth. Alongside such issues presently a-days woman's rights and the issues of sexual orientation value and activism has occurred in their compositions. Khaled Hosseini has expounded on the

predicament of Afghan ladies alongside the socio-political situation of Afghanistan.

His novel *A Thousand Splendid Suns* portrays the predicament of ladies behind the dividers of Afghanistan amid a few attacks in the nation. The issue of women's liberation and sex value has been raised through the character of Mariam and Laila. Both of their destinies are associated through a sad turn of conditions. Be that as it may, due to the status of ladies inside the general public, their choices are constrained on them. Mariam needed to wed Rasheed a shoemaker who is numerous years senior other, since her dad also, his spouses constrain her to do as such. Her acknowledgment is just a token of act.

Laila, the other hero had to wed Rasheed in light of the fact that she was stranded and pregnant. The two circumstances are untenable in her general public. The novel worries over the rights ladies were not given alongside the confinements to training, decisions what's more, freedom that confine their extraordinary possibilities in the male overwhelmed world. Albeit women's activist comprehension having a particular dialect of resilience and compassion, mirrors the development of a significantly more reluctant talk.

This talk has been risen up out of acknowledgment of the deficiencies of majestic women's liberation in the scholarly community as well as in prominent media. In a scope of classes like journalistic records, diaries, basic documentaries, writing about Muslim ladies, and sites of helpful associations in Afghanistan, the Issue of ladies has turned out to be critical. Protect of Afghan ladies has been a focal story since 9/11 that presents Afghanistan as a social site to coax out the meeting of multifaceted recognizable proof and colonialism. In the novel *A Thousand Splendid Suns* by Khaled Hosseini, Laila worries over the rights ladies were definitely not given.

Laila's limitations to training, decisions and freedom likewise confine her extraordinary possibilities due to the male overwhelmed world. Her initial life demonstrates awesome potential in instruction all through school, numerous openings and free from everybody's swords and proprietorship. This all soon switched as she grows up and individuals in her condition think of her as a lady

and no longer an unimportant young lady. As she turns into a lady, she likewise turns into a women's activist. The novel additionally worries over limitations to instruction, decisions and freedom that limit their incredible possibilities in the male ruled world. It delineates a steady adherence of ladies towards the standards and controls made against them by the general public as if there should be an occurrence of Laila. All through her life she has attempted to get opportunity from any man and as she grown up and turns into a lady, she gradually observes the position she sits on the planet. The thoughts of lady's rights are superseded. Laila at last understands that the world is male ruled yet at the same time she doesn't lose trust. Ladies are considered properties to men in this world. Rasheed, a locally fierce 60-year-old spouse of Laila, clarified obviously that "A ladies' face is her significant other's business just" (Hosseini 48).

This statement gives a case of male cautioning a female, Rasheed to Laila, that he is the proprietor over Laila. At the point when Rasheed experiences harsh time, the solace of Laila was not acknowledged nor regarded. "The day will come when men will perceive lady as his associate, not just at the fireside". As Laila tries her best to fulfil Rasheed, she didn't be anything yet a method for fulfilling his physical needs, something Rasheed will haul out and utilize when required. Laila is just another bit of property Rasheed utilizes like an auto, a house or a firearm.

Laila's just utilize was conceding Rasheed a youngster. This is significantly the contention expressed in which ladies are just properties to the male superior. This is the situation with the greater part of the ladies in Afghanistan. They were dealt with as a protest notes an individual Other casualty, Mariam continually confronted and rebuked for conditions that were out of her control. She never did anything incorrectly, yet needed to bear a lifetime of hardship.

She was a caring individual reviled for being a lady. Her illimitable tormented her too, in ways we would envision it would not have had she been a kid. These lines are the prophetic lines said by Mariam's mom when she was a

kid that worked out as expected in her life after a few years. "In a couple of years this young lady will be a lady who will make little requests on life, who will never load others, who will never let on that she too has had distresses, disillusionments, dreams that have been scorned. A lady will's identity like a stone in a Riverbed, continuing without grumbling, her effortlessness not sullied but rather formed by the turbulence that washes over her". The History of Afghanistan had its effect on the general population, especially the ladies living in Afghanistan. Mariam could have had a superior life, on the off chance that she had not gone to Jalil's home, rather remaining with her mom.

However, that would not have ceased the Civil War, Soviet intrusion, Taliban, or the possibility of an alternate yet similarly vicious spouse. Mariam's pulverization was out of her control. This delineates the part of social political situation on the life of Afghan ladies who are misled from all sides. Laila's battle was a distinctive one to Mariam's. She grew up with joy, love and opportunity, her change from everything to nothing was difficult. On occasion we locate her careless for Mariam however their bond was awesome. The issue of social insurance, particularly for ladies, is evident, as it were, A Thousand Splendid Suns, at the point when Laila is prepared to bring forth her child, just single clinic in all of Kabul serves ladies. This doctor's facility is seriously shy of staff and ailing in pharmaceutical and soporific. It appears to be outrageous to depict caesarean area without analgesic, however this is generally right. Laila was to be worked on with no kind of medicine amid the season of Fundamentalist administration in Afghanistan demonstrates the deception of the male overwhelmed society where ladies were segregated to the point that sterile medicinal conditions, not to mention blended sexual orientation clinics, were denied.

The quality these ladies had appeared amid the extreme time was heavenly and demonstrates the activism on their part. Kabul had just a single healing facility for ladies, few specialists were working there, and they had almost no solution or intends to anesthetize their patients. The specialist calmly inhaled, at that point disclosed to Laila that the healing centre had no soporific

"Then cut me open", Laila said. She dropped back on the quaint little inn up her knees "Cut me open and give me my baby."(259).

These were the conditions through which Afghan ladies were going amid the alarmed rule of Taliban. It is loving that coaxes characters out of their confinement that gives them the quality to rise above their own constraints, to uncover their vulnerabilities, and to perform destroying demonstrations of selflessness.

A Thousand Impressive Suns demonstrates the social and cultural and, at last, political structures that help the depreciation, debasement, and brutality persevered by Mariam and Laila. Extremely undermining ladies' human rights, they needed to continue everything in the novel and their admission don't put esteem which the expanding of mastery.

There is an inquiry that male and female both take birth with a similar method for pregnancy of their mom while slowly conduct of degree begins by the general public and the same society begins keeping up the level. In Afghanistan one can discover this case in extraordinary. The ladies in the novel frequently work to hold trust while managing the substances of political and individual abuse. At huge focuses all through the novel, characters express their person trusts.

For example, when Mariam inquires as to whether she may go to class, her voyage of expectation starts. For Laila, trust lies in Tariq and an endeavoured escape from Rasheed. Most characters stroll into such occasions with elevated amounts of seek after the future, however once reality sets in, a character's expectation is smashed. Not exclusively do these floods of expectation give the peruse anticipation and passionate connection to the characters, however this cycle seems to mirror the cycles of expectation and dashed dreams that Afghan ladies endure over the timeframe. The individual stories of expectation are reflected in the political any desire for the Afghan subjects. Jalil and Rasheed underscore the significance of their notorieties by doing their best to maintain a strategic distance from any disgrace to their

names. Jalil subsequently makes a move by throwing Nana out of his home once she winds up pregnant with his ill-conceived kid.

He additionally does not stay faithful to his obligation to bring Mariam into town with him. He additionally weds off Mariam to Rasheed after Nana's demise. As far as concerns him, Rasheed takes note of that he would need to wed Laila since he couldn't make them live in his home without a type of misrepresentation generally, individuals would babble about him. He likewise spends past his family's financial plan keeping in mind the end goal to influence it to appear that his family has riches.

Amusingly, the two men carry on in ways that are morally disgraceful. To secure their names all together to meet their own thoughts of social desires, they disregard or even manhandle their posterity and spouses, relinquishing the welfare of everyone around them. Hosseini sets up pregnancy as an image of expectation all through the novel. Mariam's every pregnancy offers her a chance to be confident for the future in spite of her sobering circumstance.

Laila's pregnancy with Aziza enables her to stay positive after she finds out about Tariq's demise. Aziza and Zalami accordingly offer light furthermore, happiness to a story that is generally disheartening and dull. Abor is difficult, and the agony that moms feel amid the different birthing scenes helps us to remember the penances that guardians make with a specific end goal to bring new life into the world.

The mother's agony is justified regardless of the delight and connection that she feels once the kid is conceived. Furthermore, the differentiation amongst richness and fruitlessness has a conventional significance: a lady's an incentive in Afghan culture has regularly been estimated by her capacity to hold up under kids, particularly young men. Mariam was mishandled by her better half for the duration of her life since she was notable give him a kid. Later on, Laila was likewise mishandled by Rasheed on the grounds that she gave him an infant young lady as her first teethe ladies in *A Thousand Splendid Suns* have altogether different instructive encounters.

Mariam is mentored by Mullah Faizullah in the Koran, and she figures out how to peruse and compose. However, when she asks her mom about going to class, Nana demands that the main lesson that Mariam needs to learn is to persevere. This demonstrates the social set up against ladies who were made to learn perseverance since their youth. While then again Laila's dad stresses the significance of her training. Hakim determinedly works with Laila on her homework and gives her additional work so as to grow her instruction.

He stresses that Laila's training is as critical as that of any kid. After the boulevards of Kabul turn out to be as well hazardous, he demands coaching Laila himself. He remarks about the significance of ladies going to colleges. Aziza is taught by both Laila and Mariam, who contribute what they know with a specific end goal to instruct her. Mariam educates the Koran, and Laila in the long run volunteers to instruct at her school. The finish of the book feels cheerful as far as the training of ladies in that Salami and Aziza take off to class together. A reasonable refinement is made all through the novel between intimate romance and marriage. Since the relational unions in the novel have a tendency to be constrained, they are not prone to be impacted by adoration. For Nana, the possibility of marriage was demolished by a 'jinn.' She recalls the lost prospect affectionately.

Mariam discovers trust in her marriage as something that could prompt satisfaction and potentially to love, yet the marriage really declines into mishandle and persecution. Just Laila gets away from the damaging bonds set on her by Rasheed when she discovers genuine romance with Tariq. The differences between constrained marriage and genuine romance are evident once Laila and Tariq at last can wed and live as a family. Everyday living in a constrained marriage, for Laila, included nauseate and useless trusts in a superior future.

With Tariq, interestingly, every day schedules leave Laila content and satisfied. Sexual relations amongst Laila and Rasheed were totally uneven, with Rasheed constraining himself upon Laila. With Tariq, in any case, Laila discovers wellbeing in having intercourse. Maybe most vitally, Laila felt dreadful

and controlled with Rasheed, yet she can be straightforward and overcome once she discovers intimate romance with Tariq.

The ladies produce solid bonds notwithstanding endeavours of their spouses and their legislature to diminish ladies' energy. The bonds contrast in nature. For exemplifying, Hasina, and Laila shape an obligation of innocent kinship, however Mariam and Laila shape a substantially more effective familial bond later in the novel. Nana finds quality from her little girl Mariam, and Mariam finds an admirer when she touches base in a Taliban controlled jail.

The novel consequently recommends that ladies have a solid capacity to discover quality and support in each other. Mariam never would have picked up the quality to battle Rasheed in the event that she had not picked up certainty and love from Laila.

Also, in the "THE THOUSAND SPLENDID SUNS" data was undertaken and analysed through desktop reviews from existing studies, scholarly articles, media features, websites and baselines. For centuries, women have been exploited by the society. Events of women being prohibited from doing things like voting or working and being forced to behave the way it is considered to be socially acceptable have been jotted down in history.

Until today women are still viewed as the weaker sex. In some countries, women are regarded less than human and are treated like slaves. Khaled Hosseini goes into the oppression of women in his novel *A Thousand Splendid Suns*. In the story, the women are oppressed by the society. This is narrated through the delivery of the main antagonist's id, the gender inequality in enforcing laws and the marginalization of women.

The laws made are all for the benefits of men to control the women. The laws made are also based on the gender role assumption by the society. According to Hosseini (2007), "Attention women: You will stay inside your homes at all times. It is not proper for women to wander aimlessly about the streets. If you go outside, you must be accompanied by a mahram, a male relative. If you are caught alone on the street, you will be beaten and sent home ..." (p.297).

The laws are made by the Taliban's who are men that believe women have no place in the society and should only stay at home.

This novel depicts the Gender comparison overall through the novel women were treated as slaves and also men was not ashamed or felt guilty for their behavior. In *A Thousand Splendid Suns* two generations of characters are brought harmoniously together by the tragic sweep of war, where personal lives, the struggle to survive, to raise a family and to find happiness, are inextricably woven from the history playing out around them. Mariam realizes what a fool she has been. She kills in order to save her daughter-like Laila from death.

For the first time that she decides the course of her own life. At no point does it appear that Laila or Mariam has any legal rights. But Hosseini carefully portrays both Laila, whose parents raised her with a greater sense of entitlement and privilege, and Mariam, whose mother taught her to endure by taking control of the conditions under which they lived to the extent that they possibly could, and he has very cleverly shown feminism and activism on their part to some extent. In *A Thousand Splendid Suns* the story of Afghanistan includes the description of the role and place of women in Afghan society. Khaled Hosseini has very sympathetically, and sensitively examined the condition of women in Afghanistan, and women in general in this novel.

The value of education in *A Thousand Splendid Suns* seems to depend on the character in question. For Nana, the value of an education is next to nothing—or, arguably, nothing. Conversely, for Mariam, education is very valuable. Mariam seems to think of education as a great, noble, and illustrious endeavour.

Her strong feelings about the positive value of an education are evinced in her fantasies about notebooks, pens, and occupying a real-life classroom. One last note: as you think about what Khaled Hosseini's novel says about the value of education in Afghanistan society, you might want to consider how both Laila and Mariam wind up in a similar predicament even though the former is educated. Perhaps Hosseini is trying to make a point: in a society as unstable

and unjust as Laila and Mariam's, education, while it might have critical value for some people, is not a cure-all.

Hosseini, also portrays the female figure's courage, mental strength, and endurance, to exceed that of the men characters. The men though would almost treat the women as property. A particular scene was written to emphasize the immoral abuse presented to the characters. The character Rasheed rages at his wife, Mariam, for her poor cooking, forcing her to chew pebbles. Mariam's mouth was full of broken teeth and blood. (Hosseini 104)

This is one of the first instances where abuse is seen in the novel especially through the infamous husband figure, Rasheed, whose character develops into a true physical and mental violent male. Abusing a female is a common occurrence in a good handful of countries in the Middle East. The society in which the characters live in throughout the novel, chooses to ignore the female's problems in the household since they "belong" to and are the concern of their husbands only. The expected work of a wife was to maintain a household and care for the children. They are unable to gain education or skills to maintain or achievement of employment of a higher paid job.

This is an absurd practice by society. If women were asking for rape, then it would not be called rape. Many women have been victims of rape, but receive no justice because our court systems blame the woman and not the man. Very few men will go to jail for rape, and this usually happens when the male is of lower class than the female. This book portrays what will happen to society if women are constantly blamed for everything. Women will think of themselves as useless and men will treat them as inferiors.

THEORY IMPLIED:

Social Comparison theory was first proposed in 1954 by psychologist American psychologist Leon Festinger has an explanation: the Social Comparison Theory. This theory states that people have an innate drive to compare themselves to others. Why we compare ourselves and how this process happens may vary depending on your situation. In this video, we'll

explore the different ways in which we compare ourselves to others and when this is helpful or hurtful.

History of Social Comparison Theory

If you've ever read about the theory of cognitive dissonance, you might have heard Festinger's name before. Leon Festinger contributed some of the most important theories to social psychology. His work has changed the way we understand attitude formation and social thinking.

He first wrote about Social Comparison Theory in 1954, but he was not the first psychologist to write about the subject. We see elements of Social Comparison Theory in every experiment or theory within the world of social psychology. Let's look back to Social Facilitation Theory. Participants in Triplett's experiment performed better when they were in a group than when they were alone. One could argue that as each participant completed the task at hand, they compared their progress to the progress of others. If they believed they were "slacking," they might have picked up the pace. Since 1954, psychologists have made additions and tweaks to the idea of Social Comparison. One of the most notable additions is the definition of upward and downward social comparisons.

Different Types of Social Comparison

Upward Social Comparison

Upward social comparison is the process of looking to people who we believe are in a "better" position than us. This may be a great basketball player, someone with more money, or a person who always has a smile on their face. We don't do this to feel bad about ourselves. We do this because we believe that we can be better, and we look to these role models for guidance on how to do so. When you read biographies of a millionaire or watch your favourite player practice drills, you are engaging in upward social comparison.

Downward Social Comparison

The opposite happens when we don't feel so good about ourselves. Downward social comparison is the process of looking to people who we believe are in a "worse" position than us. This is usually an attempt to make us feel better about the position we are in. If we are unhappy with our job, we may take a moment to think of the people who don't have a job in the first place. If we are unhappy in our relationship, we may watch TV shows featuring people with very chaotic relationships. We hope to look at these people and say, "I'm actually not doing so bad for myself."

Social Comparison Theory and Social Media

Social media has significantly changed the way that we compare ourselves to others. People put their best foot forward on their platforms, making their lives look more fun or successful than they really are. When you compare yourself to an unrealistic picture of someone's life, you are more likely to feel that you are "behind" or not doing so well. Remember this when you are scrolling. It's natural for us to compare ourselves to others - that's what the Social Comparison Theory is all about. But when we are inundated with unrealistic images and videos, our ability to form opinions or self-evaluate may be compromised.

Self-evaluation

According to Thorton and Arrowood, self-evaluation is one of the functions of social comparison. This is one process that underlies how an individual engages in social comparison. Each individual's specific goals will influence how they engage in social comparison. For self-evaluation, people tend to choose a comparison target that is similar to themselves. Specifically, they are most interested in choosing a target who shares some distinctive characteristic with themselves. Research suggests that most people believe that choosing a similar target helps ensure the accuracy of the self-evaluation. However, individuals do not always act as unbiased self-evaluators, and accurate self-evaluations may not be the primary goal of social comparison.

Self-enhancement

Individuals may also seek self-enhancement, or to improve their self-esteem. They may interpret, distort, or ignore the information gained by social comparison to see themselves more positively and further their self-enhancement goals. They will also choose to make upward (comparing themselves to someone better off) or downward (comparing themselves to someone worse off) comparisons, depending on which strategy will further their self-enhancement goals.

They may also avoid making comparisons period, or avoid making certain types of comparisons. Specifically, when an individual believes that their ability in a specific area is low, they will avoid making upward social comparisons in that area. Unlike for self-evaluation goals, people engaging in social comparison with the goal of self-enhancement may not seek out a target that is similar to themselves. In fact, if a target's similarity is seen as a threat, due to the target outperforming the individual on some dimension, the individual may downplay the similarity of the target to themselves. This notion ties closely to the phenomena in psychology introduced also by Leon Festinger himself as it relates to the diminishing of cognitive dissonance.

Article on Social Comparison, there were articles on Social Comparison theory for bringing a versatile future generation, it is said that the history of Festinger's social comparison theory is traced from its publication in 1954 to its celebration at the APA convention in 1984. There was only an inefficient attention after its original publication. There were possible explanations also includes Festinger's turning to dissonance theory and the relatively low circulation of the journal in which it was published, Human Relations.

The theory was kept alive by Schachter's work on affiliation and emotions and by the papers published in Latane's (1966) JESP Social Comparison supplement. After the 1966 supplement, work by Pettigrew, Brickman, and Wheeler and the linkage of social comparison to attribution theory rekindled interest in comparison processes. This interest culminated in the publication of Suls and Miller's (1977) book on social comparison. Interest in social comparison

is predicted to remain high because of the centrality of social comparison processes in overall self-evaluation and their relevance to a wide range of social psychological concerns, including attribution. Unresolved questions and new directions are discussed.

While implying the Societal Comparison theory on my work, *The Kite Runner* is based on the class difference between Amir and Hassan. There would be no conflicts or issues in this novel if it weren't for the discrimination against Hazaras and the superiority of Pashtuns. The conflict between Assef and Hassan would be non-existent because if there was no class difference in the novel, Assef would have never teased Hassan.

Assef even raped Hassan because he was a Hazara. Assef is the village bully and has very low tolerance for Hazaras, especially Hassan. Hassan was raped to be dominated by Assef and to prove that Hassan is inferior to Assef. The class difference in this novel was not only between Amir and Hassan but between the Taliban's and Hazaras as well, which caused a lot of political tension. Overall, most conflicts introduced in *The Kite Runner* are inflicted by class differences between Amir and Hassan. If it were not for the class difference and discrimination, there would be no story at all.

GENEDER COMPARISON THEORY:

Initial interest in gender development mainly focussed on stimulus-response reinforcement of behaviour. In essence those in the child's social environment (primarily parents) were thought to reward gender consistent behaviour and punish behaviour that was inconsistent (Bandura, 1969). In this manner boys would be encouraged to engage in 'boy-ish' pastimes, such as rough-and-tumble play and playing with blocks and trucks but inhibited in behaviour that could be classed as feminine such as crying or asking for help. Conversely, girls would be encouraged in feminine play and behaviour, being given toys such as dolls and talking about feelings, but discouraged from masculine behaviour such climbing trees or being overly independent.

Gender theory developed in the academy during the 1970s and 1980s as a set of ideas guiding historical and other scholarship in the West. In social history it particularly thrived in the United States and Great Britain, with far fewer followers on the European continent. Essentially this theory proposed looking at masculinity and femininity as sets of mutually created characteristics shaping the lives of men and women. It replaced or challenged ideas of masculinity and femininity and of men and women as operating in history according to fixed biological determinants. In other words, removing these categories from the realm of biology, it made a history possible. For some, the idea of "gender history" was but another term for women's history, but for others gender theory transformed the ways in which they approached writing and teaching about both men and women. To some extent it may be hypothesized that the major change brought about by gender theory was that it complicated the study of men, making them as well as women gendered historical subjects.

An extension to the theory of socialisation, now mainly referred to as social learning theory, was subsequently proposed by Bandura (1965) who put forward the notion that children could learn how to behave in ways that were appropriate to their gender not only through the medium of reinforcement but also through observation or modelling of the behaviour of other members of their gender-group.

Its first proponent was Kohlberg (1966), whose theory also dealt with putative stages of gender development. These stages consist of basic gender identity, gender stability and gender constancy.

Kohlberg (1966) maintained that when the child had achieved a stage of gender development where his concept of his own gender was stable, he would then actively seek out situations and activities that were gender appropriate. He believed that a girl, who knew she was a girl and therefore wished to do 'girl things' would find the opportunity to do so reinforcing in itself. In effect his theory reverses the causality supposed by social learning theory so that rather than a child developing gender identity due to attending to same-sex models, the child

attends to same-sex models because they support and reinforce the concept of gender identity which they already have Eysenck, 2000.

A related concept is the idea of gender schemas Martin and Halverson, 1981. A gender scheme is a set of cognitions that can be used to structure gender knowledge. They are originally based around an ingroup/outgroup division Martin & Halverson, 1987 about what sort of activities and behaviours are typical and suitable for boys and girls, and become more sophisticated as the child uses them to further understanding about the behaviour of their ingroup and thus their own gender identity.

Again, there is some empirical support for this theory. Martin & Halverson 1983 showed children a series of pictures some of which were consistent with their gender schemas, such as a girl playing with a doll and a boy playing with a gun, and some of which were inconsistent. Sure enough, when tested the following week, children often remembered pictures containing inconsistent information inaccurately for example if they had seen a picture of a girl playing with a gun, they would 'remember' that the protagonist had been a boy.

Both the social learning theory and the cognitive development theory have many strengths and weaknesses. Conversely, the cognitive development perspective is praised for its focus on the child as an active constructor of his cognitions, but criticised for focussing too much on the individual child and so discounting important social and environmental influences. In the case of gender schemes, an additional criticism is the lack of attempt to explain why they arise in the first place Eysenck, 2000.

Bussey & Bandura 1999, have proposed their social cognitive theory, as a complementary way to combine the most useful aspects of social learning theory, cognitive development theory and gender schemas. In its essence, it suggests that there are a large variety of complex mechanisms which determine gender development. These are said to include, but are not limited to: self-regulatory mechanisms, where the child adjusts his behaviour to an internally accepted standard; identification with a peer group, where the child behaves in a way that is socially acceptable to his ingroup; and motivational mechanisms,

where the child imitates behaviour that he expects he will be able to succeed at, and will thus find reinforcing Smith et al, 2003.

Therefore, as Maccoby 2000 points out, the present state of gender development research has led to “a dual perspective focussing on individual differences. Its central themes are that children differ degree to which they become sex-typed as a result of:

- (a) The strength of the socialisation pressures they have experienced;
- (b) The nature and coherence of their gender schemes”. However, Maccoby (2000) and other authors think that while these theories have value, they do not take enough into account the underlying genetic and psychobiological factors that contribute to gender.

There are many theories concerning the early development of gender, and while no theory is completely satisfactory, Bussey & Bandura’s 1999, social cognitive theory currently emerges pre-eminent as it combines the most robust elements of social learning theory and cognitive development theory. Nevertheless, until some over-arching theory is proposed which also considers the influence of biological factors, every account of gender development remains somewhat incomplete.

Modern Gender Theory:

In Gender Trouble Judith Butler begins to develop her by now well-known theory that gender is performative. To say that gender is performative in Butler’s technical philosophical sense is to imply that gender only exists when it is performed, or acted out, somewhat like a promise comes into existence when it is declared, either in the utterance or in the writing of the words “I promise”. She contrasts this view with the idea of a “psychological core” or internal essence of gender in a later article she refers to this as the “expressive theory of gender” which would assume that whether innate or socially constructed, one’s gender as man or woman has become an unchangeable part of one’s internal subjectivity in early childhood.

Butler says: "According to the understanding of identification as an enacted fantasy or incorporation, however, it is clear that coherence is desired, wished for, idealized, and that this idealization is an effect of a corporeal signification. In other words, acts, gestures, and desire produce the effect of an internal core or substance, but produce this on the surface of the body. Such acts, gesture, enactments, generally construed, are performative in the sense that the essence or identity that they otherwise purport to express are fabrications manufactured and sustained through corporeal signs and other discursive means." (135).

Another way of putting this objection to Butler's claim to have given us a theory of gender which is performative, and rejects an expressive theory of gender, is that she still must refer to desires and wishes for, and idealizations of, the coherence of gender and sexuality. Since she is clearly not presenting simply a behaviourist theory of desire but Freudian one (fantasies, desired ego ideals, etc.) she still seems to be assuming a psychological core different from the actual gendered acts and repetitions of these acts which make sense of, and give meaning to, even cause, these acts.

Butler claims that in both the Freudian and Foucauldian theories, our subjective gender and sexual identities are created by the regulatory regime of normative heterosexuality, which requires the repression of some desires and the creation of others through prohibiting them. We would then seem to have no option but to take up the subject positions that have constituted our gender identities, injurious though they may be due to their built-in social subordination.

Foucault allows that social movements based on identity politics can allow us to refuse their original content and re-signify them. But, according to Butler's Freudian reading of Foucault, we are limited in this re-signification by the original gender positions of those loved people we desired, lost because of the compulsory heterosexuality and the incest taboo, and then introjected by identifying with them in a melancholic way. The binary of sexual difference then, becomes non-eliminable, although what masculinity and femininity mean can be

re-signified through resistant and subversive performances of those original gender identifications (cf. Butler *The Psychic Life of Power*: 164-65).

But this conflicts with the conclusion of *Gender Trouble*, in which Butler argues that if we follow her in accepting that gender is performative, we must reject a feminist identity politics, which would allow the possibility of challenging the gender binary itself: "Cultural configurations of sex and gender might then proliferate or, rather, their present proliferation might then become articulable within the discourse that establish intelligible cultural life, confounding the very binarism's of sex, and exposing its fundamental unnaturalness" (Butler 1990: 149). As far as I can see, Butler cannot easily resolve this contradiction in her synthesis of Freud and Foucault

Critical Gender Theory :

The Critical Theory Of Gender revolves around the theory that the gender division is a social construct and that such division was constructed with the purpose to subjugate women in addition to other reasons. The critical gender theory is reflective of the social constructionist concept in which identity categories are the product of specific historical and cultural developments. On the contrary to this concept is the concept of essentialism which states that identity categories reflect innate fundamental and unchanging characteristics of the members rendering it permanent categories of the human experience.

As a result, homosexuality is historically and culturally universal based on historical instances. This concept can be very appealing to defend varying gender and sexual identities; however, this concept fails to take into account the culture of the past and can be problematic when applied to other systems of oppression. An example would be the possible use of this theory to defend racism or classism. The other end of the spectrum is the Queer theory which refuses gender binaries and hierarchies in general as normative and accepting, but especially in connection with gender, sex, and sexuality.

While implying the theory of Gender Comparison in *The thousand Splendid Suns* ,For centuries, women have been exploited by the society.

Events of women being prohibited from doing things like voting or working and being forced to behave the way it is considered to be socially acceptable have been jotted down in history. Until today women are still viewed as the weaker sex. In some countries, women are regarded less than human and are treated like slaves. Khaled Hosseini goes into the oppression of women in his novel *A Thousand Splendid Suns*. In the story, the women are oppressed by the society. This is narrated through the delivery of the main antagonist's id, the gender inequality in enforcing laws and the marginalization of women.

The laws made are all for the benefits of men to control the women. The laws made are also based on the gender role assumption by the society. According to Hosseini (2007), "Attention women: You will stay inside your homes at all times. It is not proper for women to wander aimlessly about the streets. If you go outside, you must be accompanied by a mahram, a male relative. If you are caught alone on the street, you will be beaten and sent home ..." (p.297).

The laws are made by the Taliban's who are men that believe women have no place in the society and should only stay at home. Their needs and desires are ignored and are considered less important than men. When the Taliban's came, men's needs are prioritized while women are left behind. According to Hosseini (2007), " Women are forbidden from working" (p.298). This shows that men are given the privilege to go to work and earn money to support their families and themselves while girls are debarred from getting a job whether they like it or not as the Taliban's think that women are of the weaker sex and are not capable of doing anything that helps contribute to the society.

CHAPTER – III

CONCLUSION

Hosseini has tried to show the ethnic rivalry existing between the high class and the low class i.e., Pashtuns and Hazaras. The Pashtun community which considers themselves as the high class is dominant in the country and they have a hatred for the Hazara community, which is considered by them as low class. One of the reasons for this hatred is that Pashtuns belong to the Sunni community and Hazara to Shias, resulting in the age-old clash of Sunnis and Shias.

So, Hosseini has tried to show the ethnic rivalry existing in Afghanistan between Pashtuns and Hazara. He has also tried to show the destruction which the Taliban regime has done there and how the people are sufferings because of it. But there is no evidence of US-led destruction of Afghanistan in any of his novel for which he is highly criticized.

Since the frigid day in the winter of 1975, Amir had continued to remember the events that occurred on that day and it continued to eat away at him. Hassan had been faithful and devoted to Amir by standing up to others when he was too cowardly to stand up for himself, and Hassan even told him he truly would do anything he asked him to do. When Amir had the chance to return the favour, he was too much of a coward and ran away from it all, hoping he could forget what he witnessed. In America decades later, Amir knew that when Rahim Khan called him, it was a chance at redemption. However, his guilt remains relentless, and this misery becomes compounded by Amir's inability to have a child with Soraya.

After Rahim Khan beckons Amir back home and reveals that Hassan was Amir's half-brother, Amir wonders if he's "not yet too old" to take Baba's advice and "start doing his own fighting." He agreed to return to Kabul to face and attempt to repay Hassan for what he had done by looking for his orphan son, Sohrab. Amir atoned for his actions in his past by reliving those crucial moments of his child hood to continue his journey towards redemption.

Amir was successfully able to relieve his guilt through returning to Kabul, defeating and rescuing Sohrab from Assef, and finally committing to Sohrab that he would stay loyal to him, which he displayed by going kite running for him and saying he would do so, "a thousand times over".

Even though every situation, she remains to accept what fate hands her. Laila faces the loss of the boy she loves, the deaths of her parents and the marriage to Rasheed who abuses her for first producing a girl instead of a boy and then finding out it's not his child. In the end, Laila faces the challenge of being a woman who returns to her home country with the intention of helping rebuild the country and honouring the memory of Mariam. Mariam then thinks that it was meant "as a reminder of how women like us suffer, how quietly we endure all that falls upon us. " (page 82)

Another symbol is "One could not count the moons that shimmer on her roofs, Or the thousand splendid suns that hide behind her walls. " (page 172) Laila's father Babi, is the one reciting the lines from an old poem written in the seventeenth century. Laila may not have understood the significance of his words at the time. Seeing how Kabul would see such difficult times it's hard to imagine anyone talking about it in such a positive light. Both Mariam and Laila fights for their own self-esteem and freedom, when Rasheed abuses them, they had no choice to rebel for their own life and also, they had planned to escape several times, all those attempts failed one by one when finally, Mariam and Laila realise that Rasheed spoils the mind of his own son.

The whole discussion and concludes that A Thousand Splendid Suns is a façade of female resistance against oppression, victimization and loss of identity. It explores the story as a legitimate ending to an illegitimate beginning and Mariam's realization of self-identity and feminism. The study is an effort to unveil and emphasize some of the wickedness, and gender injustices that prevails in the patriarchal society in order to eradicate these social problems. The study aims to motivate women into developing the resistance and strength which lies within them to fight for their happiness just like the strength that has been displayed by Mariam in the novel. The violence and oppression she endures is

not something which has to be moaned only, but it is something to be confronted and fought back. Mariam's efforts and resistance against subjugation and discrimination determines active feminism on her part

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