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## The Kite Runner: Revealing Of Violence

Most people around the world believe “The Kite Runner”, describes violence and this is one of the most important themes of the novel. Author, Khaled Hosseini shows us “The Kite Runner” involves violence. He has demonstrated the violence by raping children, massacring Hazaras, and stoning adulterers as well.

To begin, the violence is demonstrated when Hassan, a Hazara servant and a loyal friend of Amir was going to run to bring the blue kite, the last collapsed kite of a winter contest, which Amir won during fighting kites in Kabul at the age of 12. In chapter 7, Hassan was standing at the dark end of the alleyway while he was captured by Assef, a Pashtun boy, and his friends. They hold Hassan down and Assef says, “Of course, nothing is free in this world, and my pardon comes with a small price” (Hosseini 77). Then he raped Hassan. Before committing this cruelty raping, Amir saw oppressed Hassan in that situation, but he decided to pretend that he saw nothing, “Maybe Hassan was the price I had to pay... to win Baba” (Hosseini 82). In chapter 5, Assef says “Afghanistan is the land of Pashtuns... they dirty our blood” (Hosseini 43). In chapter 22, although the author doesn’t express anything about raping Sohrab - Hassan’s son - directly, when Taliban bring him, a ten-year-old boy, with a jingle of bells with each step and with darkened eyes by mascara and then force him to dance, it shows us something unnatural has happened to this child. Especially when the Talib says “whatever happened to old Babalu?” (Hosseini 294). Babalu was the epithet that Assef used for Hassan. Obviously, they know this child is Hassan’s son. These all chapters underline “The Kite Runner” involves violence.

Secondly, the author shows us how “The Kite Runner” involves violence through massacring Hazaras by an invasion of the Taliban in Afghanistan. In chapter 17, when Amir reads Hassan’s letter, he explains “how their youth is long dead. Kindness is gone from the land no one can not escape the killings” (Hosseini 228). The Talibs claim Hassan and Farzaneh, a Hazara family are lying and they are living in Baba’s house without permission, then like wolves watching a herd of sheep, they shot Hassan’s head and Farzaneh, too. Amir had realized about the Hazara massacre in Mazar-i-Sharif before. The Talib says “But you want a real show, you should have been in Mazar, August 1998, that was” (Hosseini 290). The Taliban reveals, “Door to door we went, calling for men and the boys. We’d shoot them... until the smoke blinded me” (Hosseini 290). Farid says “I had a friend... The Taliban killed him and his family and burned the village” (Hosseini 256). Again “The Kite Runner” involves another violence when the Taliban attacks innocent Hazaras people, kills them, burns their towns, and left their dead bodies for the dogs.

Finally, “The Kite Runner” involves violence when you might not expect that apparently in Ghazi Stadium, where people gather to watch football games, the Taliban brought a woman and a man for stoning, while there is filled with the crowd. In chapter 21, the cleric clears his throat, “How shall we punish those who dishonor the sanctity of marriage? ... We shall throw the stone back!” (Hosseini 283). Then we read, that Talib says “public justice is the greatest kind of show” (Hosseini 289). The circumstances of stoning adulterers are illustrated by violence in “The Kite Runner”.

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In conclusion, it is evidence “The Kite Runner” involves violence by Khaled Hosseini in his novel throughout raping children, Hasan, and Sohrab by Assef directly, and massacring Hazaras by a brutal invasion of Taliban to their cities and their homes, and stoning adulterers in a barbaric way. It is clear, the author wants his readers to know how, why and where violence involves in his novel “The Kite Runner”.

## **Reference**

1. Hosseini, Khaled. *The Kite Runner*. Anchor Canada, 2004.