

Female Submissiveness in the Kite Runner by Khaled Hosseini

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ABSTRACT

According to what has been recorded, violence against women is a long-standing practice that is now a serious cause for concern in the modern world. Women have consistently been the main targets of assault, torture, and disgrace in all wars, whether they are civil wars, inter-communal conflicts, or global wars. The Kite Runner by Khalid Hosseini addresses a variety of topics. The depiction of women is one of these prominent topics. According to Khalid Hosseini's important writings, women can be perceived as material possessions and are frequently depicted in both contemporary culture and historical contexts as being weak, marginalized, denigrated, and the target of numerous double standards. The creation and building of both male and female characters, together with the setting and culture in the book, all contribute to the idea of female representation in The Kite Runner. This essay explores the crucial topic of Afghan women's experiences as they are depicted in The Kite Runner by Khalid Hosseini. This essay makes the case that, in the context of this book, Afghanistan's history is pivotal period of violence and war; amplifying the subjugation of its women.

Keywords: Submissiveness, Kite, Runner.

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INTRODUCTION

The Kite Runner by Khaled Hosseini illustrates how traditional Afghan society sees women as inherently lower to their male gender equivalents all across whole the book. In

several ways, he illustrates the dearth of female agency. Hassan's mother, Sanaubar, General Taheri's wife, Khanum and Amir's wife, Soraya are adopted by the writer Hosseini to illustrate the multiple approaches. Both the injustices that Afghan women experience on a regular basis and acts of sexism are present in Afghan society. The male chauvinist viewpoint, sexism, enforced sexes roles, double standards and patriarchy inherent in 'The Kite Runner' of Khaled Hosseini, when investigated from the perspective of feminism, clearly exposes the outcomes that gender discrimination throws on society and the characters.

In "The Kite Runner," by Khaled Hosseini, males denigrate and regard women as nothing more than objects for their sexual pleasure. When Hassan and Amir are returning from the theatre beside a Soviet army barrack, a group of soldiers immediately say offensive words about Sanaubar, Hassan's mother. This is the first instance of persecution in the book. [1] The Soviet Union troops speak about Sanaubar in highly sexual terms and totally degrading her by treating her like some sort of sex thing of whom only job is to deliver them enjoyment in place of a real human being and an equal. The soldier also doesn't ignore Sanaubar's appearance. He utilizes his status in society as a man and as a soldier to not only denigrate Hassan and Sanaubar but also to humiliate others who is Hazaras, the chosen minority in Afghanistan, unaccompanied suffering any ramifications. The soldier is also aware the Hassan's thought of not defending himself for the reason that doing so would have resulted in harsh punishment from the soldiers, who are most likely armed. The second instance of sexism in this book takes place as Baba and Amir are being transported from Afghanistan as refugees in a vehicle alongside numerous other families. Women were subjected to de-humanizing and humiliating treatment by a Russian soldier in exchange for their passage through an Afghan-Russian roadblock. [2] Due to contacts the driver Karim had, the truck carrying the trafficked refugees was anticipated to pass through the Soviet Union-Afghanistan checkpoint without incident. However, instantly they reached one of the frontier posts, whole of the Afghan army allowed the dumper to go through without incident. However, one Soviet Union soldier spotted a woman inside the dump truck and requested a quarter date with her as payment for allowing the vehicle to pass. The woman was treated inhumanely and humiliated in front of everyone in the truck, and the soldier's rapacious stares at her made it clear that he solely saw her as a sexual object with which to indulge his fantasies. The soldier takes advantage of the woman's vulnerability by using his position of power and gender against her, realizing perfectly well but if she rejects him, there would be serious consequences. Without Baba's (a supreme male figure) intervention, without any doubt that the dishonest soldier certainly has raped women sexually. Overall, it is clear from the book that men rule over women. Males oppress women by abusing their position of power, which makes them believe that women are the inferior sex and should be treated as such.

Women's duties in "The Kite Runner" by Khaled Hosseini are set by men, whether they be male relatives or a husband, and if a woman chooses to disobey, there are many repercussions. In the book, Men instruct their daughters in how to be dutiful wives, mothers, and daughters while mocking them for lacking the capacity for critical thought: [3] This remark illustrates how the male characters in the book expect women to perform amazing triumphs with small to zero assistance. Their own daughters are being raised to be submissive to men and the only functions to stay at home with complete solitude. In this particular remark, General Taheri is speaking to Soraya, his daughter, and demeaning

her by telling her that all the tough task, in his opinion, is for her to uphold the family's honor. Second, in an effort to please their husbands and other male family members, women often give up their hobbies because when they get married, their Wives are expected to follow their husbands' decisions on what they may and cannot accomplish. A quotation which underlines this idea is: [4] This remark refers to General Taheri's prohibition against Khanum Taheri singing in public as a condition of their marriage. When Khanum asks him to make an exception for her daughter's wedding, he gives her an angry look and tells her the dispute is resolved. In the novel, women are viewed as the husband's property, with the husband making all of the choices and the wife being assumed to be subservient. This particular quotation demonstrates that men have the greatest power of the two sexes. In addition, women have no word and no vote because whatever they do must first be approved by a male authority figure. They are also required to be extremely submissive to their husbands, as was the case in this instance when Khanum's plan to sing was entirely squashed by one glance from her domineering husband, and Khanum chose not to argue or discuss the matter further.

The female characters in Khaled Hosseini's book must adhere to a number of cultural norms or they run the risk of losing the support of their own relatives, friends, and localities, which would leave them without any assistance. False standards were there throughout the entire novel because Soraya decided to leave with her Afghan boyfriend and begin a new chapter with him numerous years ago. Soraya states: [5] Here, Soraya, Amir's wife, is found criticizing Afghan culture for its discrimination against women in the book. She herself experienced such a double standard when, at the age of 18, she made the decision to flee with her boyfriend to an undisclosed location in order to begin a new life with him. However, she rapidly became well-known in the American Afghan community, where people would disparage her behind her back. The Afghan community in her area utterly shuns her when she decides to go back to live with her parents. Almost after five years, folks are continuously chattering about Soraya and maintaining their space length from her since she left with a lover who, in her instance, is blatantly flouting Afghan society's cultural norms and traditions. Additionally, In this quote, Soraya expresses her displeasure with the conflicting standards in the Afghan community and the ease with which men can engage in sex, go to venues, date folks of the opposite sex, and go about their daily lives without fear of rejection from their families and the community at large. But as soon as a woman chooses to communicate with someone of the opposite gender, date a man for a long time, or participate in sexual behavior, there is a scandal, and they're either ostracized by their tribes or the target of rumors for years to come. Throughout the entire novel, Amir makes it abundantly evident that he is conscious of the discriminatory attitudes present in Afghan society and culture. A passage in the novel reads: [6] As Amir admits later on, he is well conscious of his privilege as a man and that he is given more leeway than other women in the book: [7] Amir recognizes that there is a blatant double standard in the Afghan community despite the fact that he is an Afghani man raised by a highly liberal father. When Soraya inquires about his writing; he initially assumes that her sole source of information is what her dad told her. But he quickly learns that dads are not permitted discussing males with their children throughout the conservative Afghan culture since doing so would mean that the Afghan girl lacked consciousness. The only time this principle is broken is if the guy is a virgin who her father seems to think would make a wonderful husband for daughter. On the contrary

hand, both fathers and sons are free to talk about other women without worrying about the son facing consequences. The ladies in *The Kite Runner* are constrained in their choices in numerous other instances since that is what they are expected to do in Afghan culture.

These examples are:

- Whether Soraya chooses to wed Amir or not is outside of her control. General Taheri is the one who must concur that Amir is the superior choice.
- When Amir and Soraya talk at the flea market, they only do so when the general is not around because he would not permit it. If the major learns that they have been meeting, he will probably warn them that they cannot do that, not even in Jamila, Soraya's mother's company.
- Amir advises Soraya to return since her father would pursue him if he learns she is with him when Baba is hospitalized and in need of consolation.
- Amir tells Soraya in the flea market that he would label her a "lochak" for "not letting him go," but that individuals might find it endearing that he opens a dialogue with her.

Conclusion

In Afghanistan, if you are a man, you are superior to all others. But if you are a woman, you are considered second class. If a woman succeeds in something, these are the encouraging sentences she will receive: what a manly thing you did! You are so manly! Now, if a man does something wrong or inappropriate, here are the adjectives used to describe him: girly, womanly, wearing women bracelets and submissive-to-women. Through this study, it is found that women have the power that lies inside to struggle for their happiness. This struggle is found in the life of Soraya, her mother Jamila in the novel *The Kite Runner*. Thus, the oppression women experience is not a miserable thing which has to be wept out, but it is something that has to be fought back. The struggle and bravery which has done by Soraya and her mother Jamila in determining their life implement power feminism.

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Appendix

- “I knew your mother, did you know that? I knew her real good. I took her from behind by that creek over there. [...] What a tight little sugary cunt she had!” (Hosseini, Page 7).
- “The soldier wanted a half hour with the lady in the back of the truck. [...] It’s his price for letting us pass, [...] he says every price has a tax.” (Hosseini, Page 115).
- “While you’re busy knitting sweaters, my dear, I have to deal with the community’s perception of our family” (Hosseini, Page 360).
- “That she could never sing in public had been one of the general conditions when they had married [...] Khanum wanted to sing at our marriage but the general gave her one of his looks and the matter was buried.” (Hosseini, Page 177).
- “Their sons go out to nightclubs looking for meat and get their girlfriends pregnant out of wedlock and no one says a goddamn thing. Oh, they’re just men having fun! I make one mistake and suddenly everyone is talking [...] I have to have it rubbed to my face for the rest of my life.” (Hosseini, Page 179)
- “I heard you write. How did she know? I wondered if her father had told her, maybe she had asked him. I immediately dismissed both scenarios as absurd. Fathers and sons could talk freely about women. But no Afghan girl – no decent and mohtaram Afghan girl, at least – queried her father about a young man. And no father, especially a Pashtun with nang and namoos, would discuss a mojarad with his daughter, not unless the fellow in question was a khastegar, a suitor, who had done the honorable thing and sent his father to knock on the door. (Hosseini, Page 128-129).
- “I cringed a little at the position of power I’d been granted, and all because I had won at the genetic lottery that had determined my sex.” (Hosseini, Page 157)