



**RACIAL DISCRIMINATION TOWARDS THE HAZARAS AS
REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER***

A THESIS

**In Partial Fulfilment of the Requirements for
the Sarjana Degree Majoring Literature in the English Department
Faculty of Humanities, Diponegoro University**

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PRONOUNCEMENT

The writer honestly confirms that she compiles this thesis by herself without taking any results from other researchers in S-1, S-2, S-3, and in diploma degree of any university. The writer ascertains that she does not quote any material from other publications or someone's paper except from the reference mentioned.

Semarang, 25th August 2016

FadlilahSatyaHandayani

MOTTO AND DEDICATION

Man JaddaWa Jada, whoever strives shall succeed

(Negeri 5 Menara)

Do the best, be the best and let God do the rest

(Anonymous)

All our dreams can come true if we have the courage to pursue them

(Walt Disney)

*This thesis is dedicated to
my beloved family and fellows
who always give me an endless love and support to accomplish this thesis.*

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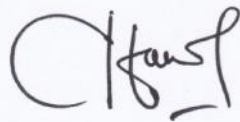
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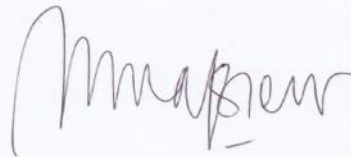
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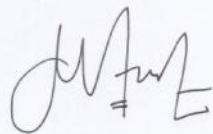
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Semarang, 25th August 2016

FadlilahSatyaHandayani

TABLE OF CONTENT

TITLE	i	
PRONOUNCEMENT	ii	
MOTTO AND DEDICATION	iii	
APPROVAL	iv	
VALIDATION	v	
ACKNOWLEDGEMENT	vi	
TABLE OF CONTENTS	viii	
ABSTRACT	xi	
CHAPTER I	INTRODUCTION	1
	1.1 Background of the Study	1
	1.2 Research Problems	4
	1.3 Objectives of the Study	4
	1.4 Methods of the Study	4
	1.5 Organization of the Thesis	6
CHAPTER II	BIOGRAPHY OF KHALED HOSSEINI AND	
	SYNOPSIS OF <i>THE KITE RUNNER</i>	8
	2.1 Biography of Khaled Hosseini	8
	2.2 Synopsis of <i>The Kite Runner</i>	10
CHAPTER III	THEORETICAL FRAMEWORK	13
	3.1 Intrinsic Elements	13

3.1.1 Characters.....	14
3.1.2 Settings.....	15
3.1.3 Conflicts	16
3.2 Extrinsic Elements	18
3.2.1 Racism and Racial Discrimination	18
3.2.2 The Causes of Racial Discrimination	20
3.2.3 The Impacts of Racial Discrimination	22
CHAPTER IV	
RACIAL DISCRIMINATION TOWARDS THE	
HAZARAS AS REFLECTED IN KHALED	
HOSSEINI'S <i>THE KITE RUNNER</i>.....	24
4.1 Analysis of Intrinsic Elements	24
4.1.1 Analysis of Characters	24
4.1.1.1 Amir	25
4.1.1.2 Hassan	26
4.1.1.3 Assef.....	28
4.1.2 Analysis of Settings	29
4.1.2.1 Setting of Place	29
4.1.2.2 Setting of Time.....	30
4.1.2.3 Setting of Social Environment	30
4.1.3 Analysis of Conflicts.....	32
4.2 Racial Discrimination towards The Hazaras as	
Reflected in KhaledHosseini's <i>The Kite Runner</i>	36

4.2.1 Causes of Racial Discrimination as Depicted in <i>The Kite Runner</i>	36
4.2.2 Examples of Racial Discrimination in <i>The Kite Runner</i>	41
4.2.3 Impacts of Racial Discrimination as Depicted in <i>The Kite Runner</i>	45
CHAPTER V CONCLUSION	49
BIBLIOGRAPHY	52

Abstract

Khaled Hosseini's novel entitled *The Kite Runner* is an American bestseller novel that represents racial conflict between the Pashtuns and Hazaras, two different races and ethnics in Afghanistan. The aims of this study are to find out the causes of racial discrimination, to analyze examples of racial discrimination, and to analyze the impacts of racial discrimination as depicted in *The Kite Runner*. Sociological approach, psychological approach, and theories on racism and racial discrimination are used in this study. The result of this study shows that racial discrimination in *The Kite Runner* is caused by social structural factors and social psychological factors. Pashtuns and Hazaras differ in terms of religious beliefs, cultural practices, social status, and physical appearances. Pashtun as the majority race and ethnic in Afghanistan is Sunni Moslem while Hazara is Shi'a. Other reason why the Hazaras have been discriminated by Pashtun is their appearance that look like Chinese people. The Hazaras are also seen as the weakest and poorest race in Afghanistan, so that they are easily subjected to be killed, insulted, and tortured by Pashtuns. Moreover, racial discrimination in *The Kite Runner* causes some bad impacts to psychological health as well as to society. In *The Kite Runner*, it not only causes some bad impacts to Hassan's psychological health but also causes a plan to commit the genocide, slavery, and oppression act toward the Hazaras. Therefore, it can be concluded that racial discrimination is harmful to the people and society because it teaches people to make judgments about others in terms of group-based expectations or standards.

Key words: Racism, Racial Discrimination, Pashtuns, Hazaras.

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Racial discrimination is one of the worst social problems that still exists until now. Racial discrimination often happens in developing countries that have diversity in terms of social, ethnic, cultural and religious backgrounds. The more diverse a country's religious population, the more violent its domestic conflicts tend to be. Such conflicts occur more often in developing countries than in developed countries. Afghanistan is one of the developing countries which suffer from conflict and war during its modern history. Although Afghanistan is an Islamic state that upholds the ties kinship, the conflict and discrimination in this country still happen.

Afghanistan is a multi ethnic country and society. Many races and ethnic groups have lived together in this country. According to Wahab in his book *A Brief History of Afghanistan*, the major race and ethnic group in Afghanistan is the Pashtuns and followed by the minority groups such as Tajiks, Hazaras, Uzbeks, Aimaks, Turkmen, and Baluchi. In Afghanistan, the discrimination against minority ethnic groups especially the Hazaras is still conducted by the Pashtuns. Due to the Hazaras's differences in races, belief, language, and culture, they are often disrespected and discriminated (2007: 14-16). Rais in his book *Recovering the Frontier State: War, Ethnicity, and the State in Afghanistan* states:

The Hazaras are the poorest and most marginalized of ethnic communities of Afghanistan. It is partly their barren landscape and partly long-standing discrimination against them that has placed them in an inferior economic and social position. Until the second decade of last century, it was common to enslave Hazaras (2009: 32-33).

Since the Pashtuns are the most powerful ethnic group in Afghanistan that dominates the government and military, they can do anything in order to take control of political power and region's natural resources. They even can dispel Hazaras from Afghanistan and try to make Afghanistan the 'land of Pashtuns'.

Basically, discrimination happens to the minority group which does not have any wealth and power. The discrimination action is ranging from work, accommodation, education, service, and facility sectors. As portrayed in Afghanistan, the discrimination towards the Hazaras occurs in every sector of their live. Wahab states:

The Hazaras in the northwest mountain country were treated far more cruelly. When these Shiites refused to surrender their cherished autonomy, AbdurRahman proclaimed a jihad and offered *ghazi* status to anyone who enlisted in the fight. The Hazaras were completely repressed as a political-ethnic group, and much of their land was given to others, whom they were forced to serve as slaves. Others were sold as slaves in Kabul. Thousands fled to Mashad in Persia and Quetta in India (2007: 94).

From the quotation above, it can be seen that Pashtuns started to discriminate Hazaras by occupying their land, destroying their house, killing thousands of Hazara's men and women, taking their children as slaves, banning them to attend the school, and forcing them to work as labors. Therefore, the Hazaras do not have same equal protection of the law, equal political participation, equal

economic opportunity, equal educational opportunity, and equal access to health facilities and housing because of their position as lower class.

One of American novels that deal with the issue of racial discrimination in Afghanistan is *The Kite Runner* by Khaled Hosseini. The main characters in the novel, Amir and Hassan grow up in different social status, race and ethnic. Amir is a wealthy Pashtun boy. Meanwhile, Hassan is a poor Hazara who serves and lives with Amir's family. Due to cultural conflicts, Hazaras are normally being considered as lower class and servants. Through the interactions between the two races, such as Hassan being called "flat-nosed" and raped by the neighborhood child around Amir's house, it is obvious that Hazaras are having hard time living in Afghanistan. Even though some Pashtuns and Hazaras might get along and be good friends like Amir and Hassan, it does not change the fact that Hazaras are living under fear and violence.

The existence of racial discrimination portrayed by the Hazaras in *The Kite Runner* makes it interesting to be analyzed. The story of this novel could show how unfair and destructive the racial discrimination could be to human being as well as society. By analyzing and understanding this topic, it will help people to avoid any misconceptions and unnecessary prejudice in daily life. Therefore, "Racial Discrimination towards the Hazaras as Reflected in Khaled Hosseini's *The Kite Runner*" becomes the title of this thesis.

1. 2. Research Problems

Racial discrimination is analyzed in this thesis in order to learn how destructive the practices of racial discrimination could be. Therefore, there are some research problems to analyze in this thesis:

1. What are the causes of racial discrimination in Khaled Hosseini's *The Kite Runner*?
2. What are examples of racial discrimination in *The Kite Runner*?
3. What are the impacts of racial discrimination in *The Kite Runner*?

1. 3. Objectives of the Study

According to the research problems mentioned above, there are some purposes of this study. They are:

1. To find out the cause of racial discrimination as depicted in Khaled Hosseini's *The Kite Runner*.
2. To analyze examples of racial discrimination in *The Kite Runner*.
3. To analyze the impacts of racial discrimination in *The Kite Runner*.

1. 4. Methods of the Study

There are two methods that the writer used in writing this thesis, which are research method and method of approach.

1.4.1. Research Method

The writer uses library research by using close reading to analyze *The Kite Runner*. George defines library research as “an investigation involving accepted facts, speculation, logical procedures rigorously applied, verification, evaluation, repetition, and ultimately an interpretation of findings that extends understanding” (2008: 22-23). Meanwhile, Beth Burke defines close reading as, “critical analysis of a text that focuses on significant details or patterns in order to develop a deep, precise understanding of the text’s form, craft, meanings, etc” (2014: 2). Thus, the writer conducted the research to get the factual data and information by taking the sources from novel, books, magazines, internet, and other related sources and focusing on the specific details of a passage or text in order to get some deeper meaning in it.

1.4.2. Method of Approach

The writer applies a sociological approach and psychological approach to analyze how racial discrimination is represented in the novel. Sociological approach is used to analyze the literary work as social reflection. Kennedy and Gioia state, “Sociological approach examines literature in the cultural, economic and political context in which it is written or received” (1995: 1801). This approach is used to examine literary work as depiction of historical context and cultural condition in which the literary work is made. It concerns with the social problem experienced by the character in the novel. Meanwhile, psychological approach is used to analyze the effect that modern psychology has had upon

literary works. According to Kennedy and Gioia, “Psychological approach examines the surface of the literary works, customarily speculates on what lies underneath the text, the unspoken or perhaps the unspeakable memories, motives and fears that covertly shape the work” (2007: 2193). Therefore, psychological approach is used to examine literary work that focuses on psychological aspects.

1.5. Organization of the Thesis

In this writing, the writer divided this thesis into five chapters.

CHAPTER I	INTRODUCTION
	It contains Background of the Study, Research Problems, Objectives of the Study, Methods of the Study, and Organization of the Study.
CHAPTER II	BIOGRAPHY OF KHALED HOSSEINI AND SYNOPSIS OF <i>THE KITE RUNNER</i>
	It contains the brief biography of Khaled Hosseini as the author of <i>The Kite Runner</i> and the summary of <i>The Kite Runner</i> itself.
CHAPTER III	THEORETICAL FRAMEWORK
	It contains the theoretical review which supports the study of the thesis. The theories deal with the definitions and explanations of both intrinsic and extrinsic elements. The intrinsic elements include character, setting, and conflict. Meanwhile, the

extrinsic elements include theory of racism and racial discrimination, the causes of racial discrimination, and the impacts of racial discrimination.

CHAPTER IV

RACIAL DISCRIMINATION TOWARDS THE HAZARAS AS REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER*

It contains the main discussion of *The Kite Runner* using the theories in the third chapter. The discussion contains the analysis of intrinsic and extrinsic elements in *The Kite Runner*.

CHAPTER V

CONCLUSION

It concludes the analysis of previous chapters.

BIBLIOGRAPHY

CHAPTER II

BIOGRAPHY OF KHALED HOSSEINI AND SYNOPSIS OF *THE KITE RUNNER*

2.1. Biography of Khaled Hosseini

Khaled Hosseini was born on March 4, 1965 in Kabul, Afghanistan. His father was a diplomat in Afghan Foreign Ministry, and his mother taught Persian literature at a high school in Kabul. When he was five years old, his family moved to Iran. In 1973, they came back to Kabul, when Afghanistan became republic. In 1976, his family moved to Paris. Instead of returning to Kabul which had been destroyed after the invasion of the Soviet Army in Afghanistan, they decided to move to United States and lived in San Jose, California. Hosseini graduated from high school in California. He continued to study in Santa Clara University and earned a degree in biology. ("Biography of Khaled Hosseini." *List of Works, Study Guides and Essays*. Grade Saver. Web. 8 Nov. 2015. <<http://gradesaver.com/author/khaled-hosseini>>. paragraph 1)

After graduated from college, Hosseini decided to become a physician. Therefore, he attended the University of California-San Diego's School of Medicine, and completed his M.D. in 1993. He practiced his medical residency at Cedars-Sinai hospital of Los Angeles and became an internist. In March 2001, while practicing internal medicine, Hosseini began writing his first novel, *The Kite Runner*. This novel published by Riverhead Books in 2003 and became an international bestseller. It sold in 70 countries and remaining more than a hundred

weeks on the *New York Times* bestseller list. The novel has been translated into more than 40 languages, and adapted into a film with the same title *The Kite Runner* in 2007. (“Biography of Khaled Hosseini.” *List of Works, Study Guides and Essays*. Grade Saver. Web. 8 Nov. 2015. <<http://gradesaver.com/author/khaled-hosseini>>. paragraph 2)

In May 2007, his second novel, *A Thousand Splendid Suns*, also became famous and bestseller on the *New York Times*. After a month since its release, the novel has gained a lot of positive reviews. It spent in the first place for fifteen weeks and almost an entire year on the bestseller list. Unlike *The Kite Runner*, which story is around relationships between two young boys who grew up in different class, race and ethnic, *A Thousand Splendid Suns* focuses on the story between women who married to the same abusive man. (“Biography of Khaled Hosseini.” *List of Works, Study Guides and Essays*. Grade Saver. Web. 8 Nov. 2015. <<http://gradesaver.com/author/khaled-hosseini>>. paragraph 5)

Furthermore, Hosseini wrote his third novel, *And the Mountains Echoed*. This novel published on May 21, 2013. The story of this novel focuses on the brother and sister’s relationship that had been separated because their father sold the daughter to a childless couple in Kabul. This novel depicts the refugee camps in Pakistan and some of the challenges facing refugee returnees to Afghanistan. (“Biography of Khaled Hosseini.” *List of Works, Study Guides and Essays*. Grade Saver. Web. 8 Nov. 2015. <<http://gradesaver.com/author/khaled-hosseini>>. paragraph 5)

In 2006, Hosseini was named a Goodwill Envoy to UNHCR, the United Nations Refugee Agency. He established “The KhaledHosseini Foundation” inspired by his trip to Afghanistan with the UNHCR. This foundation provides economic opportunities, education and health care for women and children in Afghanistan. Hosseini currently lives in Northern California with his wife and two children.(“Biography of KhaledHosseini.”*List of Works, Study Guides and Essays*.Grade Saver.Web. 8 Nov. 2015.<<http://gradesaver.com/author/khaled-hosseini>>. paragraph 6)

2.2 Synopsis of *The Kite Runner*

The Kite Runner is an American bestseller novel which tells us about an unforgettable story of a friendship between two boys who grow up in Kabul, Afghanistan. Raised in the same household and sharing the same wet nurse, Amir and Hassan grew up in different social class, race, and ethnic. Amir was the son of prominent and wealthy Sunni Pashtun man, Baba. Meanwhile, Hassan was the son of Amir’s father’s servant, Ali. Hassan and Ali are a Hazara, an ethnic minority in Afghanistan. As an ethnic minority, The Hazaras were not allowed to attend school. Therefore, Hassan never learned to read. He also lived in the mud hut at the bottom of Amir’s garden which is different from Amir who lived in a luxurious home.

Although Amir has everything he could ever wish for, he never got the loving attention and acceptance from his father, Baba. Baba seemed critical to Amir for not being manly enough. Baba hoped that Amir was athletic and brave

like him instead of being cowardly. That is why Baba seemed to pay more attention to Hassan, Baba's illegitimate son, instead of Amir. Thus, Amir was closer to Rahim Khan, Baba's friend and business partner, rather than to Baba. Through Rahim Khan, he found a father figure who understands and supported Amir in writing stories.

During the winter, there was a tradition to hold festival of kites in Afghanistan each year. This festival attended by all children in Afghanistan. At the time, Amir and Hassan joined this festival. Amir defeated to win the festival in order to earn his father's respect. Therefore, Hassan promised to take the last blue kite only for Amir. He chased it into the streets of Kabul. When Hassan did not return, Amir went out looking for him. He discovered Hassan get beaten and raped by Assef and his two friends. Amir did nothing to help Hassan. He just run away and pretended not to know what happened. Later, he did not tell Ali and Baba about the truth.

Afterwards, Hassan and Amir kept a distance from each other. Amir reacted indifferently because he ashamed and frustrated by Hassan's kindness. Amir worried if Baba knew how bravely Hassan defended Amir's kite, and how cowardly Amir acted. He worried if Baba's love for Hassan would grow even more. Finally, he forced Hassan and his father to leave from Amir's house by accusing them for stealing Amir's money.

Years later after Hassan and Ali left, the Soviet Union invaded Afghanistan. It forced Amir and his father Baba to move out from Afghanistan to Pakistan and end up living in America. Baba worked at a gas station in America,

while Amir finished high school and studied writing at college. Baba and Amir also sold things at a flea market, where Amir started noticing Soraya, the daughter of Baba's friend General Taheri. Amir then married Soraya, but they remained childless even after 15 years of marriage. Shortly after they get married, Baba died because of lung cancer.

One day, Amir got a call from Rahim Khan who is dying in Pakistan. Rahim Khan asked Amir to come to Pakistan. Through him, Amir knew that Hassan was in reality his half-brother, the child from Baba's affair with Ali's wife. After knowing that Hassan and his wife had been killed by the Taliban, Amir hesitantly went back to Afghanistan to rescue his nephew, Sohrab, from Taliban. In the face of challenging obstacles, Amir decided to bring back Sohrab to America and adopted him.

CHAPTER III

THEORETICAL FRAMEWORK

This chapter contains the explanation of the theories used to analyze *The Kite Runner*. The theories are divided into two parts which are related to intrinsic and extrinsic elements of literature. Intrinsic elements are the elements that directly participate and build literary works. According to Nurgiyantoro, intrinsic elements help to build the elements of a literary work which includes the event, story, plot, character, theme, setting, point of view, language, style (1995: 23). The extrinsic elements are the elements that come up from outside of literary works. Extrinsic analysis is “merely attempt to interpret literature in the light of social context and its antecedents” (Wellek and Warren, 1977: 73). The extrinsic elements contain the theories on racial discrimination; the causes, and impacts of racial discrimination.

3.1. Intrinsic Elements

Intrinsic elements are the elements that build up the literary works. There are many kinds of intrinsic elements of a novel such as character, conflict, setting, plot, characterization, point of view, tone, style, symbols, and theme. However, there are only three intrinsic elements that are discussed in this study: character, setting, and conflict.

3.1.1. Characters

Character is an important element in a novel. Character is a person, thing or any figure represented in a literary work that the writer creates to play some role in the story of the novel. According to Kennedy and Gioia, a character is “presumably imagined person who inhabits story” (1983: 45). Character is one of the important elements in a literary work that the readers want to see their struggle to pursue the goals. Characters help the readers to understand plots and themes through the stories. The reader can learn about individual characters from their own words and action, from what other characters said about them and the way others act towards them.

According to Potter, character of a story can be divided into protagonist and antagonist characters (1967: 7). People often see protagonist as a good character, and antagonist as the bad one who is cruel and evil towards the protagonist. Potter explains protagonist as “the focal point of the action of a story, the character that the story is most obviously about. He is usually in the forefront of the action, and usually has the most to say, whether we like or approve him or not” (1967: 7). In other words, the protagonist is usually recognized as the main character that often appears in the story and has a lot of parts in delivering his dialogue. Meanwhile, the antagonist in Potter’s opinion is the main person or thing that opposes the protagonist (1967: 7). The antagonist is a bad character that prevents the protagonist from reaching his goals.

The author of the novel uses many ways to show the characters and makes some characterization of them. Characterization is the way how the author of the

novel presents the character, how the author describes the character in the story. Meyer defined characterization as “the methods by which a writer creates people in a story so that they seem actually to exist” (1990: 61). Through characterization, a character’s personality can be seen by its action, behavior, speech, the appearance, the environment where the character lived, and also what others say about the character.

3.1.2 Settings

Setting is the time and place where the action occurs in literary works. According to Meyer, “Setting is the context in which action of a story occurs” (1990: 107). Setting is also an essential part in literary works. It influences character’s personality, motivation and attitude shown in literary works. Meyer classifies setting into three types. It generally includes place, time, and social environment that occur in the story (Meyer, 1990: 107). Setting is not only indicate to time and place of the story is made, but also highlights the character behaviour, the attitude in the community, stereotype, or even a lifestyle of people. In *The Kite Runner*, setting of the story in this novel which is Afghanistan has a function to show the stereotypes, cultures and beliefs of Afghan people that make racial discrimination in this country are still happening.

Similar to Meyer, Holman also divides setting into three types. The first type is setting of place. Holman defines setting of place as “the actual geographic location, including topography, scenery, and such a physical arrangements as the location of the windows and door in a room” (1960: 453). It indicates that setting

of place tells about the physical or geographical condition of such place within a narrative story. Setting of place in the story must be detailed in order to get the reader's impression. Therefore, the reader who has read the story can imagine the place.

Holman also provides an explanation about setting of time. He says that "setting of time determines the time or period in which the action takes place, e.g., epoch in history, season of the year, etc" (1960: 453). In other words, setting of time tells the reader about when the story happens. Setting of time also indicates to the time when the literary work is written and its time line. On the other side, it refers to the event in the story and when it happens. As in *The Kite Runner*, setting of time portrays the real condition of Afghanistan at 19th until early 20th century.

Furthermore, Holman also gave his definition of social setting. He describes that setting of social background as "the general environment of characters in the story, such as religious, mental, moral, social, and emotional conditions through which the characters in narrative move" (Holman, 1914: 453). It is clear that social setting has connection with the system of social life like habits, customs, religion, ideology, and the way of thinking.

3.1.3. Conflicts

Conflict is a kind of disagreement between the characters that moves the story. Perrine in *Literature: Structure, Sound, and Sense* defines conflict as "a clash of actions, ideas, desires, or wills" (1988: 42). By adding conflict, the story will be more thrilling and interesting. A story without conflict will be

monotonous. Therefore, conflict is an essential element in the development of the plot. Perrine classifies conflict into four types. The conflict in the story can be physical, mental, emotional, or moral (1988: 42). Physical conflict happens when a character is in conflict with other persons or group. Mental conflict happens when a character is in conflict with himself. Emotional conflict happens when a character is in conflict with his intense emotions such as love and desire. Meanwhile, moral conflict happens when a character is in struggle against the action or idea that is contrast with the value of life.

By contrast, Meyer divides conflicts only into two types: internal conflict and external conflict (1990: 45). Internal conflict or Perrine usually says as a mental conflict is a conflict that takes place in character's mind. In internal conflict, a character must deal with his mixed feelings or emotions. Meanwhile, external conflict is a struggle between a character and an outside force. Meyer states that, "external conflict may place the protagonist in opposition to another individual, nature, or society" (1990: 45). The first conflict is a conflict that happens between a character and other character(s). Perrine usually calls this conflict as physical conflict. The second one is a conflict of man against environment and society or Perrine usually says as moral conflict. In this conflict, a character faces a problem because of society culture or natural condition.

3.2. Extrinsic Elements

In this sub chapter, there are three extrinsic elements that are discussed: racism and racial discrimination, the causes, and impacts of racial discrimination.

3.2.1. Racism and Racial Discrimination

Racism is unfair treatment of people on the basis on race, color, and religion. According to Macionis, racism is “the belief that one racial category is innately superior or inferior to another” (2011: 326). Basically, people who are in dominant races are expected to be the superior, while the minorities are thought to be inferior. These dominant races will hate and avoid certain groups of people that belong to different races. According to Cohen and Miles, as quoted by Connolly, “more generally, we have seen that racism has been directed at people not only because of their skin colour but also because of their nationality, in the case of the Irish, or their religion, in the case of Muslims or Jewish people” (1998: 10). In other words, racism is not always directed to the people who have different skin colour. It can also happen to the people who have different religion or nationality. Therefore, it can be concluded that racism is actually a system of stratification of a human being not only based on their skin colour but also religion or nationality, class, gender, sexuality, ethnicity, and disability.

The concept of racism is often associated with prejudice and discrimination against the minority group. Prejudice is making a judgment about a person or a group of people based on their race, religion or class without knowing them personally. Tischler defines prejudice as, “an irrationally based negative, or

occasionally positive, attitude toward certain groups and their members” (2010: 222). Discrimination means treating someone unfairly because of a personal characteristic such as their sex, race or age. *Cambridge Advanced Learner's Dictionary Online* states: “discrimination is treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin color, sex, sexuality, etc.” The word discrimination is often used to represent the actions of a dominant majority group in relation to a weak minority group. The members of majority group turn their own unacceptable feeling into a discriminating act toward the minority group. Bowling explains further:

Discrimination consist of unequal, unfavorable and unjustifiable treatment based on a person's sex, gender, 'race', ethnicity, culture, religion, language, class, sexual preference, age, physical disability or any other improper ground. It includes refusal to offer employment, pay fair wages, to provide housing or medical treatment or to provide a commercial or social service (2002: 38).

Discrimination includes behavior and action to forbid the minority group from accessing certain facilities and activities such as education, employment, housing, parks and etc.

The discrimination which is based on the race of people is called racial discrimination. Racial discrimination is treating people differently through a process of social division into categories related to races. Based on *Australian Human Rights Commission's* journal states, “racial discrimination occurs when a person is treated less favourably than another person in a similar situation because of their race, colour, descent, national or ethnic origin or immigrant status” (2014:

2). Racial discrimination occurs because of the existence of social system that divides people into two major classes where the majority class uses racist ideology to maintain their power in society, while the inferior class struggles to get equality and justice.

3.2.2. The Causes of Racial Discrimination

The cause of racial discrimination is the belief that some racial groups are inferior to others. According to Lauer in *Social Problems & The Quality of Life*, there are two factors that cause racial discrimination. It is supported by social structural factors and social psychological factors (2004: 222). An important social structural factor that contributes to the problem of racial discrimination is institutional racism. Meanwhile social psychological factors are supported by negative stereotype and prejudice that occur in the society.

Institutional racism is a social structural factor that causes the racial discrimination practices. This form of racism is conducted by political and social institutions such as governments, corporations, religions, or educational institutions with the authority to keep the minorities stay in the lower levels of the stratification system. Tischler in *Introduction to Sociology* said that, “institutionalized prejudice and discrimination refer to complex societal arrangements that restrict the life chances and choices of a specifically defined group in comparison with those of the dominant group” (2013: 224). In institutional racism, the practices of racism by the dominant group are seen as the norm and the minorities should adapt with it.

On the other hand, social psychological factors that contribute to the problem of racial discrimination are prejudice and stereotype. Prejudice happens because people often fear things that are unfamiliar with them then judge those things as bad. Prejudice that is based on an individual's race or ethnicity is known as racial prejudice. According to Macionis, racial prejudice tends to be negative. It has negative consequences for the whole society since discrimination and prejudice is much related (2011: 324). Racial prejudice divides group into the minority races that makes them easier to get harassment, abuse and violence. The dominant races use prejudice to legitimate their position as the ruling class so that they can maintain their position as the higher races. Therefore, it can be concluded that prejudice is the gateway to inferiority and superiority feeling.

Meanwhile, stereotype is a simplified description applied to every person in some categories. Baumeister and Finkel in *Advance Social Psychology: The State of Science* defines stereotype as, "a generalized belief about the characteristics of a group, and stereotyping represents the process of attributing these characteristics to particular individuals only because of their membership in the group" (2010: 345). A stereotype is more specific than prejudice. It may be useful but can be a problem if generalizations are negative and harm people. In stereotyping, people are being judged in terms of group-based expectations or standards. For example, all Arabs and Muslims are being stereotyped as terrorists because of 9/11 incident. This stereotype can lead people to live by hating each other, and can cause the victims of those stereotypes to be avoided. Therefore, both negative prejudices and stereotypes can create a behaviour ranging from

avoidance or even violence to anyone whose appearance, culture or behavior is unusual.

3.2.3. The Impacts of Racial Discrimination

Racial discrimination has a significant impact both on the people who experience it and the society. As for the human being, racial discrimination may cause someone to become anxious, depression, paranoid, helpless or hopeless, frustrated, low self-esteem, loneliness, sadness, and fearful. According to Hwang and Goto, as quoted by Juanget *al*, racism has an adverse impact on the psychological and physical well-being of Asian Americans youth.

Although most studies of perceived discrimination and mental health focus on depressive symptoms as opposed to disorders, some studies on college-aged Asian Americans have found links between discrimination and diagnoses of clinical depression. For example, Hwang and Goto (2008) found a positive association between frequency of and perceived stress resulting from racial discrimination and mental health consequences like psychological distress, suicidal ideation, state and trait anxiety, and clinical depression (2011: 230).

From the quotation above, it is clear that racial discrimination can affect a person's behavior in school, work, and social settings as well as increasing the potential for violent and suicidal idea. A person who receives discrimination will be easier to get depressed than people who do not. This led the number of depressed people increases due to discrimination that still happens in the world.

Racial discrimination causes negative effects not only to psychological health but also to society. According to Macionis, racial discrimination causes genocide or ethnic cleansing, slavery and oppression. It also causes tremendous

moral, cultural, and economic suffering to a country. In conclusion, it negatively affects to society(2011: 328). The first impact of racial discrimination is genocide. Genocide is the act of murdering a number of people, typically simultaneously in order to remove the minority group from society.Macionis defines genocide as, “the systematic killing of one category of people by another. This deadly form of racism and ethnocentrism violates nearly every recognized moral standard, yet it has occurred time and again in human history” (2011: 329). Thus, it can be concluded that genocide acts have a purpose to kill members of the ethnical or racial or religious minority group and to cause serious both bodily and mental harm to members of the group. This act also prevents members of the minority group to give birth and even forces them to transfer the child in order to destroy a group’s existence.

Another impact of racial discrimination is slavery and oppression. Macionis says that, “race or ethnicity often serves as a master status that overshadows personal accomplishments” (2011: 323). Regarding to the superiority and ultimate power that the majority group have, the minority group was forced to live in terrible condition. They forced to work as slaves and serve their master for the rest of their life. If the minority group are not obeying the rule, they will be beaten or even killed. Therefore, it can be concluded that the impacts of racial discrimination include psychological pain like fear, hatred, low self-esteem, and depression. These impacts are also beyond those who directly experience it. It affects on society as well as causes some social conflicts such as genocide, slavery and oppression.

CHAPTER IV

RACIAL DISCRIMINATION TOWARDS THE HAZARAS AS REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER*

This chapter contains the analysis of intrinsic and extrinsic elements in *The Kite Runner* to show racial discrimination towards the Hazaras. The discussion is divided into two parts. The first part discusses the intrinsic elements which contain the discussion of character, setting, and conflict in *The Kite Runner*. The second part discusses the extrinsic elements which contain the discussion of causes, examples, and impacts of racial discrimination as depicted in *The Kite Runner*.

4.1. Analysis of Intrinsic Elements of *The Kite Runner*

In this section, the analysis of intrinsic elements is done by looking at some intrinsic aspects that a novel has. The analysis covers three intrinsic elements: character, setting, and conflict in *The Kite Runner*. This novel is told in first person point of view. The narrator is Amir, a young boy who tells the story of his life, his achievements, his failures, his guilt and how he atoned for his guilt.

4.1.1. Analysis of Characters

There are a lot of characters in *The Kite Runner*, but only three main characters are analyzed in this thesis: Amir (a Sunni Pashtun boy), Hassan (a

Hazara boy, Amir's best friend, half brother as well as Amir's servant), and Assef (a half German and Taliban Pashtun boy, Amir's neighbor).

4.1.1.1. Amir

Amir is a protagonist character in *The Kite Runner*. He can be identified as the protagonist of the novel because the story of this novel revolves around Amir's life. In other words, Amir plays a central role in the story. Amir is a Pashtun boy, a majority and wealthy race in Afghanistan. He comes from a rich family. His father (Baba) is one of the richest merchant in Kabul. Since Amir is a Pashtun, he has pointed nose with dark hair, eyes and high cheek bones.

Basically, Amir is a good and smart boy. He is an educated boy who loves to read poetry. Instead of playing soccer, he prefers to read poetry and write a story. It makes his relationship with Baba not too close. Baba thinks that Amir is not being manly enough. Baba hopes that Amir was athletic and brave like him.

Of course, marrying a poet was one thing, but fathering a son who preferred burying his face in poetry books to hunting... well, that wasn't how Baba had envisioned it, I suppose. Real men didn't read poetry--and God forbid they should ever write it! Real men--real boys--played soccer just as Baba had when he had been young. Now *that* was something to be passionate about (Hosseini, 2003: 21).

Thus, Baba seems to pay more attention to Hassan. For example, Baba gives Hassan a lip surgery to correct his harelip on his birthday. However, Baba cannot love Hassan openly since Hassan is Baba's illegitimate son. Baba is afraid if the truth is revealed, he will not be well respected in the Kabul community any longer. Having a son who is partly Hazara is totally unacceptable as the Hazaras are considered as a servant class. Amir is always craving attention and approval

from Baba and is jealous of Hassan because Baba never gives particular attention to Amir. He does anything to impress Baba. He even accuses Hassan of stealing his watch and money in his birthday in a hope that he can get all of Baba's love and attention.

Amir is also racist towards Hassan. He uses his position as a master to control and manipulate his servant, Hassan, in order to reach his selfish goal: getting all of Baba's approval and attention. Amir seems to let Hassan to get raped by Assef, so he can take the prize kite to Baba.

In the end, I ran.

I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt. That's what I told myself as I turned my back to the alley, to Hassan. That's what I made myself believe. I actually aspired to cowardice, because the alternative, the real reason I was running, was that Assef was right: Nothing was free in this world. Maybe Hassan was the price I had to pay, the lamb I had to slay, to win Baba. Was it a fair price? The answer floated to my conscious mind before I could thwart it: He was just a Hazara, wasn't he? (Hosseini, 2003: 84).

From this quotation, it can be seen that the reason why Amir does not help Hassan is because of his superiority. Amir still believes that Hazaras live only to serve Pashtuns. Therefore, Hassan's sacrifice is considered as normal thing to do as a Hazara, the lowest race in Afghanistan.

4.1.1.2. Hassan

Hassan is Amir's best friend and half-brother, as well as a servant to Amir's family. He is a Hazara, a minority race and ethnic group in Afghanistan. Since Hassan is a Hazara, he has round face, broad nose and slanting. His eyes are

narrow and look like gold, green, sapphire. His ears are tiny, and his chin is pointed stub. Hassan's characteristic can be seen in the following quotation:

I can still see Hassan up on that tree, sunlight flickering through the leaves on his almost perfectly round face, a face like a Chinese doll chiseled from hardwood: his flat, broad nose and slanting, narrow eyes like bamboo leaves, eyes that looked, depending on the light, gold, green, even sapphire. I can still see his tiny low-set ears and that pointed stub of a chin, a meaty appendage that looked like it was added as a mere afterthought. And the cleft lip, just left of midline, where the Chinese doll maker's instrument may have slipped; or perhaps he had simply grown tired and careless (Hosseini, 2003: 3).

Amir describes the physical appearance of Hassan and says he has a face like a Chinese doll with a cleft lip. Because Hassan's characteristic that looks like Chinese people, he is often discriminated and called *flat-nosed Babalu*¹ by others.

Hassan is an extremely loyal, trustworthy, and forgiving boy. It can be seen from his attitudes towards Amir. He is always there when Amir needs him, "Sometimes, up in those trees, I talked Hassan into firing walnuts with his slingshot at the neighbor's one-eyed German shepherd. Hassan never wanted to, but if I asked, *really* asked, he wouldn't deny me. Hassan never denied me anything" (Hosseini, 2003: 4). Hassan always protects, helps and is obedient to Amir even after being betrayed by him. He never denies what is commanded by Amir. Hassan also never fights back when he becomes the victim of racism. He realizes that he comes from the lowest race and social status in Afghanistan. He is also poor and uneducated. Therefore, he can only be obedient to his masters, Amir

¹A monster with flat nose (Hosseini, 2003: 42)

and Baba. Hassan is not present in a substantial portion of the novel, but he has an important role in developing the conflict in this novel.

4.1.1.3. Assef

Assef is Amir's neighbor. He is a brutally cruel and arrogant boy who often torments children with his power and authority. Since his mother is German and his father is Pashtun, Assef has blue eyes and blond hair. He idolizes Adolf Hitler for what he had done in eliminating the Jews. Thus, he believes that Afghanistan should be just for Pashtuns. He does not see the Hazaras as equal to the Pashtuns. Assef's cruel act can be seen when he and his friends, Kamal and Wali, discriminate and rape Hassan because Hassan refuses to hand over the kite for his freedom.

Assef knelt behind Hassan, put his hands on Hassan's hips and lifted his bare buttocks. He kept one hand on Hassan's back and undid his own belt buckle with his free hand. He unzipped his jeans. Dropped his underwear. He positioned himself behind Hassan. Hassan didn't struggle. Didn't even whimper. He moved his head slightly and I caught a glimpse of his face (Hosseini, 2003: 83).

The quotation above shows that during the rapes, Hassan does not struggle to fight against Assef. Hassan gives up receiving Assef's cruel act. As an adult, Assef joins the Taliban that is responsible for numerous deaths in Afghanistan. After Hassan's death, Assef kidnaps his son, Sohrab, and keeps him as a sex slave. Therefore, it can be concluded that Assef represents an antagonist character in this novel because of his behavior.

4.1.2. Analysis of Settings

In this section, there are three types of setting in *The Kite Runner* that are analyzed in this thesis: setting of place, setting of time, and setting of social environment.

4.1.2.1. Setting of Place

The setting of *The Kite Runner* is divided into three distinct places by following the life of its main character. The first is when Amir and his family still lived in Kabul, Afghanistan. At the time, there was no war in Afghanistan.

I loved wintertime in Kabul. I loved it for the soft pattering of snow against my window at night, for the way fresh snow crunched under my black rubber boots for the warmth of the cast-iron stove as the wind screeched through the yards, the streets. But mostly because, as the trees froze and ice sheathed the roads, the chill between Baba and me thawed a little. And the reason for that was the kites (Hosseini, 2003: 53).

It can be seen that old Afghanistan (Sunni Pashtuns) was a place of happiness where Amir and Baba could live peacefully. Amir describes how much he enjoyed winter in Kabul. Winter was a time where children like Amir and Hassan could have fun. It shows how innocent Afghanistan was before any invasions happened.

The second is when Amir and Baba move to California, America. This setting makes it clear the purpose of Amir to live in America. He wants to hide away his past life in Afghanistan, “For me, America was a place to bury memories’. It was an escape: a new beginning” (Hosseini 2003: 112). Throughout this quote, we know that Amir is running away from his past mistakes. By moving to America, Amir and Baba hope they will live peacefully.

The third is when Afghanistan is under the Taliban regime (Shi'a). The author of this novel creates settings like before and after Afghanistan.

We crossed the river and drove north through the crowded Pashtunistan Square. Baba used to take me to Khyber Restaurant there for kabob. The building was still standing, but its doors were padlocked, the windows shattered, and the letters K and R missing from its name.

I saw a dead body near the restaurant. There had been a hanging. A young man dangled from the end of a rope tied to a beam, his face puffy and blue, the clothes he'd worn on the last day of his life shredded, bloody. (Hosseini, 2003: 280).

From the above quotation, it shows that Afghanistan has turned into an inhabitable place to live, the destroyed place where many corpses lie down on the street and many buildings are shattered. In other words, Afghanistan has turned into an unsafe country.

4.1.2.2. Setting of Time

Setting of time in *The Kite Runner* begins in the winter of 1975 when Amir and Hassan were still teenagers, "I became what I am today at the age of twelve, on a frigid overcast day in the winter of 1975" (Hosseini, 2003: 1). The novel remains in Amir's home country until early 80s, when the Soviet Union invades. Amir and Baba then move to America and leave Hassan and Ali behind. Toward the end of the book, it sets in the present time in August 2001 when Amir returns to Afghanistan once more to rescue Sohrab, Hassan's son.

4.1.2.3. Setting of Social Environment

Despite the different times and places, the social background of these settings remain the same: dominated by the rules and norms of Afghan culture. Afghan society is very strict and conservative. There is a class and race order.

Hazaras are at the bottom as a servant or peasant class, while Pashtuns are at the upper as a master. As the highest race, Pashtuns can live in a big and luxurious house. They also can get higher education. Some of them are going abroad to get better education. Furthermore, Pashtuns also have a habit to hold an extravagant party in order to show their position as the highest and wealthiest race in Afghanistan. In *The Kite Runner*, this habit is shown when Baba holds a birthday party for celebrating Amir's birthday.

Baba's motto about throwing parties was this: Invite the whole world or it's not a party. I remember scanning over the invitation list a week before my birthday party and not recognizing at least three-quarters of the four hundred--plus Kakas and Khalas who were going to bring me gifts and congratulate me for having lived to thirteen. Then I realized they weren't really coming for me. It was my birthday, but I knew who the real star of the show was (Hosseini, 2003: 102).

In this party, Baba invites many important Pashtuns people to indicate his superiority as the richest man in Wazir Akbar Khan.

This condition is highly contrasted with Hazara's life. The Hazaras have to live in misery. The only house that they have is a little mud hut. They are also uneducated since they do not have a chance to go to school. Thus, they can only work as a servant. In *The Kite Runner*, this condition can be seen in Amir's birthday party. Hassan only becomes a servant in this party.

In one of those brief bursts of light, I saw something I'll never forget: Hassan serving drinks to Assef and Wali from a silver platter. The light winked out, a hiss and a crackle, then another flicker of orange light: Assef grinning, kneading Hassan in the chest with a knuckle (Hosseini, 2003: 109).

As Hazaras, Hassan and Ali could not join the party. Even they do not have any money to hold a party. All they can do is only be a servant in this party.

4.1.3. Analysis of Conflicts in Khaled Hosseini's *The Kite Runner*

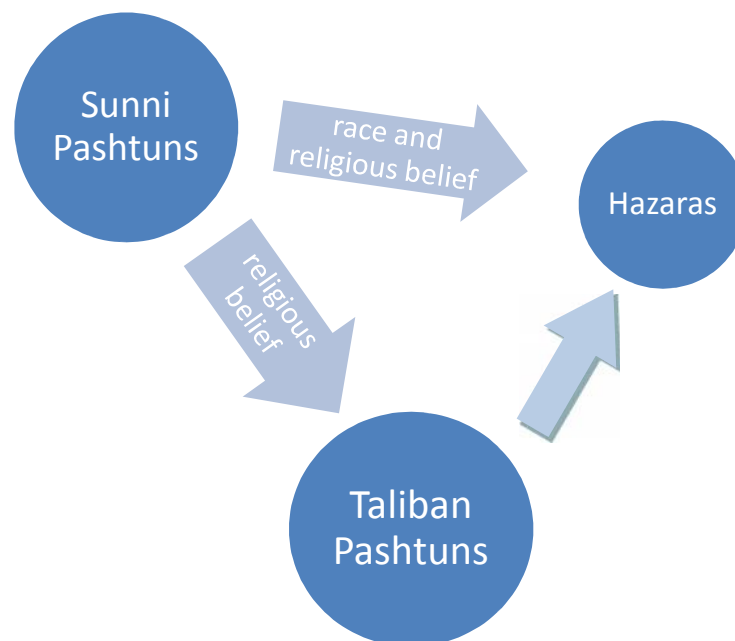
The conflict in Khaled Hosseini's *The Kite Runner* can be divided into two types: internal conflicts and external conflicts. The internal conflicts in this story are more experienced by Amir and Hassan. The first one is the conflict between Amir with himself. Amir is trapped in many dilemmas because of his relationship with Baba. Even though Amir deeply loves his father very much, he feels that he does not get enough love and attention from his father. As a result, Amir often does something to attract Baba's attention when Hassan is around. Amir also deals with another internal conflict because of differences status from Hassan. Amir considers Hassan as a best friend, but at the same time, Amir still treats him like a servant.

"But he's not my friend! I almost blurted. He's my servant! Had I really thought that? Of course I hadn't. I hadn't. I treated Hassan well, just like a friend, better even, more like a brother. But if so, then why, when Baba's friends came to visit with their kids, didn't I ever include Hassan in our games? Why did I play with Hassan only when no one else was around?" (Hosseini, 2003: 44).

Deep down in Amir's heart, he still believes that Hazaras live only to serve Pashtuns. Therefore, when Hassan is being raped, Amir does not help him. Amir thinks that he can win Baba's love and attention by sacrificing Hassan. On the other hand, Amir still feels guilty for not helping Hassan from Assef. Amir feels guilty for not saying anything about the rape. He spends all of his time trying to stay away from Hassan, so he will not have to tell the truth. He thinks that by staying away from Hassan, the guilt would go but it never does.

Hassan also deals with internal conflict in this novel. Hassan's internal conflict happens when he suddenly becomes a quiet person after he was raped by Assef. He does not want to go out from his room, even when Amir asks him to play, "Ali paused with a log in his hand. A worried look crossed his face. "Lately, it seems all he wants to do is sleep. He does his chores--I see to that--but then he just wants to crawl under his blanket" (Hosseini, 2003: 88). All he wants to do after the incident is just sleeping in his room and does not want to be disturbed by anyone even his father and Amir. Hassan has to deal with the shame and guilt that he must overcome.

Meanwhile, the external conflict happens between Sunni Pashtuns and Hazaras, Sunni Pashtuns and Taliban Pashtuns, and also between Taliban Pashtuns and Hazaras.



As depicted on the above diagram, the conflict between Sunni Pashtuns and Hazaras happens because of the differences in race and religious belief. Since the Hazaras are Mongol-Persian blend, their physical appearances are different from Pashtuns. The Hazaras people are having small eyes and round plate of face looks like Chinese people and they are also comparatively small in height as compared to other races. The Hazaras are also different in religious beliefs. Typically, the Pashtuns are Sunni Muslims and the Hazaras are Shi'a Muslims. The Pashtuns believe that there should be a unified Afghan identity, while the Hazaras's beliefs side more with the Iranian identity. The Pashtuns do not believe the Hazaras are pure and loyal Afghans so that the conflict between them occurs. In *The Kite Runner*, this kind of conflict happens when Amir and Hassan meet Assef, Wali, and Kamal. After winning the kite tournament, Hassan meets Assef and his friends when running the prize kite for Amir. Assef wants to take Amir's kite, but Hassan refuses to hand it over. As a consequence, Hassan is being raped and insulted by Assef and his friends.

“I don't know,” Wali was saying. “My father says it's sinful.” He sounded unsure, excited, scared, all at the same time. Hassan lay with his chest pinned to the ground. Kamal and Wali each gripped an arm, twisted and bent at the elbow so that Hassan's hands were pressed to his back. Assef was standing over them, the heel of his snow boots crushing the back of Hassan's neck.

“Your father won't find out,” Assef said. “And there's nothing sinful about teaching a lesson to a disrespectful donkey” (Hosseini, 2003: 82).

Hassan is racially bullied and raped by Assef because of his race, a Hazara. Assef thinks that all Hazaras do not deserve to live in Afghanistan. He also believes that all Hazaras are stupid like donkey.

The conflict between Sunni Pashtuns and Taliban Pashtuns happens because of their differences in religious beliefs. Pashtuns are Sunni, while Taliban Pashtuns are Shi'a. Sunni Pashtuns also believe that Taliban's ideology deviated from Islamic law. Since Taliban were strongly supported by Pakistan, they took control of the country in their own interests, which has resulted in the brutal massacres of many Afghans. Therefore, the title *The Kite Runner* means the social political conflict that occurs between Sunni Pashtuns and Taliban Pashtuns. Sunni Pashtuns wanted Afghanistan to regain a healthy political rule again, but the Taliban were not easily let go of the government.

Meanwhile, the conflict between Taliban Pashtuns and Hazaras happens because of their differences in opinion. Even though both Taliban Pashtuns and Hazaras are Shi'a, the Taliban still hated and accused the Hazaras for collaborating with one of their enemies, the Iranian army. They think that the Hazaras are not loyal Afghans. Therefore, the Taliban massacred and killed the Hazaras in order to make Afghanistan "the land of Pashtuns. As portrayed in *The Kite Runner*, the Taliban killed Hassan and his wife, Farzana. The Taliban thought that all Hazaras are not worthy living in a big house.

A pair of Taliban officials came to investigate and interrogated Hassan. They accused him of lying when Hassan told them he was living with me even though many of the neighbors, including the one who called me, supported Hassan's story. The Taliban said he was a liar and a thief like all Hazaras and ordered him to get his family out of the house by sundown. Hassan protested. But my neighbor said the Taliban were looking

at the big house like--how did he say it?--yes, like 'wolves looking at a flock of sheep.' They told Hassan they would be moving in to supposedly keep it safe until I return. Hassan protested again. So they took him to the street--" "--and shot him in the back of the head." (Hosseini, 2003: 236).

At the time, the Taliban took control of Afghanistan. They also wanted to take Baba's house. However, they found Hassan and his family lived in there. Hassan told the Taliban that he was taking care of the house for a friend, but the Taliban did not trust him. The Taliban thought that Hassan was a liar and a thief just like other Hazaras. Therefore, they told Hassan to kneel in the street and shot him in the head. When Farzana ran out of the house, they shot her too.

4.2. Racial Discrimination towards the Hazaras as Reflected in Khaled Hosseini's *The Kite Runner*

In this section, the analysis of extrinsic elements is performed by applying the theories on racial discrimination to analyze the story of *The Kite Runner*. The analysis of racial discrimination researches the causes, examples and impacts of racial discrimination as depicted in *The Kite Runner*.

4.2.1. Causes of Racial Discrimination as Depicted in *The Kite Runner*

In *The Kite Runner*, racial discrimination is caused by social structural factors and social psychological factors. Social structural factor is influenced by the way the society views the Hazaras people. The Hazaras's physical appearance becomes important in this case. Genetically, Hazaras are said to be related to Mongols and the Uygurs of Western China, which give them a flat-nose and Chinese features. Their appearances are different from Pashtun who tend to be

fairly light-skinned, pointed nose with a variety of eye colors, and high cheek bones. “They called him *flat-nosed* because of Ali and Hassan's characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and that they looked a little like Chinese people” (Hosseini, 2003: 9). The Hazaras are thought to have several similarities with the Mongols, including physical appearance, language, and kinship system. In other words, the Hazaras is a Mongol-Persian blend.

SunniPashtuns



Hazaras



TalibanPashtuns



From the above pictures, it can be seen the differences between Sunni Pashtuns, Hazaras, and TalibanPashtuns's physical appearances. The Hazaras's physical appearances are different from others. Their physical appearance looks like Chinese people with flat nose and narrow eyes. Meanwhile, Sunni Pashtuns and TalibanPashtuns's physical appearances are almost the same. Their appearances are like common Arab people with pointed nose and high cheek bones. The only difference that the Pashtuns Taliban has is they wear same uniform and headgear. They also hold a gun.

The differences in belief and cultural practice also become social structural factors in racial discrimination. Though Pashtuns and Hazaras are both Muslims, they have different beliefs. Pashtun is Sunni, while Hazara is Shi'a, "the reason of Pashtuns had oppressed the Hazaras that Pashtun is Sunni Muslims, while Hazaras is Shi'a" (Hosseini, 2003: 8). The disagreement between Pashtuns and Hazaras began after the Prophet Muhammad, the founder of Islam died. Sunni believes the Muslim should elect the next leader. They all wanted Abu Bakar, a friend of the Prophet Muhammad SAW, to be the next successor. However, other Muslims

which are Shi'a wanted Ali Bin Abu Thalib, the Prophet's cousin in law to be the next successor². This disagreement causes tension between them.

Pashtun and Hazaras are also different in the cultural practices of each race. The Pashtun majority wants native Afghans to live in Afghanistan, but the Hazaras's religious and linguistic are similar to Iran's religious and linguistic³. That is why Pashtuns do not trust them to be loyal and real Afghans. They think the Hazaras differ ethnically, racially, culturally, and especially religiously. Thus, discrimination towards the Hazaras is considered to be common.

Meanwhile, social psychological factors that cause racial discrimination are prejudice and stereotype that happens in society. It is clearly stated that the economy and social status between Pashtuns and the Hazaras in *The Kite Runner* are different. Hazaras people live either on the streets or in the servants accommodation of the families they serve, while Pashtuns live in a big luxurious house with many servants and expensive things on it. Therefore, Pashtuns are considered as the strongest and richest race, while Hazaras are considered as the weakest and poorest race in Afghanistan.

As depicted in *The Kite Runner*, racial prejudice still vividly exists in Afghanistan because of the attitude of classifying people according to their racial and biological uniqueness. In the eyes of Pashtuns people, the Hazaras were labeled as the nasty and dirty servant class. It affects the behavior of Pashtuns

²ShaistaWahab and Barry Youngerman, *A Brief History of Afghanistan* (New York: Infobase Publishing, 2007), 57.

³RasulBakhshRais. *Recovering the Frontier State: War, Ethnicity, and the State in Afghanistan* (United Kingdom: Lexington Books, 2009), 36.

toward the Hazaras. Pashtuns people always mock every Hazaras people they meet. They never treat the Hazaras as a human being since Hazara's ancestor is actually not pure-Afghans. These perceptions still influence the way of thinking of the Pashtuns people. They still consider the Hazaras people less than human, so that the Hazaras do not need any privilege that the Pashtuns have. All of these prejudices lead to negative stereotypes that the Hazaras are poor, stupid, slave, and disabled.

I wished I too had some kind of scar that would beget Baba's sympathy. It wasn't fair. Hassan hadn't done anything to earn Baba's affections; he'd just been born with that stupid harelip (Hosseini, 2003: 50)

But polio had left Ali with a twisted, atrophied right leg that was sallow skin over bone with little in between except a paper-thin layer of muscle. I remember one day, when I was eight, Ali was taking me to the bazaar to buy some *naan*. I was walking behind him, humming, trying to imitate his walk. I watched him swing his scraggy leg in a sweeping arc, watched his whole body tilt impossibly to the right every time he planted that foot (Hosseini, 2003: 9).

From the quotations above, it can be seen that Hassan and Ali are suitable with those stereotypes. Hassan has a cleft lip and Ali has leg polio. They also work only as waitress, beggar, and servant. This stereotype can be seen in the differences in social status between Amir as the master and Hassan as the servant, "But he's not my friend! I almost blurted. He's my servant" (Hosseini, 2003: 44). Because of the difference in social status, the prejudice comes and makes Pashtuns build the space toward the Hazaras. Therefore, Pashtuns people tend to avoid and mock the Hazaras. This psychological feeling causes the racial discrimination.

4.2.2. Examples of Racial Discrimination in *The Kite Runner*

Discrimination plays major role in *The Kite Runner*. Discrimination in this novel is based on the racial inequalities between the Hazaras, the socially, politically and economically oppressed minority with the Pashtuns people, the majority race and ethnic in Afghanistan. The Hazaras are seen as dirty and part of the lower class in Afghanistan. They are the poorest race in this country, so that they can be easily discriminated and oppressed. In *The Kite Runner*, Amir finds that the Hazaras have been brutally suppressed by the Pashtuns when he encounters information about the Hazaras in the history book,

School textbooks barely mentioned them and referred to their ancestry only in passing. Then one day, I was in Baba's study, looking through his stuff, when I found one of my mother's old history books... and was stunned to find an entire chapter on Hazara history. An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes and sold their women. The book said part of the reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi'ah (Hosseini, 2003: 9-10).

Throughout this book, Amir knows that the Hazaras are not equally treated and often disrespected in society. Pashtuns are always stereotyped and insulted them as "*mice-eating, flat-nosed, load carrying donkeys*" (Hosseini, 2003: 10) due to the differences in their physical appearance and social status.

The Hazaras also have always been insulted by Pashtuns wherever they meet. It can be seen when Hassan met some soldiers in his neighbourhood, he was called "*flat-nosed Babalu*" which means a monster with flat nose.

Of all the neighborhood boys who tortured Ali, Assef was by far the most relentless. He was, in fact, the originator of the Babalu jeer, *Hey, Babalu, who did you eat today? Huh? Come on, Babalu, give us a smile!* And on days when he felt particularly inspired, he spiced up his badgering a little, *Hey, you flat-nosed Babalu, who did you eat today? Tell us, you slanted-eyed donkey.*" (Hosseini, 2003: 41-42)

The above quotation shows that Pashtuns always assume their ancestor is better than Hazara's ancestor. Being physically, socially, and religiously different makes Pashtuns consider themselves better than any other race and ethnic. They always consider themselves to be on top of everything. They also think that they are prettier or more handsome, smarter, wealthier, and well behave than the Hazaras.

The discrimination can also be seen in education sectors. The education for the Pashtun is not the same with the education for the Hazaras. In *The Kite Runner*, the only children that are allowed to go to school and continue their education are the wealthy Pashtuns (Amir). Hazaras (Hassan) are denied the right to go to school so they do not have a chance to continue their education. The only option is to work as servants. This unfair condition is explained by the following quotation:

That Hassan would grow up illiterate like Ali and most Hazaras had been decided the minute he had been born, perhaps even the moment he had been conceived in Sanaubar's unwelcoming womb--after all, what use did a servant have for the written word? But despite his illiteracy, or maybe because of it, Hassan was drawn to the mystery of words, seduced by a secret world forbidden to him. I read him poems and stories, sometimes riddles (Hosseini, 2003: 30).

It can be seen that Amir uses his knowledge to make Hassan feel dumb and inferior. Many Hazaras, like Hassan and Ali, are illiterate and do not have a

chance to learn how to read and write. Hassan never gets a proper education.

Therefore, Amir has to read a book or poem to Hassan.

My favourite part of reading to Hassan was when we came across a big word that he didn't know. I'd tease him, expose his ignorance. One time, I was reading him a Mullah Nasruddin story and he stopped me.

"What does that word mean?"

"Which one?"

"Imbecile."

"You don't know what it means?" I said, grinning.

"Nay, Amir agha."

"But it's such a common word!"

"Still, I don't know it." If he felt the sting of my tease, his smiling face didn't show it.

"Well, everyone in my school knows what it means," I said. "Let's see. 'Imbecile.' It means smart, intelligent. I'll use it in a sentence for you.

"When it comes to words, Hassan is an imbecile."

"Aaah," he said, nodding" (Hosseini, 2003: 31).

This quote exemplifies the way that Amir discriminates Hassan. Amir takes an advantage of the fact that he is a Pashtun and Hassan is a Hazara by making him look stupid. Hassan does not know what a word means, and he believes whatever Amin says. Amir uses that to look down on Hassan because it makes Amir feel powerful and superior.

Becoming the major race and ethnic makes Pashtuns feel more superior than Hazaras. Pashtuns feel that they are better than the Hazaras. Therefore, they never consider the Hazaras as equal to the Pashtuns. They also expect certain attitudes from the Hazaras, such as when Amir always makes Hassan serve him. Amir even forces Hassan to do whatever he wants. To eat dirt is an example.

"Eat dirt if I told you to," I said. I knew I was being cruel, like when I'd taunt him if he didn't know some big word. But there was something fascinating--albeit in a sick way--about teasing Hassan. Kind of

like when we used to play insect torture. Except now, he was the ant and I was holding the magnifying glass.” (Hosseini, 2003: 58)

Hassan is forced to be loyal and protect Amir whatever and whenever the situation is. As a master, Amir also wants to be called “Agha” to strengthen his social status. In this case, Amir, as a Pashtun, believes that Hazaras exists only to serve them, no matter what.

Sexual abuse also becomes the common act to discriminate Hazaras. Sexual abuse is about dominance and control of other people through humiliation and destruction. This act can be seen when Assef and his two buddies rape Hassan. Assef hates Hassan so much just because he is a Hazara.

“It’s just a Hazara,” Assef said. But Kamal kept looking away. “Fine,” Assef snapped. “All I want you weaklings to do is hold him down. Can you manage that?”

Wali and Kamal nodded. They looked relieved.

Assef knelt behind Hassan, put his hands on Hassan’s hips and lifted his bare buttocks. He kept one hand on Hassan’s back and undid his own belt buckle with his free hand. He unzipped his jeans. Dropped his underwear. He positioned himself behind Hassan. Hassan didn’t struggle. Didn’t even whimper. He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb.” (Hosseini, 2003: 83)

Assef believes that Hazaras have no right as they are beneath them. Assef thinks that Afghanistan should be purified of the Hazaras and kept only for the Pashtuns. He believes that Afghanistan is the land of Pashtuns. Only the pure and real Afghans can live in this country.

His blue eyes flicked to Hassan. “Afghanistan is the land of Pashtuns. It always has been, always will be. We are the true Afghans, the pure Afghans, not this Flat-Nose here. His people pollute our homeland, our watan. They dirty our blood.” He made a sweeping, grandiose gesture

with his hands. “Afghanistan for Pashtuns, I say. That’s my vision” (Hosseini, 2003: 43-44).

This leads Assef to the conclusion that Pashtuns are the best race among all races in Afghanistan. He considers the Hazaras as the dirty race that pollutes Afghanistan. Therefore, he feels that he has the right to abuse and humiliate Hassan.

4.2.3. Impacts of Racial Discrimination as Depicted in *The Kite Runner*

Racial discrimination causes some bad impacts both on the individuals who experience it and on the society. As for the individual, racial discrimination causes some bad impacts to psychological health. In *The Kite Runner*, racial discrimination affects Hassan’s mental health. Hassan is indeed helpless when being raped. He has to endure all the indignity by himself.

Ali paused with a log in his hand. A worried look crossed his face. “Lately, it seems all he wants to do is sleep. He does his chores--I see to that--but then he just wants to crawl under his blanket Can I ask you something?”

“If you have to.”

“After that kite tournament, he came home a little bloodied and his shirt was torn. I asked him what had happened and he said it was nothing, that he’d gotten into a little scuffle with some kids over the kite” (Hosseini, 2003: 87-88).

The above quotation shows that the sexual abuse affects Hassan very much on the inside, yet he does not show how his feeling on the outside. Hassan chooses to ignore what has happened to him and continues his life as if nothing happened. This accident is very hard for Hassan. He pretends to be silent of this moment forever. After the incident, Hassan looks sad, thin, and tired, “Hassan looked tired

too—he'd lost weight and gray circles had formed under his puffed-up eyes" (Hosseini, 2003: 94). In this quotation, it shows how racial discrimination could affect mental health. In Hassan's case, he does not know how to deal with the frustration and hopeless feeling. Hassan has turned into someone who does not have any confidence due to discrimination that he receives. He also looks thinner and tired because of the harassment over his life.

As for the society, racial discrimination causes mass genocide, slavery and oppression. There is no genocide act in *The Kite Runner*, but racial discrimination causes a plan to commit the genocide act towards the Hazaras. As the majority group, Pashtuns always believes that Afghanistan should be home to only Pashtuns. Therefore, they make Hazaras as the subjects of "ethnic cleansing" in order to make Afghanistan "land of Pashtuns."

Assef's brow twitched. "Like pride in your people, your customs, your language. Afghanistan is like a beautiful mansion littered with garbage, and someone has to take out the garbage.

"That's what you were doing in Mazar, going door-to-door? Taking out the garbage?"

"Precisely."

"In the west, they have an expression for that," I said. They call it ethnic cleansing. I like it. I like the sound of it" (Hosseini, 2003: 307).

The above quotation shows the bad impacts of racial discrimination. Through the dominance of the Pashtuns (Sunni Moslem) under the leadership of Assef, the Hazaras have to live in misery. They only live at the mercy of the Pashtuns.

Another example of a plan to commit the genocide act can be seen when Assef claims that the Taliban has massacred the Hazaras in Mazar-i- Sharif in 1998. He even explains the incident with great pride.

“Door to door we went, calling for the men and the boys. We’d shoot them right there in front of their families. Let them see. Let them remember who they were, where they belonged... Sometimes, we broke down their doors and went inside their homes. And... I’d... I’d sweep the barrel of my machine gun around the room and fire and fire until the smoke blinded me... You don’t know the meaning of the word ‘liberating’ until you’ve done that, stood in a roomful of targets, let the bullets fly, free of guilt and remorse, knowing you are virtuous, good, and decent. Knowing you’re doing God’s work. It’s breathtaking” (Hosseini, 2003: 299).

The above quotation definitely shows that the Hazaras are being the target of ethnic cleansing. Pashtuns use fear and violence by killing thousands of Hazara’s people to occupy their land and house. Their plan to do the genocide act makes them feel satisfied and happy.

Another impact of racial discrimination is slavery and oppression. Although there is no slavery in this novel, the Hazaras are still treated and oppressed like slaves in their own country. Every wealthy Pashtun family has their own Hazara servant. Hazara servants are not paid and do the work only for food to eat and a place to stay. This condition is depicted in Hassan and Ali’s life as a servant.

During the school year, we had a daily routine. By the time I dragged myself out of bed and lumbered to the bathroom, Hassan had already washed up, prayed the morning namaz with Ali, and prepared my breakfast... While I ate and complained about homework, Hassan made my bed, polished my shoes, ironed my outfit for the day, packed my boots and pencils (Hosseini, 2003: 29).

The above quotation emphasizes the relation between master and slave in Afghanistan. It is represented by the relationship between Amir and Hassan. Hassan still has to become a servant to Amir even though they are basically best

friends and half-brothers. Hassan makes Amir's breakfast, cleans his room, and gets his school things ready in the morning. Hassan also becomes an assistant to hold the string when they go kite fighting. In conclusion, Hassan, the Hazara is oppressed by Amir, the Pashtun.

CHAPTER V

CONCLUSION

Amir, Hassan, and Assef are the main characters who build the plot in Khaled Hosseini's *The Kite Runner*. Amir is the narrator and main protagonist in this novel. He is the son of wealthy Pashtun man, Baba, while Hassan is the son of servant, Ali. Amir and Assef is a Pashtun boy, the majority race and ethnic in Afghanistan. Meanwhile, Hassan is a Hazara, a minority ethnic and race in Afghanistan. The Hazaras are considered as the lowest race due to their physical appearances, religious beliefs, and social standing. The Hazaras are often subjected to be discriminated in Afghanistan society. Therefore, Hassan is being discriminated, abused and insulted by Assef and other people in this novel.

The story of *The Kite Runner* takes place mostly in Afghanistan before and after the war happened in 19th century and also in America. Despite the different times and places, setting of social environment in this novel is dominated by the class and race order where Hazaras are at the bottom as a servant or peasant class and Pashtuns at the upper as a master. Thus, Pashtun's life style is different from Hazaras. These differences create: internal conflicts and external conflicts. Amir's internal conflict happens when he has to deal with the guilt after watching Hassan being raped by Assef, while Hassan's internal conflict happens when he suddenly becomes a quiet person after he was raped by Assef. The external conflicts happen between Sunni Pashtuns and Hazaras, Sunni Pashtuns and

Taliban Pashtuns, and also between Taliban Pashtuns and Hazaras. The conflict between Sunni Pashtuns and Hazaras happens because of the differences in race and religious belief. In *The Kite Runner*, this kind of conflict happens when Hassan is being raped and insulted by Assef and his friends. The conflict between Sunni Pashtuns and Taliban Pashtuns happens because of their differences in religious beliefs. Meanwhile, the conflict between Taliban Pashtuns and Hazaras happens because of their differences in opinion, for example when the Taliban killed Hassan and his wife, Farzana, only to take Amir's house.

Other incidents related to racial discrimination also represent conflict in *The Kite Runner*. This novel deals with the issue of racial discrimination in Afghanistan as depicted in the story between Amir, Hassan, and Assef. This racial discrimination is caused by the social structural factors and social psychological factors. Social structural factors are influenced by the differences of physical appearance, religious beliefs and cultural practices between Pashtuns and Hazaras. The Hazaras's physical appearances are different from Pashtuns since they are a Mongol-Persian blend. They are also different in religious beliefs. Pashtun is Sunni, and Hazara is Shi'a. Meanwhile, social psychological factors are supported by prejudice and stereotype that happened in society. In *The Kite Runner*, the Hazaras considered as the weakest and poorest race and ethnic in Afghanistan so that they have negative stereotypes like poor, slave, illiterate and disabled. Therefore, Hazaras are often disrespected and discriminated in society.

Consequently, racial discrimination which is done by Pashtuns toward the Hazaras causes some bad impacts to the psychological feeling and to society. As

for human being, it affects Hassan's mental health. Hassan has turned into an introvert person who lacks of confidence because of sexual abuse that he receives. Racial discrimination also affects the society as well. It causes a plan to commit genocide, slavery and oppression as portrayed in this novel.

Generally, racial discrimination is still being a major problem in the world. It negatively impacts a person by causing emotional and psychological damage, such as depression, anxiety, fear, and low-self esteem. Racial discrimination also causes some bad impacts to the society. It causes several social conflicts due to hatred towards people of different races. The lack of understanding and respect to other people who different from some major groups also becomes the main reasons why racial discrimination could happen. Therefore, people need to understand and respect each other in order to avoid any misconceptions and unnecessary prejudice and stereotype in daily life.

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