



# Khaled Hosseini's Judgment in the Kite Runner Towards Pashtun and Hazara Identities

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### ABSTRACT

This study aims to analyze Khaled Hosseini's judgment in *The Kite Runner* towards Pashtun and Hazara identities from different angles and has achieved the real image of two highlighted identities in *The Kite Runner*. In the novel, in most events, or scenes the Pashtun identity is massively exaggerated and stereotyped as racist, cruel, uncivilized, savage, and prejudiced throughout the novel. Whereas, Hazara's identity is depicted as helpless, poor, discriminated, inferiors, and victims of Pashtun's mastery. For this purpose, the research is conducted qualitatively. Qualitative is based on library research, which involves the step-by-step process used to gather information from different relevant literary books. The findings of the study show all the events that have been described in the novel might not be found in the real society of Afghanistan, but some have been described by Khaled Hosseini in the novel are accurate. The study intends to analyze and elucidate the above derogations and propaganda about both highlighted (Pashtun and Hazara) identities by Hosseini in *The Kite Runner* through the text.

**Keywords:** Khaled Hosseini, The Kite Runner, The Pashtuns Identity, The Hazaras Identity

## 1. Introduction

Literature is important in everyday life because it connects people to larger truths and ideas in society. Literature creates a way for people to record their thoughts and experiences in a manner accessible to others, through fictional accounts of the experience. *The Kite Runner* is one of the best contemporary novels written by Afghan-American author Khaled Hosseini in 2003, It has sold millions of copies worldwide, was translated into many other languages, and adapted into film in 2007. Hosseini was born in Kabul in 1965 as the son of a teacher and a diplomat. Hosseini left Afghanistan when he was just eleven years old. His father's work took them to Paris and then when the Soviet invasion of Afghanistan prevented them from returning home, they sought political asylum in the United States and settled in California. Hosseini at the age of fifteen was admitted into San Jose High School. He wanted to be a doctor. He graduated from the University of California in 1993 and then completed his residency in internal medicine at Los Angeles's Cedars-Sinai Medical Centre in 1996. Literature has affected and changed his personal life because he was a doctor when he became famous and appreciated all over the world therefore, he left his profession as a doctor and turned to literature. Then he started writing novels. After twenty-seven years, he returned to see what had become of his country and his people. Like Amir, he was able to find his father's old home, but he also recognized that war and brutality destroyed the place where he grew up. (The Guardian, 2013).

*The Kite Runner* is an autobiographical novel in which the author portrays his childhood memories of Afghanistan's social, political, cultural, and religious scenarios before and after the revolution. The novel spans the period from the 1970s until the fall of the Taliban(2000s). Comprising of these plots Afghan history, geography, ethnic groups, the Soviet invasion, the rise of the Taliban, 9/11, and the US invasion. Khaled Hosseini portrays the destructive life in Afghanistan and its internal clashes of Pashtuns and Hazaras ethnicities through various events in the novel that reflect the obvious hate of Pashtuns towards Hazaras in Afghanistan. Pashtuns treat them brutally and deprive them of their dignity and do not even have the right to live. The Hazaras have the worst experience of inhuman treatment in their own country. However, these events and situations do not represent the complete reality of this great and proud country.

## 2. Importance of the Study

The importance of this work is to give us crucial information about "*The Kite Runner*" and to fully understand the reality of what is going on in the novel. This study will be very important for those who just read the novel and did not understand the veracity. Therefore, this will be a unique research and different from others. It will be helpful for both international and national audiences who are still confused about the novel.

### 3. Objectives

This study aims to:

- a. Find out Khaled Hosseini's judgment towards the Pashtun and Hazara identities.
- b. Analyze both identities Pashtun and Hazara in Khaled Hosseini's *The Kite Runner*.

### 4. Methodology

According to Creswell (2014), researchers have the freedom to choose the research methods they prefer. However, researchers are expected to state the reasons for choosing a particular method over other methods. However, the method chosen must match the purpose of the research and the study questions. This is a library-based study. The primary data of this research is the novel *The Kite Runner* written by Khaled Hosseini in 2003. The researcher uses interpretation to categorize the relevant text from the primary data sources. To analyze Khaled Hosseini's Own Judgment in *The Kite Runner* towards Pashtun and Hazara Identities. Based on this novel, the secondary data of this research is taken from other sources like journals, essays, comments, films, articles, and internet sources to provide a comprehensive understanding of the topic. And I have placed what I have understood already in this research as well.

### 5. Literature Review

"*The Kite Runner*" has opened a broad spectrum for researchers to explore Afghanistan and its people. Massive research has been done on "The Kite Runner" from different perspectives by various researchers. In this regard, the study aims to review the most important studies that have already been conducted:

First, Faqhi&Sunan (2017) mention in their thesis "Social Conflict as Portrayed in Khaled Hosseini's Novel, *The Kite Runner*," that their research provides valuable information to readers about social conflict based on the Marxist point of view and gives broad information to the reader about the social role based on the literature perspective in terms of the sociology of literature and social conflict in Afghanistan. The main characters in the novel are reflected in the human personality in facing different dimensions of society. In real life, many different perspectives on ethnicity, social class, and religious faith will influence the human personality (p.10).

The outcome of their study is based on the Marxist perspective of the characters, social status, and social conflicts that occur in the novel, including class conflict and social gaps. Amir and Assef in the high-class society show pressure against Hassan in the low-class society. In this regard, social conflict can create many problems among people in society. In the novel, Amir and Hassan are very close to each other, but because of social gaps, they become enemies of each other. As a final result, the differences in ethnicity and beliefs become the main factor of social conflict in Afghanistan.

Second, WahyukiranaTyas (2016) states in his thesis "Configuring the Identity of Amir and Baba in the Context of Diasporic Discourse in Khaled Hosseini's *The Kite Runner*" that his study aims to analyze the progress and formation of the identity of the two main characters (Amir and Baba). The analysis revolves around their Afghan cultural background, Americanized background, and religion. The first objective is to know how those two characters and characteristics are materialized in the narrative through the lens of those three aspects. In the end, this study also aims to reveal how Amir and Baba's identities develop in the context of diasporic discourse. Eventually, the analysis of the formation and comparison of their identity shows how their diasporic identities are constructed (p.5). Based on the above research, the researcher analyzed the characters and characterization of Amir and Baba and analyzed their identity from different perspectives diaspora identity and hybrid identity.

Third, Khan, U & Muhammad, U (2014) remark in their article "The Kite Runner: A Historical Novel or Stereotyping Propaganda Against the Pashtun Majority of Afghanistan" that "The Kite Runner" cannot be valued as a historical novel. Its characters are imaginative, and its events and happenings do not correspond to grand reality. Numerous stereotypes prevail in the novel that fulfil the criteria of stereotyping propaganda (p.455). He also claims that the novel is full of oversimplifications and overgeneralizations that work as stereotyping propaganda against Pashtuns. The biased events mentioned in the novel cannot be verified by historical records. Furthermore, the writer tried to assure the readers

that the super culture of Afghanistan is, in his point of view, an Iranian-Persian culture. For this reason, he communicates about Iranian history, Persian poets, and language. Different texts inside the novel were analyzed as a sample, and the characters and events were compared with the historical facts. It was found that it is a propagandist novel based on imaginative occurrences that have no real past (p.452). Based on this research, the researcher disagrees with the writer and those who say that "*The Kite Runner*" is a historical novel. He strongly condemns all the events and scenes that stereotype propaganda against Pashtuns and says that characters are fictional and cannot represent the Afghans' proud and rich culture. What he represented in the novel could be his imagination regarding Afghanistan and its people.

Fourth, Mohamad, A, T, F, S, (2013) mentions in his paper "Once Upon a Kite": Glimpses into Afghanistan's Race Relations" two reasons for writing: firstly, when a writer writes, they must be able to capture the true "sense of time" to make the story believable and secondly, in doing so, they may capture the experiences and relationships. Based on this research, the researcher found that a writer who writes should be well aware of the history of his/her country and also about the social changes and experiences that are happening in the country.

Fifth, Lidyawati, S (2010) states in her thesis entitled "An Analysis of Main Character in Khaled Hosseini's Novel: *The Kite Runner*," that this research tries and focuses on the main character of the novel. The researcher found similarities, problems, and mental and moral values of the main characters mentioned in the novel.

The last one, Farlina, Nina. (2008), says in her thesis "The Issue of Cultural Identity in Khaled Hosseini's *The Kite Runner*" that her research, depending on the results of data analysis, reveals several problems. One of these problems is related to the cultural perspective and how different ethnic groups and religions can lead to civil war, ethnic conflict, and inter-religious conflict. The study also addresses Amir's internal conflict and envy towards Hassan, which drives him to try to eradicate Hassan from his life. The conflict makes Amir feel guilty and sinful towards Hassan. However, this present research is different from the previous research. The above-mentioned researchers discussed *The Kite Runner* from different angles, and their works are highly appreciated in the field of research, particularly about contemporary Afghanistan and its literature. Furthermore, the previous research analyzed the same novel entitled *The Kite Runner* by Khaled Hosseini. Therefore, this new research aims to analyze Khaled Hosseini's judgment in *The Kite Runner* regarding Pashtun and Hazara identities. The researcher intends to conduct accurate and valid research on the required topic based on different valuable sources.

## **6. Discussion and Findings**

### **6.1: Pashtun Identity in *The Kite Runner***

Afghanistan is ethnically a very diverse country, comprising Pashtuns, Tajik, Hazara, Uzbeks, Aimaq, Turkmen, Baluch, and other small groups. The Pashtuns are the main and most powerful ethnic group in Afghanistan. They represent the majority of the population there. Pashtuns live mainly in the south and east of the country, a large part of the Pakistani side. Throughout history, Pashtuns controlled the political and economic wheel and marginalized other ethnic groups. Pashtuns have their own dress codes, laws, practices and politics. The main characteristics of a Pashtun are honour, pride, hospitality, courage, generosity, literacy, strength, and trustworthiness. However, the writer of *The Kite Runner* introduced Pashtuns as oppressors, jealous, hateful, prejudiced, sociopathic, and racist towards other ethnicities, especially Hazaras. Pashtuns are embodied by Baba, Amir, Rahim Khan, and Assef. Each character is characterized by the writer as very cruel and bad towards Hazaras. Therefore, for tremendous comprehension and understanding it would be better to explain some of the main characters of the novel which represent each ethnicity.

#### ***Positive Representation of Pashtun Identity in *The Kite Runner**** ***Characterization of Baba***

Afghan society is a religious and cultural-based society, so the character of Baba as a man in a Pashtun family is a highly appreciated persona. He is one of the richest businessmen in Kabul. "*So Baba*

proved them all wrong by not only running his own business but by becoming one of the richest merchants in Kabul. Baba and Rahim Khan built a successful carpeting business, two pharmacies, and a restaurant" (. (Hosseini, 2003, 16). People respect Baba because of his power and his masculinity. Even Rahim Khan gives the nickname Baba ToophanAgha or Mr Hurricane because of his physical strength and power. Rumour has it that Baba once wrestled a black bear in Baluchistan with his bare hands. The culture of patriarchal works to Baba's advantage as a man. Furthermore, the concept of masculinity is also projected through Baba's character. Baba is seen as a strong powerful man and he puts importance into a man-oriented strength and habit. This view affects Amir's childhood greatly since Baba expects Amir to be like him. Baba is often disappointed because Amir cannot play basketball, skip stones, do fist fights, or use physical strength in general as a man should.

The people give special consideration to Amir because of his richest father and superiority in society. It can be seen at Amir's birthday party when he gets so many presents on the birthday occasion "Sitting in the middle of my room the next morning, I ripped open box after box of presents. I don't know why I even bothered" (Hosseini, 2003, 94). And also, in another event "People raised their heads from their platters, called out their congratulations. Kaka Faruq patted my back with his clean hand" (Hosseini, 2003, 96). Based on the above quotes from the novel, seems that Baba and his family are highly appreciated and dignified due to his wealth and achievements. Therefore, his son Amir has access to all the facilities of the best life like, a better education, better foods, better recreational activities, and better treatment in society. However, Baba is not only blessed by a wealthy background; his ethnic and cultural background is also considered superior in society. because Pashtuns are seen as a more civilized and developed ethnicity in Afghanistan than other ethnicities. As a result, Baba and his family have a superior place in society because of their social, financial, and cultural superiority.

*Karim cleared his throat, and dropped his head. Said the soldier wanted a half hour with the lady in the back of the truck.....*

*Tell him I'll take a thousand of his bullets before I let this indecency take place," Baba said. (Hosseini, 2003, 107)*

The above passage portrays Pashtun's zeal and honour. All Pashtuns have the same quality of respectability among themselves and strongly prevent such evil deeds like this, When the Russians attacked Afghanistan, Baba started his journey to Pakistan with his son Amir. On the way to Jalalabad they were stopped by a Russian soldier in one of the checkpoints, The Russian officer asked a woman in the bus for his lustful desire. This is intolerable for Baba to see the scene; thus, he stands and asks the driver that tell him where his shame is. Baba told to the army man I will take a thousand of your bullets before this indecency. The point is the armed man can kill Baba and then he can take any other action ahead. According to the Afghan custom, any kind of rudeness and discourtesy is intolerable to all the people against women. Baba was capable of stopping the Russians from doing so. He accepted all the risks for saving the woman to whom he does not have any relation. He was doing it only for the respect and honor of the woman which has a special dignity for all Afghans. In the norms and conditions of the nation, no one can dare to touch a woman or say something to her. That is why Baba stood for the woman, rescued her, and saved her self-respect.

*We all stand in the backyard, Hassan, Ali, Baba, and I. The mullah recites the prayer, rubs his beard. Baba mutters, Get on with it, under his breath. He sounds annoyed with the endless praying, the ritual of making the meat halal. Baba mocks the story behind this Eid, like he mocks everything religious. But he respects the tradition of Eid---e---Qorban.*

*The custom is to divide the meat in thirds, one for the family, one for friends, and one for the poor. Every year, Baba gives it all to the poor. The rich are fat enough already, he says. (Hosseini, 2003, 71-72)*

The above passage represents the authentic and proud tradition of Afghanistan. The writer frankly, depicts the vivid history and culture of Pashtun ethnicity in Afghanistan. Eid Al-Adha or *Eid---e---Qorbanis* one of the Islamic ceremonies that is calibrated in the Muslim world across the globe. It is the commemoration of Prophet Ibrahim's sacrifice on the tenth of Dul-Hijjah, the last month of the Islamic calendar. The ceremony of *Eid---e---Qorbanis* also celebrated with great pomp and show in Afghanistan. They are slaughtering the animals based on Islamic rule to make the meat of the animals Halal. And

divide the meat according to Islamic and cultural rules into three parts, one for family, one for friends, and one for poor. So, all the Islamic rules and regulations are wholeheartedly respected and celebrated by all ethnicities of Afghanistan. However, mocking Islamic rules and traditions is not accepted strongly prohibited in Afghan society.

*"Remember this," Baba said, pointing at me, "The man is a Pashtun to the root. He has nang and namoos." Nang. Namooos. Honor and pride. The tenets of Pashtun men. (Hosseini, 2003, 134)*

In the above quotes the writer talks about the Pashtunwali or the way of Pashtuns, Baba told his son Amir, that the Pashtun man has Nang and Namooos, honour, and pride. These are the two principles qualities of Pashtunwali, so every Pashtun must have these qualities. The Pashtuns will never accept any of the immoral and dishonest or any other action about the decency and respect of the women.

*"I don't care where he was born, he's Roussi," Baba said, grimacing like it was a dirty word. "His parents were Roussi, his grandparents were Roussi. I swear on your mother's face I'll break his arm if he tries to touch me." (Hosseini, 2003, 143)*

According to the above quotes the writer represents the autentic image of Pashtun. The nature of the Afghans is very inflexible about their enemy. All of the ethnic groups will come together and stand with unity against their enemy, as they did for the collapse of the Russians. The people, however, lost their dear ones, houses, wealth, and property, but they did not surrender to the armed Russian troops and defeated them very badly. As per the nature of the enmity of Afghans Baba didn't forget the enemy even in America. The Russian is a doctor and is curing people, he does not have any relation with the post-Russian war between the countries Afghanistan and Russia. Though, the doctor has the nationality of America and was born in the USA, got his education here but his origin is Russian. That's why Baba did not permit him to touch his body. He told to his son that I would tear him into parts before he touched me.

*I remembered something Baba had said about Pashtuns once. We may be hardheaded and I know we're far too proud, but, in the hour of need, believe me that there's no one you'd rather have at your side than a Pashtun. (Hosseini, 2003, 147)*

Pashtuns are hardheaded and tough in nature. They are not accepting any kind of laziness and idleness in their nature. Baba was suffering from the uncured illness cancer but he was still going to the market for his work without any fear. He preferred to work than sleep in bed because of his sickness. In the case of friendship, a Pashtun will stand with his friend like his own brother or any other family member in both happiness and sadness. They are very special in the case of sorrow, difficulties, problems, and sophisticated situations. They will stand hand in hand with their friends until they can bring out their friends from the problems. Baba said to Amir Pashtuns may be too proud but in the hour of need, you will find a Pashtun standing beside you. It is common in Afghanistan to stand alongside their brothers and sisters in needed conditions. All the nations will do it for the respect and dignity of one another without any prejudice. That is not important for them to know him, but when they see any of their brother or sisters in need, they will give a hand of help and rescue to him.

*"General Sahib, Khanum Jamila jan... it's with great humility that my son and I... have come to your home today. You are... honorable people... from distinguished and reputable families and... proud lineage. I come with nothing but the utmost ihtiram... and the highest regards for you, your family names, and the memory... of your ancestors." (Hosseini, 2003, 155)*

In the above quotes the writer represents the wedding tradition of Afghan society, In the Afghan culture, the wedding has its own custom. The family of the boy will go to the family of the girl and ask them for the hand of the girl to the boy. Most families are nowadays asking their offspring the select their life partner. Their agreement is the first priority between the families, and later on, they will go for the other relative customs of the ceremony. But still, there are some families who do not care about the agreement of the couples, and as a result, they are facing very bad consequences. Some of the families, however, lead a happy life ahead. As the family makes the decision about the engagement of the couple, the family of the girl will be accountable for the engagement party (shirini-khori) or "eating sweets". This party is to inform the people about the new relationship of the families. After this, all the responsibilities come to the shoulders of the boy's family. They have to pay all the expenses for the wedding ceremony.

The family of the boy will take the bride as their own daughter, and the family of the girl is to welcome the groom as their son.

### **Negative representation of the Pashtun Identity in *The Kite Runner*.**

However, the writer portrays the character of Baba as a stereotypical person and has given some qualities that are totally against the Afghan and Pashtun cultures. Nevertheless, Baba grew up in a religious society, but he hates the Islamic scholars (Mullahs) and their messages he obviously, disregards Mullahs and their mission, so as a respected elder like Baba it is not fair for him to negate and abuse these prominent people of the religious society. he states: *"They do nothing but thumb their prayer beads and recite a book written in a tongue they don't even understand"* He took a sip. *"God help us all if Afghanistan ever falls into their hands."* (Hosseini, 2003, 16). In reality, it seems obvious, that Baba is never seen as pious and he detaches himself from the idea of religion and he thinks religion serves only as a social convention. *"Then I'll tell you," Baba said, "but first understand this and understand it now, Amir: You'll never learn anything of value from those bearded idiots."* *"You mean Mullah Fatiullah Khan?"* Baba gestured with his glass. The ice clinked. *"I mean all of them. Piss on the beards of all those self-righteous monkeys."* I began to giggle" (Hosseini, 2003, 16). Again, Baba gives a piece of advice to his son Amir about the useless and worthless teaching of Mullahs' and he rudely abuses and insults the Islamic scholars and Mullahs, so in such a society it is not appropriate to derogate the religious strata of the society.

In addition, Baba was greatly influenced by Western culture. He dislikes the boundaries and limitations that religion creates. He enormously reflects the US culture. Though Baba is a Muslim, he drinks alcohol and eats pork. *"Baba was pouring himself a whiskey from the bar..."* (Hosseini, 2003, 17). He freely refuses God and his importance. *"If there is a God out there, then I would hope he has more important things to attend to than my drinking scotch or eating pork"* (Hosseini, 2003, 20). Baba's lifestyle is clearly American. He likes to watch Western action movies with Amir and Hassan. He likes Western food and drink such as sandwiches and Coca-Cola. He also watches the World Cup games on television. Not only is his preference for a Western lifestyle part of his American culture, but Baba's ideology and principles are also Western-oriented.

Moreover, Amir's western cultural background is shown by the clothes and activities that are; going to the cinema to watch western movies, and having a picnic with sandwiches. It can be seen through Amir's childhood activities, *"we saw Rio Bravo the first time, but we saw our favourite western, The Magnificent Seven, thirteen times"* (Hosseini, 2003, 28) When Amir asks about the concept of sin in Islam, Baba disdainfully disregards the mullah's teaching and defines his own concept of sin. *"I mean all of them. Piss on the beards of all those self-righteous monkeys"* (Hosseini, 2003, 18). Baba sets his own teaching regarding religion to Amir. *"Now, no matter what the mullah teaches, there is only one sin, only one. And that is theft. Every other sin is a variation of theft"* (Hosseini, 2003, 19). So, he does not follow the religious scripture but he sets his own moral values, personal thoughts, and principles. His political view is also changed by other Afghans. His favoured Western countries are America, Britain, and Israel. *"There are only three real men in this world, Amir," he'd say. He'd count them off on his fingers: America the brash savior, Britain, and Israel"* (Hosseini, 2003, 136). He entirely lost the concept of supernatural force (God) that helps his life. It can be seen obviously, in his response when Baba and Amir had a trip to Peshawar, Pakistan. On the way, the Truck breaks down and all the passengers pray to God and ask Baba why he does not pray, Baba says that prayer will not help them but eight cylinders and a good carburettor will. *"What'll save us is eight cylinders and a good carburetor"* (Hosseini, 2003, 130).

In addition, the above quotes from the novel totally question the Pashtun identity and show the one-sided judgment of the writer about the Pashtun ethnicity because of the characterization of Baba as an elder and respected Pashtun man who never did such kind of duties. So, in such a society where 99% of people are Muslims how does a writer dare to write such harsh language about religious people? So, a writer should be a real observer of the society in such cases, S/he should be fully aware of the norms, religions, and customs of the society. Hence, the writer is insulting ethnically Pashtun and other religious people by doing such abusive deeds in the society.

*"I used to bury cotton wisps in my ears, pull the blanket over my head, and still the sounds of Baba's snoring— so much like a growling truck engine— penetrated the walls. And my room was across the hall from Baba's bedroom. How my mother ever managed to sleep in the same room as him is a mystery to me. It's on the long list of things I would have asked my mother if I had ever met her."* (Hosseini, 2003, 12)

The above passage obviously questions the Pashtun identity because Baba as a Pashtun pictured and compared here very badly like "growling truck engine". So, the ironic language used for Baba is sufficiently insulted thus, this is a total misjudging of the writer the characterization of Baba in such a devalued position in a family.

*"If I hadn't seen the doctor pull him out of my wife with my own eyes, I'd never believe he's my son."* (Hosseini, 2003, 13) These words were used by Baba about his Pashtun only son which shows Amir is an unwelcomed child because of his birth Baba has lost his wife. So, the writer shows how Pashtun children are taught about violence and torture in their early childhood. It is stereotyping propaganda against Pashtuns and actually, many Pashtun children are raised with so much love and respect rest of their whole lives.

*"I told Baba about that and he said my teacher was one of those jealous Afghans, jealous because Iran was a rising power in Asia and most people around the world couldn't even find Afghanistan on a world map. "It hurts to say that," he said, shrugging. "But better to get hurt by the truth than comforted with a lie."* (Hosseini, 2003, 31).

Here, the writer tries to convince his readers that Afghanistan is a part of Iran and its culture and history. He introduced the image of Afghanistan very low in terms of Iran. So, it seems undoubtedly from his language in the novel, that he used mostly Persian language among Baba and his son however they were ethnically Pashtun, so the writer ascribed the Pashto language only to the Taliban. Also, the writer does not mention any Pashto language literature but only concentrates on Persian literature, we can see enormous examples of Persian literature in the novel; Rumi, Hafiz, Sa'di, Khayam, and Firdausi are all the famous poets of the Persian language. Hence the writer immensely questions the Pashto language and Pashtun ethnicity. It seems clear from the above quotes.

*"A voice, cold and dark, suddenly whispered in my ear, \_What does he know, that illiterate Hazara? He'll never be anything but a cook. How dare he criticize you?"* (Hosseini, 2003, 20)

These lines indicate the feeling of Amir about Hassan his childhood friend and half-brother. How is it possible to have a good friendship with such a dogmatic feeling among best friends? Hence, such cases only indicate the writer's imagination about the Pashtuns.

### **The Characterization of Assef**

The character of Assef is an incarnation of evil by eliminates every positive trait of a human being. He is a sadistic and sociopathic teenager from Amir's neighbourhood in Kabul and is the main antagonist of the novel. Ironically, he has been presented as a mixed product of- his father is Afghan and his mother is German. It seems very awkward that an individual of mixed origin has been presented as an advocate of Pashtun dominance over Hazara. *"Born to a German mother and Afghan father, the blond, blue-eyed Assef towered over the other kids. His well-earned reputation for savagery preceded him on the streets. Flanked by his obeying friends, he walked the neighbourhood like a Khan strolling through his land with his eager-to-please entourage."* (Hosseini, 2003, 35-36) ". The writer portrayed the character of Assef, as a bias, racist, a rapist, a murderer or cruel, and as a terrorist.

### **First, the character of Assef is biased or fanatic in the novel:**

*"Assef always answered his own questions. His blue eyes flicked to Hassan. "Afghanistan is the land of Pashtuns. It always has been, and 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 (Hosseini, 2003, 38) "I'll ask the president to do what the king didn't have the quwat to do. To rid Afghanistan of all the dirty, kasseef Hazaras."* (Hosseini, 2003, 38). Afghanistan is the land or home of all respected nations they respect each other and have the same traditions, dress, the same food, live under the same law, and



have the national anthem of Afghanistan which represents the ethnicities of it. So, Afghanistan is for all not only for Pashtun or Hazara. "Truthfully, it was not only the Hazaras who became victims of racism and oppression at the time of inter-ethnic conflict but Pashtuns also suffered many hardships with the name of majority. And this process is still continuing. According to Dorransoro, in all my visits to Afghanistan since 1988, I have never seen as high a level of distrust and hostility between Pashtuns and other ethnic groups as I witnessed in April 2009... As a result of the changing balance of power between the different groups, the Pashtuns have been discriminated against in the North of the country, where they are a minority. The local administration excludes them and exactions are frequent. Complaints to the Ministry of Interior or Tribes produce few results, leaving Pashtuns feeling further victimized (qut.Khan.U. Muhammad,2014).

### **Second the character of Assef as a rapist in the novel:**

*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. (Hosseini, 2003, 71).*

Assef commits the crime of rape, which is strongly prohibited in the Afghan community. Based on the Afghan culture rape and adultery are unforgivable crimes in any case. Sometimes, even after the punishment from the government, they will kill the accused person or even kill another person from the adulterer's family. In the novel, Hassan is victimized by bully Assef while Hassan's best friend Amir watching the brutal and inhuman scene, so how a big stereotyping propaganda about Pashtun ethnicity. Hence, the writer represents Assef as an evil, sociopathic, inhuman character who only focuses on brutality and chaotic deeds in society. He is represented as a beast and savage which loots the dignity of Hazara people. As a result, the characterization of Assef does not represent Pashtun ethnicity because of his deeds which do not fit and match Afghani society's norms and culture.

In fact, Assef's gift to Amir on his birthday "*was a biography of Hitler*", which Hosseini associated with Assef's behaviour and vision. Assef's abhorrence of Hazaras was visualized in his attitude towards Hassan, and specifically the friendship between him and Amir. "*Too late for Hitler,*" he said. "*But not for us.*" Indeed, Assef symbolizes the evils and oppressions of Hazara's ethnicity and he compared himself to Nazi Hitler who killed millions of people rest of his life. AssefpraisesthePashtunhistory and relates it to the Nazis in Germany So, the writer here amply derogates the Pashtun ethnicity and their atrocities toward Hazaras who have the worst experience of inhumane acts in their own country.

### **The Role of Assef During the Taliban Regime**

*Taliban, after the defeat of the Mujahidin, were glorified as the country's defenders, people were singing and celebrating that night "When the Taliban rolled in and kicked the Alliance out of Kabul, I actually danced on that street," Rahim Khan said. "And, believe me, I wasn't alone. People were celebrating at \_Chaman\_, at Deh-Mazang, greeting the Taliban in the streets, climbing their tanks and posing for pictures with them. People were so tired of the constant fighting, tired of the rockets, the gunfire, the explosions, tired of watching Gulbuddin and his cohorts firing on anything that moved." (Hosseini, 2003, 184-85).*

The above passage clearly mentions the welcoming of the Taliban they encountered with a warm welcome by the people because before the Taliban there was a civil war between the Mujahidin which killed thousands of innocent people in the war, therefore, they gave warm welcome to them. On the contrary, their wishes when the Taliban took power in the country they did what they wanted and imposed very strict rules like, "*Taliban banned kite fighting*" (Hosseini, 2003, 197) They also banned the music, dancing, and the education of the women. Therefore, When Amir returned to Afghanistan to release Sohrab from the cage of the Taliban. He criticizes the Taliban by saying: "*I guessed music wasn't sinful as long as it played to Taliban ears*" (Hosseini, 2003, 141). During the Taliban ruling days' music was

strongly prohibited, so how does a Talib leader enjoy music? This is clearly, abusing the Pashtun ethnicity and Taliban.

*"The guard left the room. I heard the creak of a door swinging open. Heard the guard say something in Pashtu, in a hard voice."* (Hosseini, 2003, 256) In the novel, Baba and Amir, father and son always speak Persian with each other, however, they are ethnically Pashtun, so the writer attributes the Pashto language which is spoken only by the Taliban though it is a language of the majority and of the national language of Afghanistan.

*"Oh yes, how I joined the Taliban. Well, as you may remember I wasn't much of a religious type. But one day I had an epiphany. I had it in Jial."* (Hosseini, 2003, 259)

"Assef is the only Taliban character that receives more than a sentence from Hosseini. Even then, Assef emerges not from the rural madrassas within the overlapping boundaries of Afghanistan and Pakistan, but from Amir's upper-class neighborhood. Further, Assef's motives for joining the Taliban are not ideological, religious, or even monetary. Rather, he simply takes pleasure in inflicting violence. Indeed, Hosseini has Assef identify Hitler as his hero. In this way, he straightforwardly personifies the Taliban as sociopaths." (Inayatullah, Naeem.2013)

*"What mission is that?" I heard myself say. Stoning adulterers? Raping children? Flogging women for wearing high heels? Massacring Hazaras? All in the of Islam?* (Hosseini, 2003, 261). According to the writer, the great mission of the Taliban is those deeds which are mentioned in the above quotation. So, this mission is totally not acceptable for Afghan society. Most of the Taliban have come from Madrassas and they have religious and ideological perceptions, then how these people are committing such big crimes like, raping children, flogging women, and killing innocent people by the name of Islam so, the writer again shows his misjudgment about Taliban

*"Farid was first on- the list of preparations Rahim Khan and I made, a list that included exchanging dollars for Kaldar and Afghani bills, my garment and pakol ironically, I'd never worn either when I'd actually lived in Afghanistan— the Polaroid of Hassan and Sohrab, and, finally, perhaps the most important item: an artificial beard, black and chest length, Shari'a friendly— or at least the Taliban version of Shari'a. Rahim Khan knew of a fellow in Peshawar who specialized in weaving them, sometimes for Western journalists who covered the war."* (Hosseini, 2003, 213). The above passage is rudely kidding about Islamic rules of Muslims like artificial beards which each and every Muslim is responsible for growing their beards. The writer derogates the Islamic principles. Amir disguised himself for going to the territory of the Taliban. Because all Taliban have long beards and turbans, during the Taliban regime there were strict restrictions on some basic principles of Islam like shaving the beard, listening to music, and women's rights. If a person was beardless he could not enter Afghanistan. Hence, Amir entered Afghanistan with a fake beard to release Sohrab from the cage of the Taliban but was recognized by Assef.

Assef before the Taliban regime commits the crime of rape and during the Taliban regime becomes the leader of the Taliban and committed so many crimes in his leadership like, the captive Sohrab son of Hassan as a sex slave, and the killing of innocent people. And he narrates his atrocity and brutality during his leadership. How they killed the majority of Hazara people in an ethnic cleansing war. Assef very proudly recounts his violence. Like the catastrophe of the Mazar-i-Sharif Massacre, where hundreds of Hazara were brutally killed by the Taliban *"We left them out for the dogs, you know."* Assef narrated *"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" he saw that all Hazara, just because they are different represented "[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, 255). Here once again, the writer shows his discrimination towards Pashtun ethnicity especially by the characterization of Assef as a Pashtun. We all know in war everything is happening. History is the big protector of the good and bad in its golden chapters. However, the writer mentions the Mazar-i-Sharif Massacre and atrocity but we also never forget the Massacre of Dashti-e- Leili which had witnessed the great brutality, " atrocities committed at Dasht-e-Leili committed at Dasht-e-Leili, where Northern

Alliance forces led by Dostum are believed to have shot, tortured and suffocated up to 2,000 alleged Taliban as well as ethnically-motivated violence, including rape, robbery, and murder of Pashtuns living in the north". (*The cost of war: Afghan experiences of conflict, 1978-2009*", pp. 12-13). In addition, we can say that during the Soviet Union attack and civil wars, every single person, family, ethnic group, and whole nation of the country suffered from the wars. All the people in Afghanistan were the victims of the war. That was not only Pashtuns and Hazar who were victimized but all the respective nations who are the residents of the country were badly affected by the conflicts. Still, today we are the targets of a proxy and endless war in our country. The writer claims that the Taliban are accountable for all wrongdoings, social inequalities, and injustices throughout the novel.

## 6.2: Hazara Identity in The Kite Runner

As Afghanistan is a multi-cultural and multi-ethnic society and comprises diverse cultures, races, ideologies, languages, and civilizations, Hazaras are part of this country that made the third largest ethnic group in Afghanistan and mainly live in central Afghanistan known as Hazrajat. Hazaras also live in northern and northeast Afghanistan along with Tajiks and Uzbeks. Hazaras racial origin is an arguable issue among historians and anthropologists, but Hazaras are a mixture of Turkic-Mongol races. Most Hazaras were uneducated in the past and worked as servants for the upper class. They have a Shia religion. Throughout history, they have been discriminated against and marginalized to the lowest degree of the Afghan social hierarchy.

Thus, in *The Kite Runner*, they are introduced that the Hazara ethnicity has had very bad experiences of brutal acts in their country. They are treated viciously by Pashtuns and they are deprived of their self-respect and even no right to live. The Hazara characters throughout the novel are subjugated based on economic inequity, racial stereotypes, and geographic separation. Basically, Khaled Hosseini is half of Hazara and he delineates the plights of the Hazaras people in *The Kite Runner* very vividly. In *The Kite Runner* the Hazaras- a minority, which are represented by Ali, Hassan, Sanauber, and Sohrab are instantaneously oppressed and disgraced by the Pashtuns. The writer depicts his people in the novel as helpless, poor, discriminated, inferiors, and victims by Pashtun's mastery.

Amir and Hassan were close friends. They grew up under the same roof. Hassan was a loyal, brave, and scared boy and always helped Amir because he was Amir's servant. However, they are different on the basis of their social, religious, racial, and language aspects. Amir was a Pashtun superior ethnic group in Afghanistan, while Hassan was a Hazara and had a Shia religion. Hazaras are a minor ethnicity in Afghanistan. The Writer depicts their true friendship, throughout the first chapter, whenever people ask Amir about Hassan they use the phrase "your Hazara". Because they were always together people thought that they treated him very well therefore they attributed him as your Hazara. In fact, Amir loved Hassan: "*he is more than a friend, he is almost a brother to me. (Hosseini, 2003, 26)* in another place it states: *Amir and Hassan, the sultans of Kabul*" (Hosseini, 2003,26). From these lines it seems, that they were really close and true friends and always admired one another, and also, they were like brothers. In fact, they were brothers but their brotherhood's secret was disclosed by Rahim Khan at the end of the novel. So, the writer really pictured their friendship without any discrimination.

From the following remark obviously seems, that there is no discrimination, no injustice, and no inequalities among all ethnic groups who live in Afghanistan. See the love and affection of Baba towards Hassan while Amir was Bab's biological son and Hassan was his illegal son. So, Baba gives more attention than Amir.

*I remember the day before the orphanage opened, Baba took me to Gargha Lake, a few miles north of Kabul. He asked me to fetch Hassan too, but I lied and told him Hassan had the runs. I wanted Baba all to myself. And besides, one time at Gargha Lake, Hassan and I were skimming stones and Hassan made his stone skip eight times. The most I managed was five. Baba was there, watching, and he patted Hassan on the back. Even put his arm around his shoulder. (Hosseini 2003, 12)*

When Amir becomes an adult, General Taheri, Amir's father-in-law, calls Sohrab, Hassan's son, a Hazara. Amir is angry and reprimands General Taheri not to call him Hazara ever again. "And one more thing, General Sahib," I said. "You will never again refer to him as 'Hazara boy' in my presence. He has

*a name and it's Sohrab" (Hosseini, 2003, 331).* These lines really depict the unity and brotherhood of Pashtuns and Hazaras. Amir strongly defends Sohrab son of Hassan and he warns even his father-in-law not to say again Hazara boy.

*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. (Hosseini 2003, 3)* As Amir describes. Amir mentions Hassan's character because Hassan is very different from other people in Afghanistan. Usually, people call Hassan flat-nosed because Hassan has characteristics of Hazara Mongoloid features. (Hosseini, 2003, 8).

The above remark depicts the physical appearance of the Hazara ethnicity which makes them different from other ethnic groups in Afghanistan. As Hazaras have Mogul descendants and they look a little like Chinese people. "It is a stereotyping propaganda about Pashtuns that they have negative attitudes towards all Hazaras. Pashtuns did not give Hazaras the degrading name "tagha" (flat-nosed, narrow-eyed). Those who were ridiculing Pashtun as "Afghan-e ghoor" (stupid Pashtuns) were not Hazaras. Pashtuns just ignored that expression. They believe that the term "Afghan-e ghoor" (giant Pashtun) signifies "majority Pashtuns." Some non-Pashtuns used the insulting charge "chiraghkosh", a Farsi/Dari phrase for "light out!" defaming the (Ismaeli) Shiites for the alleged existence of sexual promiscuity in the very traditional society of Afghanistan" (qut in. Khan. U. M, 2014).

However, Amir shows his negative disposition towards Hassan and reveals the reasons why he hates Hassan. In the true sense, jealousy, language, religion, and race are the main reasons human beings separate from one another and create so many problems for humanity the writer states these points: "Because history isn't easy to overcome. Neither is religion. In the end, I was a Pashtun and he was a Hazara, I was Sunni and he was Shi'a, and nothing was ever going to change that. Nothing." (Hosseini, 2003,24).

The following line is tremendously exaggerated about the Hazara ethnicity. Because they are the residents of Afghanistan, they have the right to get an education, get jobs in the government, and live in peace like other ethnicities. So, the writer represents the wrong image of the Hazaras ethnicity and he introduced them that they are very deprived and worthless people in Afghanistan. "would grow up illiterate like Ali and most Hazaras had been decided the minute he had been born, (Hosseini, 2003, 26). "As far as relationships are concerned, the love story between Rahim Khan and Homaira was torn apart by those ethnic differences. Hosseini, in a remarkable way, managed to spot the disastrous effect of tribalism on relationships as well as Afghan psychology. Rahim Khan was pictured as a great Pashtun, a man of knowledge, religion, and literary appreciation. Though he was not married; he gave great parental advice to Baba, he could understand Amir's personality and he was very close to Hassan. Rahim Khan was in love with Homaira "She was a Hazara, the daughter of our neighbour's servants. She was as beautiful as a pari, light brown hair, big hazel eyes." (Hosseini, 2003, 92). In fact, all Hazara women were told to be beautiful, even the kings and Shahs had many Hazara concubines." (KTIR, Kelthoum. 2014. P,21)

Rahim Khan decided to marry Homaira: "You should have seen the look on my father's face when I told him. My mother actually fainted...My brother Jalal actually went to fetch his hunting rifle before my father stopped him." (Hosseini, 2003, 92). These lines indicate the profound relationship between Pashtun and Hazara ethnicities. They are mingled in each and every sphere of life. They live in the same country and have the same culture, the same dress, and the same food. So, the writer here represents the Hazaras who are alienated from other ethnicities. These are gossips that Pashtuns and Hazaras are forbidden and socially unaccepted to get married. Currently, many Pashtun girls are married to Hazara boys and many Hazara girls are married to Pashtun boys.

"It was Homaira and me against the world. And I'll tell you this...In the end, the world always wins. That's just the way of things." (Hosseini, 2003, 92).

The above remarks characterize the writer's imagination about the domestic lives of Afghan women during or after married life. There is no doubt about the injustice against women from the family members but no one can send away her from the home even if her husband dies. It is the custom that once the couples are married the separation between them can either be divorced or death. It is one of the offensive, aggressive, and unpleasant tasks to send her out of your home after marriage. It is one of the

common rules in the Afghan community that once someone enters to a home no one can tell him/her to leave the home until s/he wants to go. It is very particular about women. A daughter-in-law is like in-laws' own daughter, that's why they can never think of sending her out from the home. They may take away their own son but not her, for it is their (Namos) honour. It is also one of the most disgraceful and shameful actions according to the culture. Apart from this, a husband will never accept such a brutal act against his wife. He will not accept it at the cost of his blood. Undoubtedly, there is discrimination against women, but such cases are also not tolerable for women. The family will be thought of the disrespectful, ill-mannered, and vulgar in the Afghan community. Most of the people will cut off all the correlation with them.

*"I've never laid a hand on you, Amir, but you ever say that again..." He looked away, shaking his head. "You bring me shame. And Hassan... Hassan's not going anywhere, do you understand?" ..... "He's staying right here with us, where he belongs. This is his home and we're his family. Don't you ever ask me that question again!" (Hosseini, 2003, 84)*

The above passage portrays the real image of the authentic and loyal master towards his servant. It shows the love and respect towards Hazaras in Afghanistan. They treat all very well with all Hazaras and even commit crimes Baba forgives them, but the servants do not accept and they leave Baba's house because of Amir's plot against Hassan. As the situation was getting worse between Amir and Hassan, Amir looked for an alternative to take him away from his life. So, he asks his father Baba to keep another servant in their home. As Baba hears the question asked by his son, he gets angry and it makes him annoyed from his son. Baba said "How you dare to ask me that question. Ali and I were raised by my father and he treated Ali as his own son. I spent forty years with Ali, and you want me to send him away from my home." He added that Hassan would be with us in the home, for we are his family. Baba tells his son that taking someone away from the home is not the custom of the Afghans. An Afghan will never tell such a great friend like Ali to leave his home and go away. It is as though you have committed the greatest sin that cannot be compared with any evil act. He further says to his son, you want to show me to the society as a shameless and worthless person. They will stay only with us, we are their family and this is their home. You are not allowed to think again about such brutal and ruthless thoughts. According to Afghan custom, if an enemy comes to a home, the host is not allowed to send him away from his home. Instead, he has to provide shelter and accommodation for the guests. Now we can say that based on the culture you have to give enough respect to anyone who is coming to your home, without a reward or praise from the guest.

*Then I took a couple of the envelopes of cash from the pile of gifts and my watch and tiptoed out. I paused before Baba's study and listened in. He'd been in there all morning, making phone calls. He was walking to someone now, about a shipment of rugs due to arrive next week. I went downstairs, crossed the yard, and entered Ali and Hassan's living quarters by the loquat tree. I lifted Hasan's mattress and planted my new watch and a handful of Afghani bills under it..(Hosseini 2003, 97)*

Calumny and incrimination are not conventional in the Afghan culture. The people will mostly try to avoid themselves from doing this malfunction. In case someone is doing, so and is not approved by the accused person, then he will pay the penalty based on the respective regional people's custom. In the novel the main character Amir tries to eliminate his best friend Hassan from his life, because of the event that happened with Hassan in the winter during a kite running tournament. He blames Hassan for stealing his birthday gifts. He knows that for Baba thieving is the unforgivable crime. So, he will send Hassan away from home and he will enjoy his freedom in the absence of Hassan. It is not in the founded rules of the Afghan community to accuse a best friend of leaving the home. It is considered to be one of the most cowardly and dishonest deeds against a friend or a stranger. But in the case of a friend, it is a very cruel and brutal decision. It is better to kill a friend than deceiving him. Taking someone away from the home is disgraceful and scandalous, especially a best friend. In any case, it is in contradiction with the foundation of society to take an action like this against your greatest and honest friend like Hassan.

At last, however, Baba forgives Hassan but his father Ali makes the decision to leave the house and go to their native place Hazarajat. It was the only time, where Baba cried with pain for the alienation and separation from his best friend Ali, who was with him at the same home for the last forty years. From

that, we can understand that Ali left the house for an accusation that is against the norms and customs of the society. However, they were forgiven by their master but they refused to live with them in the same house.

.” *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’a. The book said a lot of things I didn’t know, things my teachers hadn’t mentioned. Things Baba hadn’t mentioned either. It also said some things I did know, like that people called Hazaras \_mice-eating, flat-nosed, load-carrying donkeys. I had heard some of the kids in the neighbourhood yell those names at Hassan. ” (Hosseini, 2003, 8-9)*

The above scene is baseless about Pashtuns and Hazaras and does not have any historical proof. So, the writer here just expresses his imagination to attract the of attention the audience. However, all Afghans have been living together for many years. They supported each other on many suffering occasions. Throughout history, both Pashtuns and Hazaras have supported and helped each other in tough times. They work hard together, day and night for their own country to build it.

*The following week, after class, I showed the book to my teacher and pointed to the chapter on the Hazaras. He skimmed through a couple of pages snickered, and handed the book back. “That’s the one thing Shi’a people do well,” he said, picking up his papers, “passing themselves as martyrs.” He wrinkled his nose when he said the word Shi’a like it was some kind of disease. (Hosseini, 2003, 9)*

The above passage indicates the detest of Amir’s teacher who is a Pashtun and Sunni. He is not interested in the story about Shi’a ethnicity in the textbook of the school. So, the writer shows that the Hazara people are tremendously oppressed and suppressed by the Pashtun ethnic group in their own country. Even in academic institutions they suffered from discrimination and racism. However, right now, all the Hazara students are studying in every nook of the country without any disturbance or discrimination and Pashtun students are studying in the Hazara region without any problems. As a result, there is no such vast discrimination that the writer has mentioned in the novel.

## **7. Conclusion**

This research was conducted under the title of Khaled Hosseini’s judgment in *The Kite Runner* regarding Pashtun and Hazara identities. After analyzing and interpreting the obtained data through understanding the contents of the novel, the researcher has found out and achieved the purpose of this research. The researcher analyzed Hosseini’s judgment about both identities (Pashtun and Hazara) from different angles and achieved the real image of two highlighted identities (Pashtuns and Hazaras) in *The Kite Runner*. Basically, Pashtun identity is portrayed both positively and negatively in *The Kite Runner*: In most events, or scenes the Pashtun identity is massively exaggerated and stereotyped as racist, cruel, uncivilized, savage, and prejudiced throughout the novel, but in fact, Pashtun ethnic group not as much brutal and savage as the writer depicted in his novel. The researcher has found that the writer in most scenes pictured his own thoughts and imagination about the Pashtun ethnic group, not the real Afghan community. He did one-sided justice or accountability as a writer. He was immensely sympathetic to Hazara ethnicity while Hazaras made up a very small population, he neglected all other ethnicities in terms of Hazaras. Thus, it clearly seems from this that the writer did injustice to the Afghan ethnic groups because all the respected nations who live in Afghanistan have given sacrifices to this land and its people why does a writer derogate all the nations especially Pashtuns who made the largest population of the country.

The second highlighted identity of *The Kite Runner* is Hazara's identity. As Afghanistan is a multi-cultural and multi-ethnic society and comprises diverse cultures, races, ideologies, languages, and civilizations, Hazaras are part of this country that made the third largest ethnic group in Afghanistan and mainly live in central Afghanistan known as Hazrajat. Hazaras also live in northern and northeast Afghanistan along with Tajiks and Uzbeks. Thus, in *The Kite Runner*, they are introduced that the Hazara ethnicity has had very bad experiences with brutal acts in their country. They are treated very badly by the Pashtuns and they are deprived of their self-respect and even no right to live. The Hazara characters throughout the novel are subjugated based on economic inequity, racial stereotypes, and geographic

separation. In *The Kite Runner*, the Hazaras represented by Ali, Hassan, Sanauber, and Sohrab are instantaneously oppressed and disgraced by the Pashtuns. The writer depicts his people in the novel as helpless, poor, discriminated, inferiors, and victims of Pashtun's mastery.

*The Kite Runner* undoubtedly describes the Afghan people's sufferings and tribulations very vividly but in some cases, the writer has broken down the boundaries of the authorship and made a one-sided judgment towards the Afghan ethnicities. Suppose, the depiction of the Hazaras ethnic group in Afghanistan is entirely as oppressed, suppressed, discriminated, and marginalized by Pashtuns, so this kind of depiction of one identity in terms of others can create more problems for the unity of the country. Nevertheless, Hazaras have suffered since long back in Afghanistan, but not as much as the writer mentioned in the novel. The researcher knows undoubtedly Hazaras ethnic groups are immensely targeted by the Pashtuns on the basis of their physical defect because they have Mogul descendant originality therefore Pashtuns have negative attitudes toward Hazaras. Hazaras are an oppressed and subjugated ethnic group who have a destructive life in Afghanistan and are totally deprived of their rights to live.

As the final result, all the events that have been described in the novel might not be found in the real society of Afghanistan, but there are some that have been described by Khaled Hosseini in the novel. We cannot match all that have lied in the novel with the real society. Some of the events or scenes are totally exaggerated and very far from reality. These events are fully analyzed in this research. As we all know, discrimination, oppression, and cruelty are generally happening everywhere in the world, The researcher agrees with the writer in most cases in the novel but not with all those scenes that destroy our decorous and fabulous culture.

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