
RACISM AS REFLECTED IN THE KITE RUNNER: A CRITICAL READING

M. Fakhran Al Ramadan¹

¹Universitas Islam '45 Bekasi

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Abstract

This study aims at investigating how a fiction text unravels racism and reflects the social structure in real life. The intertwining between fiction and reality makes this study a fruitful space to deconstruct the practices of racism as a part of post-colonial activism. The study uses sociology-based literary criticism to deconstruct the portrayal of racism in *The Kite Runner*. Findings demonstrate that racism as illustrated in the novel can be made visible in pedagogical practices and inspire language learners not to mimic them in their lives.

INTRODUCTION

Afghanistan has a long and complicated historical background. However, the country received international attention in 1973 due to an attack by Russia. Afghanistan is located in Central Asia and has its capital in Kabul and is flanked by Pakistan, Iran, Tajikistan, Turkmenistan and China. Historically, the word 'afghan' has been used to describe the majority ethnic group there, the Pashtuns. The Pashtuns ruled the country in 1996 because of the Russian invasion. This condition makes the country of Afghanistan insecure. Then the Afghan people think that they have to change this country from its political and social system. (<http://www.everyculture.com/A-Bo/Afghanistan.html> downloaded November 29, 2012).

In 1996, the Sunni fundamentalist supremacist party, the Pashtun Taliban, massacred Shia Muslims including the ethnic minority group, Hazara. Pashtuns made fundamental laws such as forbidding music and dancing, wearing beards, wearing turbans and forbidding women from speaking. This difference occurs because of religious differences. Pashtuns are Sunni Muslims while Hazaras are Shia Muslims. Actually, they are a different ethnic group, speak a different language and have a different culture (<http://www.cia.gov/library/publications/the-world-factbook/geos/af.html> retrieved on november 29, 2012).

Based on Afghanistan's historical background, Khaled Khosaeni wrote the novel *The Kite Runner* in 2003 and was filmed in 2007. After 2003 came out, *The Kite Runner* became a best seller for Times magazine in New York and was published in thirty-eight countries besides Afghanistan. This story relates and tells the important period of Afghanistan's history before the Russian invasion until the formation of the Taliban army. This story is set in the years 1970 to 2002. (<http://www.gradesaver.com/the-kite-runner/study-guide/about/> retrieved on November 29th, 2012).

The Kite Runner tells the story of two friends who come from different backgrounds, but they and their closeness are like siblings. Amir, a child from the Pashtun tribe and Hassan, a child from Amir's father's servant. Ali who is a Hazara tribe is a minority tribe living in the same house. These two tribes have been in conflict for quite a long time. For this reason, a boy with sadistic tendencies named Assef, blames Amir for socializing with Hazara and Assef claims that an inferior or colonized person should live separately. Unjust treatment was shown not only to people from Hazara, but also to women. They treat women harshly based on Islamic laws that have been made in the rules of the Taliban society.

In the story, *The Kite Runner* clearly depicts that the Hazara tribe suffers from various forms of violence, injustice and genocide perpetrated by the Pashtuns and the reason the author chose this novel is that there is a contradiction between the Pashtuns and the Hazaras. The abuse of human rights is not only happening in Hazarajat but in all areas governed by the pashtun Taliban. According to Hornby (2000: 1085) says that unfair treatment of people of different races and the belief that their race is better than others is called racism. Based on maddison grant (2002:102), racism consists of five forms; discrimination, stereotypes, prejudice, segregation and slavery. Then this form is used as the analysis of this paper. This paper explains how the social conditions in Afghanistan, especially the problem of racism, occurs and is described by the novel. In addition, the paper also recommends what pedagogical implication this study has for teaching practices.

POSTCOLONIALISM, RACISM, AND SOCIOLOGY OF LITERATURE

The basic definition of postcolonialism is the effect of colonial culture and society and also postcolonialism is the study of the representation of power in colonized societies. This draws a conclusion that when one country is occupied by another country, what is called colonization will occur in that country. Colonizers have some rules to make the colonized country obey them and also the colonizing country has the power to regulate the society of the colonized country.

What's more, all these regulations and power arrangements will have a changing impact on culture and the whole society because the oppressed have to obey all of these things every day and this also changes people's habitus and in the long term, their culture will also change. The oppressors will have useful rules to show their form of colonialism and also their arrangement of power. This regulation will have an impact on all aspects including social, political, economic and cultural.

Oppressed people will have boundaries in their relationship with oppressors, for example they are not allowed to interact or cooperate with oppressors and all people from oppressive countries are at the top level and they always maintain the rules made by the oppressors and ultimately the state the oppressed become and are at the bottom of society and they have no legal protection against the oppressing state.

Johnston (2000: 613) as quoted by Alexander and Stef van Der Graaf (2000: 5) says that postcolonialism is a form of political criticism that focuses on the impact of colonialism and the formation of new cultures from colonizers and colonized societies in the past, knowledge reproduction and transformation the relationship between colonization, representation and practice today.

Gandhi (2001:1) as quoted by Suwardi, the study of colonialism in literature can be linked to the study of subaltern societies. This means that the study of the most beautiful of peoples must speak, must decide and make their voice known. Gilbert and Tompkins (1996:11) as quoted by Enny Anggraeni and Hirmawan Wijanarka (2006:3) define postcolonial and its characteristics as follows:

1. Actions that respond to imperialism directly or indirectly;
2. Actions aimed at the continuation or regeneration of an oppressed society
3. Actions shown with awareness and sometimes become an amalgamation and form of communication
4. Actions that depend on the domination of representations of imperialism

The statement above is a postcolonial definition that deals with the actions of people who have power or are rich, whereas Pashtuns, regulate powerless and poor communities. These superiors are usually represented by inferior identities based on representations made by them in terms of emphasizing their control over inferiors. Postcolonial has two theories, namely orientalism and mimicry.

The link between postcolonialism and discrimination is that discrimination is a result of colonialism.

There are also many things from postcolonialism in his analysis which are also cited by Endraswara (2008: 180), including:

1. Investigate the history of colonialism as seen in colonialism and physical conquest (here it means that oppression always occurs between colonizers and colonized)
2. Investigating ideological reflection as a conquest of the colonized's thoughts (sometimes the colonized feel defeated, make an effort, loyal and obedient to the colonizers)
3. Identifying the hegemony of power exercised by the colonialists against the colonized. (colonials usually position themselves as a group that likes to rule and treat the colonized like servants)
4. Investigate how hegemony is formed in terms of gender (you can see how men treat colonized women as their sexual objects)

RACISM

DEFINITION OF RACISM

Racism is still an issue that is still being debated today. Racism is one of the social problems found in literary works, including in novels. However, they have different definitions on this subject. Some define it as a matter between white and black, and some label it the different

treatment done by certain groups of people towards others based on race or skin color. On the other hand, Hornby (2000) defines racism as "unfair treatment of people belonging to a different race, violent behavior towards them or the belief that some races of people are better than others" (p.1085). Oxford defines racism as: "The belief or doctrine that inherent differences between various human races determine the achievement of a culture of hatred or intolerance of other races." Based on this definition, it can be concluded that racism can have two meanings, it can be a treatment or a behavior that is carried out by groups of people of a certain race against other racial groups in an unequal way, or the principle that certain races are superior to other people.

Racial prejudice or discrimination, the belief that race is a primary determinant of human nature and capacities and that racial differences result in the inherent superiority of certain races.

SOCIOLOGY OF RACISM

Several sociologists have defined racism as a system of group privileges. Andrew Edgar and Peter Sedwick, sociologists, also define racism in their book, *The Key Concept of Cultural Studies*, as "a classification of human beings that differentiates them on the basis of physical characteristics (such as skin color, facial features) purportedly of genetic inheritance" (1999: 323). Sociologist and former president of the American Sociological Association Joe Feagin has said that the United States can be characterized as a "total Racist Society" because of the racism with which each institution is run (Feagin 2000, 16).

Racism is the belief that members of one or more races are inferior to members of another race. This usually includes the belief that one's own race is superior to other races. People who commit racist acts are called racists, they consider themselves mentally, physically, morally or culturally superior, and they believe they have special rights and privileges. Such an attitude could cause people to admire their own race and not recognize the good qualities of other races. The results of racism can be very dangerous because it encourages discrimination, segregation, slavery and other crimes.

In the 19th century a number of natural scientists wrote on race: Georges Cuvier, James Cowles Pritchard, Louis Agassiz, and Charles Pickering. Scientists make three claims about race:

1. Races are objective, natural divisions of humanity.
2. There is a strong connection between biological race and other human phenomena (such as social and cultural behavior, and by extension cultural relative material success).

Race, because it is a scientifically valid category that can be used to explain and predict individual and group behavior. Races are distinguished by facial type, skin color, skull profile and size and hair texture and color. Race is almost universally thought to reflect group differences in moral character and intelligence.

Racism cannot be separated from culture either. There are many forms of racism. According to Madison Grant (2002, 102), racism includes five forms, discrimination, stereotypes, prejudice, segregation and slavery.

THE PLOT AND THE REFLECTION ON SOCIETAL CONDITION

It started when Amir, twenty-six years ago, remembered an unforgettable event. This incident occurred in 1975 when he was twelve years old and living in Kabul, the capital of Afghanistan. The protagonist named Aseef realizes that his past sins have come back to haunt him when he moves and experiences a new life in San Francisco. He remembered Hassan, who was called "the hare-lipped kite runner" who said "For you, a thousand times over" (Hossaeni, 2003;2). His father's friend named Rahim, his voice also echoed in his head, There is a way to be god again (Hossaeni, 2003; 2). These two phrases become the main point of starting this novel and become the most important thing for the whole contents in this novel. The togetherness and loyalty of two brothers who come from different ethnicities. Regret from someone because of

his 'action' to his younger sibling that separated these two children from one another. Revenge on those who have power and those who do not.

When Amir and Hassan were children, they used to play together. Hassan's father, who is Amir's father's helper, Baba, lives in a small house in Amir's neighborhood. They live separately and Amir's house is the most beautiful house in Kabul, Afghanistan. When Baba throws a dinner party, he entertains and chats with Rahim Khan in the smoking room. Although Amir is often surrounded by adults, no one ever talks about his mother. Hassan also never knew about his mother because ever since he was born, his mother went out with a dancing group. Amir often feels that he has something in common with Hassan because they are both children who do not have mothers. It is no longer a surprise that Hassan's mother.

When Amir and Hassan went to a movie theater downtown, they took a shortcut and passed the military barracks. Previously, Baba had warned them not to pass through this area. Some of the soldiers who were in the barracks were playing cards and smoking and someone called out to Amir and Hassan. One of the many soldiers pointed at Hassan and called him Hazara, **“You! The Hazara! Look at me when I’m talking to you! I knew your mother, did you know that? I knew her real good. I took her from behind by that creek over there. What a tight sugary cunt she had”** (Hosseini, 2003: 4). This can be seen as a form of discrimination against ethnic groups with lower status. Soldiers learned that Hassan's mother, Sanaubar, had left Hassan at birth a few days later. Escaped with a group of dancers and singers in Afghanistan. Some people were surprised because in the end, Ali married a woman who was no longer pure. At that time, troop entertainers of soldiers were considered prostitutes and their job was only to entertain the invaders. It can also be seen that Ali, Hassan's father, also has the same race as his mother, that is, he is from the Hazara ethnic group and is a Shia Muslim. Besides similarities in terms of ethnicity, some differences can also be seen from the physical. Sanaubar has green eyes, while Ali has an imperfect or deformed face. With the problem that Ali has, he can't smile and can't kiss. The background of Sanaubar itself also has a bad reputation in society. She is known as a prostitute. The aspect of gender was also hegemony in the colonial era which was always sidelined as someone who was able to satisfy sexual desires and was always subordinate and the lowest class in society, especially the patriarchal culture of women who worked as entertainers. Sanaubar, who was very sensual, was treated as a sexual object by the colonialists. During the colonial era in Afghanistan, the soldiers Hassan met found out about his mother, Sanaubar, and raped her in the river to fulfill the soldiers' passion.

Then another minute Hassan heard a sound coming from one of the alleys. Hassan stood up and blocked Hassan's way out. There were three sons they met on the day after the Coup Daod Khan, Assef, Wali and Kamal. Assef stated, A Hazara as loyal as a dog (Hossaeni, 2003: 40). Assef forced Hassan to give blue kites, he ran to Amir. Assef replied, **“Hey, Babalu, who did you eat today?” Who did you eat, you flat-nosed Babalu?”**

Assef forces Hassan to give the blue kite he ran to Amir. Assef replied. He said,

"But before sacrificing yourself for him, think about this: Does he do the same for you? Have you ever wondered why he never includes you in games when he has guests? Why does he only play with you when he isn't?" anyone else is around? I'll tell you why, Hazara. Because to her, you're just an ugly pet. Something she can play with when she's bored something she can kick when she's angry. Never kid yourself and think you're something the more ") (Hossaeni, 2003: 40).

The exposition takes place in the summer, Amir turns thirteen. Even though the chill between him and Baba had returned, his father threw him a lavish birthday party with a guest list of four hundred people. Assef shows up with his parents and Baba is blown away. The

escalating action ensues when Assef offers Amir his gift, a book he chose himself. After awkwardly excusing himself, he unwrapped it just now. It was a biography of Hitler, which he later threw into the bushes. The climax comes when Rahim Khan finds him and offers him to tell a story.

"Did I say I almost got married once?" It is true. I'm eighteen. Her name is Homaira. She was a Hazara, the daughter of our neighbour's servant. She's as beautiful, her brown stinging eyes, her big brown hair eyes... she laughs this... I can still hear sometimes "We used to meet secretly in my father's apple orchard, always after midnight when everyone was asleep." You should have seen the expression on my father's face when I told him. My mother completely fainted. My brother splashed his face with water. They fanned him and looked at me as if I slit his throat. My brother Jalal actually went to get a hunting rifle before my father stopped it." "It was Homaira and me against the world. And I will say this, Amir jan: In the end, the world always wins. That's just the way things are." "So what happened?" "That same day, my father put Homaira and his family on a truck and sent them to Hazarajat. I never saw him again." "Perhaps for the best, though," He will suffer. My family will never accept him as an equal. You don't order someone to shine your shoes one day and call their 'big brother' the next" (Hossaini, 2003:54).

From Rahim's story, the disagreement from his family to marry Hazara and the refusal until his father sent Homaira and his family to Hazarajat has a kind of racism in it. Rahim's father was never accepted if Rahim married a woman of a different ethnicity. Pashtuns must marry other Pashtuns to continue their generation. The practice of treating a certain person or group in society less fairly than others is still an issue that extends to the issue of marriage. The resolution occurs when Rahim Khan Amir gifts him, a notebook for his stories. Then the guests rushed back to the party to watch the fireworks. In a flash of light, Amir sees Hassan serving drinks to Assef and Wali. He saw Assef playfully punch Hassan in the chest.

The exposition takes place when Amir and Baba are being smuggled out of Soviet occupied Kabul along with other Afghans. Their goal is to reach safe areas in Pakistan. The truck stops so Amir can throw up on the side of the road. Amir thought about how they had quietly left Kabul without telling anyone, not even their maid. The truck should have no trouble crossing the Russia-Afghani checkpoint due to the driver, Karim's connections. At the checkpoint, increased action occurs. The Afghani soldiers would let the truck pass without problem, but one Russian soldier demanded half an hour with one of the refugees, a married woman. "He told Karim to ask" Mister Soldier Sahib "to show a little compassion, maybe he has a sister or mother, maybe he has a wife too. The Russian listened to Karim and barked a string of words. "It's his price to let us through," said Karim. He could not bring himself to look his husband in the eyes (Hosseini, 2003: 62). The soldier said that this was war. There is no shame in war. Baba replied that war does not negate decency even peace. It is hard for them to think that they are refugees, leaving everything they have and known behind in order to save their own lives. Because of the time of the Afghanistan war, we know that Baba has lost everything anyway so he is left to see the rule of the Taliban. It seems Hosseini preferred to focus on the experiences of a wealthy family to show the good and prosperous life of such a family in Afghanistan. It tells us about superior, Russian soldiers, who can do everything in their colonized country. Not only by the Pashtuns as the majority, but also by the soldiers who invaded Afghanistan. Women have always been seen as weak in times of war. The soldier wanted to be with her for a few hours and treated her as an object of sexual desire. This is reflected in discrimination, which by definition is the practice of treating a certain person or group in society less fairly than others. Of course, it was a discriminatory act by the Russian army. It can be seen that Baba did not allow a woman to be taken by the Russian army. This

goes against Amir being his son. Amir can't take care of Hassan when he is being raped by Assef and friends.

Then, the action escalates when Rahim Khan tells Amir that the real reason he made Amir come to Peshawar was to take Sohrab there. When Amir protests and suggests someone Rahim Khan hires to find Sohrab, Rahim Khan is insulted. He told Amir, "I think we both know why it had to be you, don't we?" (Hossaeni, 2003: 119). Then he asked Amir if he had become what Baba feared years before, a person who "couldn't stand up for anything." He says it was his dying wish for Amir personally to take Sohrab to Peshawar. The climax comes when Amir keeps on refusing, then Rahim Khan reveals a monumental secret. Amir and Hassan are half brothers. Ali was infertile, as evidenced by the fact that his first wife bore him no children. It was Baba who had become pregnant with Sanaubar, making Hassan his child. Rahim Khan explains that no one but himself, Baba, Ali and Sanaubar know about the matter in order to maintain their honor. Hassan never found out. Amir is angry at all of them for keeping the secret. He shouts Rahim Khan and leaves the apartment.

"Ali is sterile," "I think you know who." "Please sit down," said Rahim Khan. "How can you hide this from me? From him" shouted? I. "Please think, Amir Jan. That is an embarrassing situation. People will talk. All that a man had at that time, all that he had, was his honor, his name, and if people talk... We can't tell anyone, of course You can see that Amirjan, don't go." (Hossaeni, 2003:120). Now that he knew Hassan was his half-brother, it seemed plausible that he hadn't realized it before. Baba had always treated Hassan like a son not only because he cared about him, but because Hassan really was his son. Amir wonders how Baba has broken his own rule of not lying, how can he live with himself after humiliating Ali. The Resolution part occurs when Amir now understands that Rahim Khan has summoned him to Peshawar to pay not only for his betrayal of Hassan, but for Baba Ali's betrayal. Amir wonders if he is to blame for Ali Hassan's death and because he was the one who kicked them out of the house and separated from the family.

Though Rahim Khan, Hassan and Farzana live in the maids' hut and do all the daily work. Hassan also wore black during the forty days of mourning for Baba. Then in 1990, Farzana became pregnant again and Hassan's mother, Sanaubar, came to find her. She collapsed at the gates of the house, when they brought her in and removed her burqa, they found that the former beauty was malnourished, had no teeth, and had ugly scars all over her face from being cut. Hassan ran out of the house and was gone for hours, but when he returned he accepted Sanaubar as his mother. He became healthy and part of the family, he even delivered Farzana and Hassan's child. Hassan named him Sohrab, the hero in a favorite story from the book Amir used to read to him. Sohrab became inseparable from Sanaubar, whom he called Sasa. Four years later, Sanaubar died peacefully. Hassan tries to give Sohrab a good childhood despite the fighting and dangers in Kabul. He even took him on kite walks in the winter. When the Taliban took over, most people celebrated, but Hassan knew Hazaras' life was in danger. A week later, the Taliban Banned kite fighting and two years later in 1998 the Taliban "massacred the Hazaras in MazarSharif." Hassan forgave as an adult because he was as a child. When Sanaubar returned, she simply took a moment to compose herself and then returned to welcome him with open arms.

The exposition takes place after Rahim Khan has finished telling the story about him and Hassan, he hands Amir a letter and a photo. The photo shows Hassan and Sohrab. In the letter, Hassan described violence and injustice in Afghanistan. It said, "Alas Afghanistan our youth died a long time ago. Kindness is missing from the ground and you cannot escape killing. It is always killing. In Kabul, fear is everywhere, in the streets, in the stadiums, in the markets, it is part of the our life is here, Amir agha. The savages who rule our watan don't care about

human decency. A few days ago, I accompanied Farzana Jan to the market to buy some potatoes. She asked the vendor how much potatoes cost, but he didn't hear her, I thought he had ears. So he asked louder and suddenly a young Talib ran and hit him on the thigh with his wooden stick. He hit him so hard he fell down. He screamed at him and cursed and said the Ministry of Ethics does not allow women to speak loudly. He had a huge bruise on his leg for days but what could I do except stand by and watch my wife get beaten? If I struggle my dog would definitely put a bullet in me, and happily! Then what will happen to my Sohrab? The streets are full of enough hungry orphans and every day I thank Allah that I am alive, not because I am afraid of death, but because my wife has a husband and my children are not orphans" (Hossaeni, 2003:117). Rahim Khan explains that the letter had been written six months earlier. A month after he arrived in Peshawar, he received news of Hassan's death from a friend. After he left Kabul, word spread that the Hazaras were living alone in Baba's house. One day, the Taliban came to the house and asked them to leave. When Hassan protested, they took him out into the street, forced him to kneel, and shot him in the back of the head. Farzana ran outside screaming and they shot her dead too. Girls are not allowed to work, they are not allowed to be educated after the age of eight, and they are not allowed to be treated by male doctors unless accompanied by a male companion and executions for Taliban lawlessness.

As quoted on Council of Foreign Relations website, the Taliban are mostly Pashtun, Islamic fundamentalist group. Another of their goals is to create a "safe environment where the purity and dignity of women can be sacred. Women are forced to wear the burqa in public, because, according to a Taliban spokesman, "it is a woman's face to be a source of dishonesty to men not related to them. . Women should not speak loudly in public as a foreigner should not hear a woman's voice. Many of the punishments were carried out by individual militias without sanction from the Taliban government, and went against the official Taliban policy of punishing women in the street. It is a kind of reflection of patriarchal society and the belief that men are obliged to control women. This type is discrimination, the treatment taken towards or against someone in judgment based on class or category between men and women in Afghanistan. The exposition takes place when Amir comes to Kabul to pick up Hassan at the orphanage. The devastation in Kabul took Amir by surprise. Buildings and streets had been turned into ruins, and orphans begged on every street. When a red truck full of Talibs drives by, Amir is mesmerized by them. Farid warned him never to look at the Talibs again, as they could start a conflict. An old beggar listened to them, and started a conversation. While chatting, he quoted lines from a poem Amir recognized. It turns out that the man is a professor who used to teach at the university with Amir's mother. It's now Amir who begs the parents for any details about his mother. He gave Amir only a few details about him, which were more than he had ever learned from Baba. Thank you Amir.

Parents directed him and Farid to an orphanage in Karteh-Seh. Finally, they found an orphanage. Then, a thin man answered the door at the orphanage. He pretends he doesn't know who Sohrab is until he begs Amir. He tells them that Sohrab is fantastic with a slingshot. At the man's emergency office, he explained that they had no heat or hot water and very little food or supplies. The Taliban refuse to pay for renovations or repairs. The man didn't seem to want to talk about Sohrab. When Amir insisted, he revealed that a Talib official had taken Sohrab months earlier, "There was a Talib official, He visited once every month or two. He brought cash with him, not much, but better than nothing. Usually he will take a girl. But not always." (Hossaeni, 2003: 121). This official comes every few months and is paid to take a child with him. -His son will be shot. "What options do I have? There is nothing I can do to stop it." (Hossaeni, 2003: 121). This news so angered Farid that he tackled the man and tried to strangle him to death until Amir intervened, "And you allowed this. ?" (Hossaeni, 2003: 121). The man told Amir that he could find Talib officials at the Ghazi stadium, where the national team is

playing football. This is a kind of slavery. Slavery is the practice of owning slaves, the abolition of slavery. A slave himself was a person legally owned by other people and forced to work with them. Here, taking children to serve as sex slaves for Taliban officials is a kind of slavery. The officials didn't take a girl either, but neither did the child.

In the story, the author has not mentioned who the Talib officials are actually in taking orphans from orphanages. From this event, it can be seen that in times of war, oppressors oppress without exception. Women, children, civilians are victims of wartime. In Afghanistan, especially in the story *Kite Runner*, Khaled Hossaei describes the condition of Afghanistan in a real way. Children are also being raped by Talib officials because of the protection of women. Women must also accept the rule of the Taliban as the rule of Islam while contrasting it with the original.

After Amir visits an orphanage in Karteh-Seh, the chilling truth about Afghanistan falls on him more and more quickly. As he and Farid drove away, they saw a dead body hanging in front of a restaurant. He saw a man selling his artificial limbs, no doubt to buy food for his children. The next day, people attend a football match at the Ghazi Stadium. During halftime, Amir found a grisly excuse for two deep holes in the ground. They became the two accused adulterers, who would be stoned in front of thousands of attendees. A minister announced to the crowd that "the will of Allah and the word of the Prophet Muhammad" said death by stoning was the only punishment for adulterers. Their Talib officials had been waiting to appear on the field. He personally stoned both of the other accused Talibs to death, after being stoned to bury them. After that, Farid told the Talib that they wanted to arrange a meeting with the Talib officials. The death of the accused adulterers at the Ghazi Stadium represents what happened to the people of Afghanistan under the Taliban. Not just the two victims at the Ghazi Stadium, but the people of Afghanistan as a whole, are being dragged down a hole in the ground in despair from which there is no escape, humiliated, and killed in a cruel and senseless manner. In a combined stoning at the Ghazi Stadium in His story, Hosseini brings to life something that most non-Afghans have only heard of. This show is all the more important because we experience it through the eyes of Amir as an American disengaged from this kind of free violence and injustice. Since then, he has been "on a mission" to remove those deemed unfit for life in Afghanistan. Then came Amir's thoughts on Assef's explanation of joining the Taliban. "What is that mission? Stone adulterers? Rape children? Flogging women to wear high heels? Massacre Hazaras? All in the name of Islam" (Hossaei, 2003: 154)? A look of surprise crossed Assef's face, briefly and then disappeared. Now, we find that under the Taliban, even government officials raped children. In order to adopt Sohrab's hand as Assef's form, Amir receives revenge from Hassan.

She runs away when she finds out Hassan is being knocked by Asef in the alley then Amir is injured in the center of the commad who is Assef. Assef is the head of the Taliban, a Pashtun supremacist group. When he was a child, he praised Hitler, the leader of the Nazis, and later he wanted to finish what Hitler started to clean up Hazara and Afghanistan. When Assef was in prison in the 1980s, there was a commander, a half-Hazara and half-Uzbek who defeated one prisoners every night in order to terrorize others. One night, when Assef had terrible kidney stones, the guards decided to beat him up. He cried in pain as guards beat him until one kick to his side dislodged a kidney stone and made him pass so he laughed through the rest of the beating. Assef believes it to be a "message from God." Years later, he finds the same man injured on the battlefield and shoots him in the genitals. Since then, he has been "on a mission" to remove those deemed unfit for life in Afghanistan. Rape against women and children was widespread throughout the world and the Taliban themselves called Islamic judges and ordered punishments including execution. The Taliban have created a culture of not only violence, but humiliation. Assef had become like his idol, Adolf Hitler. He takes joy in slaughtering innocent

people in the name of his own supremacy. Just as Assef raped Hassan years before, he now rapes and humiliates Hassan's child. As a child, he let Hassan do the fighting for Amir and refused to stand up for himself, let alone anyone else. Despite taunting Assef and promises of violence, Amir stands up for Sohrab and in doing so, for Hassan as well. Finally, he is punished for what he did to Hassan. Even though Amir is aware that he may die, he feels healed from his decades-long burden. The climax occurs when in this novel; Amir describes the fight with Assef. Assef has used brass knuckles, a favorite weapon from childhood, to beat Amir and knock out his teeth. He remembered his ribs, the bones in his face, and breaking his nose. He remembered that at one point, he started laughing uncontrollably, even though Amir's body was damaged, his spirit finally felt healed. The final act occurs when it is Sohrab who saves him in the end. Amir lay on the ground with Assef above him, preparing for another punch, when Sohrab begged him to stop. He aimed the catapult at Assef's eyes, just as his father had done half a century earlier. Assef tried to jump on Sohrab, who shot him and in doing so, gouged out an eyeball. As Assef rolled on the floor in agony, Sohrab helped Amir to the car. Resolution occurred when Farid sped away as fast as he could as Amir lost consciousness.

PEDAGOGICAL IMPLICATION OF NOVEL CRITICAL READING

Reading novels in an educational context can be navigated toward critical literacy such as raising the awareness of language learners, for instance, not to perpetuate racist views toward different community members. The reading process takes into account a meaning-making activity that activates learners' cognitive thinking which is connected to their cultural knowledge. Language teachers can make the choice of language visible so that students can be aware of how certain naming, such as flat nose, leads to a racist perpetuation. The unjust treatment of women and acts of violence can also be made as a topic for discussion regarding power relations and the dynamic between how a certain belief can legalize such atrocities. Maibodi (2015) suggested that teachers' explicit instruction in critical thinking has an impact on English as a Foreign Language (EFL) learners reading proficiency. The way teachers bring about the topic of discussion from the secluded fiction and connect it to learners' real life can elevate the way critical novel reading activities can be orchestrated in the class.

One of the characters in *The Kite Runner* is Assef. He admired Hitler and wanted to continue what Hitler had taught the world, ethnic cleansing. When he grew up, his dream came true. He became the leader of the Taliban with the mission of clearing Hazaras. It can be concluded that hegemony in colonial times and physical conquest took place where powerless people were always oppressed by powerful people. The deconstruction of colonialism can also be brought to light towards pedagogic practices in the classroom. Teachers can activate learners' critical questioning of the daily happenings in their lives, such as bullying cases. By this, the topic of colonialism can be taken closer toward learners' real life situations.

CONCLUSION

The Kite Runner tackles the issue of racism in Afghanistan with the example of the relationship between Pashtuns and Hazaras. Hazaras are considered victims of racism perpetrated by Pashtuns in Afghanistan. After data analysis, it can be concluded that racism is perpetrated by the male characters, Assef, Baba, Amir and the Taliban. The load-bearing donkey, rat-eating, flat-nosed and flat-nosed Babalu are stereotyped expressions used by Pashtuns to physically mock Hazaras.

Discrimination is also shown by unfair treatment by Pashtuns, such as segregation. Even within the domestic sphere, such as at home, class discrimination between the two ethnicities still occurs. Baba segregates the pattern of working and living in his house, even though he and Ali have lived and played together since they were children. Baba and his son Amir treated Hassan

and Ali, the maid, without any written rules of segregation. The act of segregation without written rules continued in the kite tournament. Hassan only holds the string and cannot control the flying kite, meanwhile, Amir plays an important role to control and decide which kite to fly and must determine the victory of the tournament. Amir exploits Hassan's ability to detect kites by only looking at their shadows to win over the kite enemies. Amir gives Hassan double treatment. At home, he treats her as a maid but outside as a friend. Amir betrays Hassan when he is unwilling to help him from Assef's act of sodomy. This is due to his realization of class and racial superiority. However, the two of them are actually brothers from the same father unbeknownst to them by being mixed races. Amir also tries to separate himself from Hassan by using a deceptive strategy. This happened when Amir accused Hassan of stealing his watch. Out of loyalty to being a friend and at the same time, a helper, Hassan does nothing to avenge him. It can be concluded that the oppressed are loyal to the oppressor.

In living everyday life, Hazaras face stereotypes, prejudice and segregation from the Pashtuns. Pashtuns must be separated from the Hazaras who live because they are of a different ethnicity and differ in religion. Many people think of Hazaras as infidels and dirty living and Pashtuns who use them as Hazara images based on the assumption that Pashtuns don't have to give them a place to live and they have to live in Hazarajat, where they belong and come from.

In the supremacy of the Taliban, discrimination is everywhere. The Taliban don't seem to care about the people they beat or execute, including women and children. Women are also belittled and receive double oppression from the Pashtuns. Children like Sohrab, Hassan's children and women like Sanaubar, Ali Baba's wife and maid and Farzanah, Hassan's wife are the subjects of the Taliban and the Pashtun's brutality. Hassan was born because Baba impregnated Sanaubar.

Sohrab is also treated as a slave by Assef. Assef took her from the orphanage just to satisfy her sexual needs. Assef is a pedophile. Repeating history. Farzanah was killed by the Taliban because of her actions to the public. Under Taliban rule, women are not allowed to speak loudly in public. Here, the ideology created by the Taliban is twisted by the Taliban officials in treating women.

Assef admired Hitler and wanted to continue what Hitler had taught the world, ethnic cleansing. When he grew up, his dream came true. He became the leader of the Taliban with the mission of clearing Hazara. It can be concluded that hegemony in colonial times and physical conquest took place where powerless people were always oppressed by powerful people.

Another person who also oppressed and discriminated against the Hazaras was General Taheri. He is Amir's father-in-law and also a Pashtun. He thought that Hazaras were not worthy to live with Pashtuns like living in Sohrab Amir's family.

Music is also banned in the supremacist Taliban. But when Amir tries to get Sohrab back from Assef as an act of atonement for his past sins, he witnesses how the colonialists treat Hazara in implementing self-made rules, such as when music was banned. Assef still plays the music that accompanies Sohrab showing off his dancing skills in front of Amir in Assef's office.

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