

CHAPTER 1

INTRODUCTION

A. Background of the Study

Discrimination towards the Hazara was poignantly portrayed by Afghan-American writer Khaled Hosseini in his epic novel *The Kite Runner*. The roots of persecution towards the Hazara are largely related to sectarian rifts within Islam – the dominant religion in the region. Though a comprehensive census eludes us, it is fair to say that a vast majority of Hazara are Shia (believing in twelve imams) with small Sunni and Ismaili minorities as well. While a majority of Pashtuns are Sunnis, there are also several Shia groups within Pashtun ranks, particularly among the Orakzai tribes. As documented in Sana Haroon's book *Frontier of Faith*, there were several episodes of anti-Shia movements during the late nineteenth and early twentieth century's. Most notable among these was the one led by Mullah Mahmud Akhunzada against the Shias of Orakzai which led to a bloody confrontation and expulsion of many Shias in 1929.

The inhabitants of Hazarajat in the central highlands of Afghanistan were semi-independent until Amir Abdul Rahman, the King of Afghanistan, invaded their homeland in the late nineteenth century with the help of Sunni clergymen who declared Jihad (religious decree) against the Hazara Shias. According to Afghan historian Mir Ghulam Mohammad Ghubar the Amir's army and tribal militiamen massacred almost 60% of the Hazaras, confiscated much of their fertile land and enslaved many others. Many of them sought refuge in Quetta Pakistan and Iran's Mashhed at that time leading to current populations in these

areas. The remaining population has faced persecution and social discrimination at the hands of Afghan rulers ever since then. Similar dynamics of dissent and conflict with foreign forces in the region appear to be playing out almost a century later. In March 1979 the Hazara launched a major offensive against the communist Afghan government and claimed their homeland (Hazarajat) in just a few months. However, in the 1980 various Hazara factions were engaged in a civil war while trying to establish domination over Hazarajat which ended in 1988 under the platform of the Hizb-e-Wahdat.

The *Kite Runner* novel by Khaled Hosseini was made in 2003. This novel tells about loyalty, forgiveness, friendship, redemption, sacrifice, and telling a little of Afghanistan 30 years ago. It is about the bonds between fathers and sons, and the power of their lies. Written against a history that has not been told in fiction before, *The Kite Runner* describes the rich culture and beauty of a land in the process of being destroyed. But with the devastation, Khaled Hosseini also gives us hope through the novel's faith in the power of reading and storytelling, and in the possibilities he shows for redemption.

The Kite Runner novel tells about Amir and Hassan, a Hazara and the son of Amir's father's servant, Ali, spend their days in Kabul. Amir's father loves both the boys, but seems critical of Amir for not being manly enough. Amir also fears his father blames him for his mother's death during childbirth. Hassan is a successful "kite runner" for Amir, knowing where the kite will land without even watching it. One triumphant day, Amir wins the local tournament, and finally

Baba's praise. Hassan goes to run the last cut kite, a great trophy, for Amir saying "For you, a thousand times over."

Unfortunately, Hassan runs into Assef and his two henchmen. Hassan refuses to give up Amir's kite, so Assef exacts his revenge, assaulting and raping him. Wondering why Hassan is taking so long, Amir searches for Hassan and hides when he hears Assef's voice. He witnesses the rape but is too scared to help him. Afterwards, for some time Hassan and Amir keep a distance from each other. Amir reacts indifferently because he feels ashamed, and is frustrated by Hassan's saint-like behavior. Already jealous of Baba's love for Hassan, he worries if Baba knew how bravely Hassan defended Amir's kite, and how cowardly Amir acted, that Baba's love for Hassan would grow even more. To force Hassan to leave, Amir frames him as a thief, and Hassan falsely confesses.

Baba forgives him, despite the fact that, as he explained earlier, he believes that "there is no act more wretched than stealing." Hassan and his father Ali, to Baba's extreme sorrow, leave anyway. Hassan's departure frees Amir of the daily reminder of his cowardice and betrayal, but he still lives in their shadow and his guilt. Five years later, the Russians invade Afghanistan. Amir and Baba escape to Peshawar, Pakistan and then to Fremont, California, where Amir and Baba, who lived in luxury in an expansive mansion in Afghanistan, settle in a run-down apartment and Baba begins work at a gas station. Every Sunday, Baba and Amir make extra money selling used goods at a flea market in San Jose. There, Amir meets fellow refugee Soraya Taheri and her family. Soraya's father, who was a high-ranking officer in Afghanistan, has contempt of Amir's literary aspiration.

Fifteen years after his wedding, Amir receives a call from Rahim Khan, who died from an illness. Rahim Khan asks Amir to come to Pakistan. He enigmatically tells Amir "there is a way to be good again". Amir goes. From Rahim Khan, Amir learns the fates of Ali and Hassan. Ali was killed by a land mine. Hassan had a wife and a son, named Sohrab, and had returned to Baba's house as a caretaker at Rahim Khan's request. One day the Taliban ordered him to give it up and leave, but he refused, and were murdered, along with his wife. Finally, Rahim Khan tells Amir that the true reason he has called Amir to Pakistan is to go to Kabul to rescue Hassan's son, Sohrab, from an orphanage.

However, he does not find Sohrab. At the house, Amir has his meeting with the man in sunglasses, who says the man who does the speeches is not available. Assef is aware of Amir's identity from the very beginning, but Amir doesn't realize who he's sitting across from until Assef starts asking about Ali, Baba and Hassan. Amir tells Sohrab of his plans to take him back to America and possibly adopt him, and promises that he will never be sent to an orphanage again. This continues until his frozen emotions are thawed when Amir reminisces about his father, Hassan, while kite flying. Amir shows off some of Hassan's tricks, and Sohrab begins to interact with Amir again. In the end Sohrab only shows a lopsided smile, but Amir takes to it with all his heart as he runs the kite for Sohrab, saying, "For you, a thousand times over".

Khaled Hosseini was born in Kabul, Afghanistan, in 1965. His father was a diplomat with the Afghan Foreign Ministry and his mother taught Farsi and History at a large high school in Kabul. In 1976, the Afghan Foreign Ministry

relocated the Hosseini family to Paris. They were ready to return to Kabul in 1980, but by then Afghanistan had already witnessed a bloody communist coup and the invasion of the Soviet army. The Hosseini sought and were granted political asylum in the United States. In September of 1980, Hosseini's family moved to San Jose, California. Hosseini graduated from high school in 1984 and enrolled at Santa Clara University where he earned a bachelor's degree in Biology in 1988. The following year, he entered the University of California-San Diego's School of Medicine, where he earned a Medical Degree in 1993. He completed his residency at Cedars-Sinai Hospital in Los Angeles. Hosseini was a practicing internist between 1996 and 2004.

Khaled Hosseini published *The Kite Runner* in 2003. By the end of 2005, it was a bestseller in the United States. It seemed readers couldn't get enough Hosseini's story about the troubled friendship between two Afghan boys. In 2007, Marc Forster directed a film adaptation of the novel. His adaptation was nominated for a Golden Globe Award for Best Foreign Language Film.

The Kite Runner has also had its share of controversy. By 2008, *The Kite Runner* was on the American Library Association's list of most challenged books. The film adaptation didn't do much to quiet the controversy. The director, Marc Forster, chose to include the infamous rape scene found in the novel. Although the filmmakers used body doubles for the child actors and no nudity was shown, the Afghan community was outraged. Some of the child actors received death threats. Paramount Studios even paid to relocate the actors

involved from Kabul to the United Arab Emirates. The studio will continue to pay their living expenses until the actors reach adulthood.

For starters, it's Hosseini's first book, which he wrote while practicing medicine in California. The novel was accepted for publication almost as soon as it was finished. Even though sales were initially low, the book won the South African Boeke Prize in 2004. Two years after its publication, the novel skyrocketed to three on the New York Times Bestseller List. Pretty impressive, especially considering that Hosseini learned English as a second language.

The society will be more conscious of their social happening. Each author can purposely articulate his or her response by setting up the message through his or her literary work. Khaled Hosseini is one of them. Khaled Hosseini is the writer of *The Kite Runner* was an international bestseller. Related to the function of literature as the media of criticism of social life, the researcher tries to analyze the novel by using the sociological approach to comprehend the behavioral phenomena of social and cultural preservation of a member of society.

The *Kite Runner* novel contains many aspects which are interesting to be studied. Some of them are portrays the ethnical discrimination in Afghanistan, and moral responsibility between the main character. There are many aspects why the researcher analyzes this novel. The first is this novel is a great story and complex story that the researcher ever read. It contains about love, friendship, family, betrayal, redemption, and ethnic discrimination which exists in this story.

Second is moral responsibility shows in the relationship between the character of Amir and Hassan. It shows how Amir get jealousy with Hassan

because actually Baba have other child from other woman, he is Hassan. And Amir can not be a true, honest, and loyal for Hassan.

Third, this novel is telling about betrayal and redemption which is exists in Amir's character. Amir was betray Hassan in their childhood just for to get Baba's love, without he knows that Hassan will do anything for him although Hassan have to willing his honor.

Finally, the last reason is about the discrimination of Hazara. They get the discrimination from the other ethnic group, indeed the Hazara people killed by Taliban soldier, in other words ethnic cleaning.

Considering the explanation and the fact above, the researcher is interested in analysis *The Kite Runner* (2003) by using Sociological approach, entitled **HAZARA'S DISCRIMINATION REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER* NOVEL (2003): A SOCIOLOGICAL APPROACH.**

B. Previous Studies

The researcher finds several researches related to this research. They have the same topic or subject, but different in using the way and the source to apply it.

The first research belongs to Anis (UMS, 2009), her research is entitled *Social and Moral Responsibility in Khaled Hosseini's The Kite Runner: Sociological Approach*. In her research, she identifies the relation between the novel and the social background of the early twentieth century and early twenty first century American society.

The second research about Amir's redemption was conducted by Ahman (UMS, 2010) entitled *Amir's Redemption in The Kite Runner Movie Directed by March Foster: A Human Psychological Approach*. This research is aimed to analyze The Kite Runner movie based on the Humanistic Psychology perspective related to how redemption was represented by the major character in analyzing *The Kite Runner*.

Similarities of previous studies with this research paper are the object of the research. The object is *The Kite Runner* by Khaled Hosseini. Differences are that the first previous study analyzes social and moral responsibility and the second previous study analyzes the Amir's redemption. Whereas the researcher analyzes Hazara's Discrimination of this novel by using sociological approach. That's why this research is crucial to be conducted.

C. Problem Statement

The problem statement of the study is "How is Hazara's discrimination reflected in Khaled Hosseini's *The Kite Runner* novel (2003) by using a sociological approach?"

D. Limitation of the Study

The researcher focuses this research in analyzing the reflection of Hazara's discrimination reflected in Khaled Hosseini's *The Kite Runner* novel (2003) by using a sociological approach.

E. Objective of the Study

The objectives of the study are as follows:

1. To analyze the *The Kite Runner* novel by Khaled Hosseini's based on the sociological approach.
2. To describe the structural elements in Khaled Hosseini's novel based on the sociological approach.

F. Benefit of the Study

The benefits expected from this study are as follows:

1. Theoretical Benefit

The study is projected to give novel contribution and information to the larger body of knowledge, particularly the aspect of sociological literary study.

2. Practically Benefit

The results of the study will improve the researcher's knowledge of the Hazara's discrimination as reflected in *The Kite Runner* novel by Khaled Hosseini and about sociological approach.

G. Research Method

1. Type of the Study

In this research, the researcher applies qualitative research. The data sources are library data. Its purpose is to analyze using sociological approach. The steps to conduct the research are the follows: 1) determining the type of the study, 2) determining the object of the study, 3) determining data and data source, 4) determining technique of data collection, and finally 5) determining technique of data analysis.

2. Object of the Study

The object of the study is *The Kite Runner* novel by Khaled Hosseini and was published in 2003 by Penguin Group.

3. Type of the Data and the Data Source

The type of data used in the study is text consisting of primary data source and secondary data source.

a. Primary Data Source

The primary data sources are taken from the text of *The Kite Runner* written by Khaled Hosseini (2003) in New York. The data are involved dialogues, character's action and the whole narration, which are relevant to the subject matter of the research.

b. Secondary Data Source

The secondary data sources are taken from other sources such as essay, comments, historical information, biography of Khaled Hosseini, internet and other relevant information.

4. Technique of the Data Collection

The techniques of data collection in this research are as follows:

- a. Reading the novel repeatedly.
- b. Downloading the translation.
- c. Taking notes of important parts both primary and secondary data.
- d. Arranging the data into several groups based on its theoretical category.

- e. Selecting particular parts considered important and relevant for analysis.
- f. Drawing conclusion and formulate its pedagogical suggestion.

5. Technique of the Data Analysis

The technique of data analysis in this research is descriptive analysis. In this case, the researcher tries to describe the structural elements of the novel and sociological analyzed in detail through the appropriate approach, in this case is sociological approach to show the Hazara's discrimination.

H. Research Paper Organization

This research paper organization of Hazara's Discrimination is Reflected in Khaled Hosseini's *The Kite Runner* Novel (2003): A Sociological Approach and it is divided into six chapters. Chapter I is introduction. It consists of background of the study, literature review, limitation of the study, problem statement, objective of the study, benefit of the study, research method and research paper organization. Chapter II covers with underlying theory that consists of describing sociological literary containing major principle in sociological, notion structural element and also theoretical application. Chapter III is social background of Afghanistan society in the late 20th century. Chapter IV deals with structural analysis containing the structural elements of the novel and discussion. Chapter V presents sociological analysis. Chapter VI is conclusion and suggestion.