Historical Events in Afghanistan between 1973 - 2001 as Reflected in Khaled Hosseini's *The Kite Runner*

THESIS

Submitted as a Partial Fulfillment of the Requirements for the Sarjana

Degree of English Department Faculty of Arts and Humanities



By:

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Reg. Number: A73214105

ENGLISH DEPARTMENT FACULTY OF ARTS AND HUMANITIES STATE ISLAMIC UNIVERSITY OF SUNAN AMPEL SURABAYA 2018

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ABSTRACT

Rosyida, Siti Masna. 2018. *Historical Events in Afghanistan between 1973 - 2001* as Reflected in Khaled Hosseini's The Kite Runner. English Department. Faculty of Arts and Humanities. State Islamic University of Sunan Ampel Surabaya.

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The Kite Runner is a novel written by Khaled Hosseini. This novel tells about friendship and redemption. The setting of this novel was in Afghanistan. This study focuses on the historical events that are imitated in the novel. This thesis basically uses Mimetic theory and Historical Criticism approach to limit the data only on historical events that appeared in the novel. In the process of analyzing, the researcher uses qualitative method to analyze and explain the historical events found in the novel and those were also really happened in Afghanistan, such as Hazara's discrimination, the collapse of monarchy, the Soviet invasion, the civil war of Afghanistan, Taliban's regime and 9/11 Twin Tower tragedy. The writer concludes that there are some historical events that are imitated in the novel. Those historical events are mixed with imagination of the author of the novel. The imagination of the author was the story of the novel itself. The way the author showed those real events was through description in conversation and narration between characters in the novel.

Keywords: Mimetic, Imitation, Historical events, Afghanistan.

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Pembimbing Skripsi: Sufi Ikrima Sa'adah, M. Hum

The Kite Runner merupakan sebuah novel yang ditulis oleh Khaled Hosseini. Novel ini menceritakan tentang persahabatan dan penebusan dosa. Latar tempat novel ini berada di Afghanistan. Penelitian ini berfokus pada kejadiankejadian bersejarah yang diimitasi dalam novel. Penelitian ini menggunakan teori mimetik dan pendekatan historikal untuk membatasi data hanya pada kejadiankejadian bersejarah yang terdapat dalam novel. Dalam menganalisa, peneliti menggunakan metode kualitatif untuk menganalisa dan menjelaskan kejadiankejadian nyata yang terdapat pada novel yang merupakan kejadian yang benarbenar terjadi di Afghanistan, seperti diskriminasi terhadap Hazara, runtuhnya kerajaan, invasi Soviet, perang saudara di Afghanistan, rezim Taliban dan tragedi 9/11 twin tower. Peneliti menyimpulkan bahwa ada beberapa kejadian-kejadian nyata yang diimitasi dalam novel. Kejadian-kejadian tersebut merupakan gabungan dari imajinasi penulis. Imajinasi penulis merupakan cerita atau kisah dari novel tersebut. Cara penulis menunjukkan kejadian-kejadian nyata tersebut melalui diskripsi dalam percakapan dan narasi antar karakter-karakter dalam novel.

Kata Kunci: Mimetik, Imitasi, Kejadian Bersejarah, Afghanistan

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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Literature portrays human life and present social problems that happen in a society. As Damono said in his book, *Sosiologi Sastra: Sebuah Pengantar Ringkas*, literature portrays life, and the life itself is a social fact (1). It means that literature is an artistic portrait of social environment. Robert says that literature is an art which is essentially an imaginative act, that is an act of author's imagination in selecting, entering and interpreting life experience (1). Thus, basically literature is not limited to the imaginative world only of the author, but through literary work the author also presents the fact of social condition in the creative process when it is written.

The portraits of life in literary work exist as experience and knowledge of the author and mix with his imagination. It can be said that literary work becomes a tool to share human experience, literary work can also represent the real event when the literary work is produced. In other words, literary work is assumed as a mirror of a real world. It means that there is an imitation thing when the author produces the literary work. As Abrams' framework of literary criticism which evaluates a literary work in way of imitation to the world known as mimetic criticism (qtd. In Teeuw 50). Thus, the characters and setting within the story may represent the age, the culture and the social in a certain place, such as the historical thing in that place.

The author of literary work may also represent about the historical events in a certain place. Such as Khaled Hosseini, he wrote a novel entitled *The Kite Runner* in 2003 with the setting in Afghanistan. He is actually Afghans, was born in Afghanistan then he moved to French for four years because of his father's duty as a diplomat and then become immigrant in America when the invasion of Soviet in Afghanistan started (Agustina 1).

That novel tells about historical events in Afghanistan on time range between 1973 – 2001. From the fall of the monarchy through the Soviet invasion in 1979, the mass migration of refugees to Pakistan and the United States, and the rise of the Taliban regime. It also describes the rich culture and beauty of Afghanistan when it the process of being destroyed. Afghanistan is a multiethnic Muslim state. The most dominant group is the Pashtuns (also called Pathans, Pushtuns, or Pakhtoons), estimated at 40–42 percent of the population. The next largest group is Hazaras. Many of them have distinctive Mongol-like features and most of them are Shia Muslim. They get treated badly by other Afghans (Collins 7-8).

Besides that, this novel also tells about loyalty, forgiveness, friendship, redemption and sacrifice. It followed the life of a young boy Amir, a son of a rich man named Baba. They lived in Wazir Akbar Khan district of Kabul, Afghanistan. In the story, Amir betrayed his best friend Hassan, a son of his father's servant. The story of this novel followed how Amir's effort to redeems his betrayal with set against of historical events in Afghanistan that was between 1973 – 2001.

In this case, the researcher interested in this novel because it have great and complex story. It contains love, friendship, family, betrayal and redemption that

are represented through the characters. Besides that, this novel also can vividly portray the detail of the historical events in Afghanistan during the conflicts, which occurred between 1973 – 2001. This novel also has detailed descriptions that make the reader easy to understand with what happened in Afghanistan. Based on that, the researcher is interested in analyzing those historical events reflected in this novel.

1.2 Statement of the Problem

Based on the background above, the researcher is interested in one problem taken from this study. This is the question that conducted to answer the problem:

1.2.1 How is the historical events in Afghanistan between 1973 – 2001 as reflected in Khaled Hosseini's *The Kite* Runner?

1.3 Objectives of the Study

Based on that research problem, the purpose of this study to answer that problem can be seen as below:

1.3.1 To show and explain the historical events those are reflected in *The Kite Runner* novel.

1.4 Significance of the Study

In doing this research, the researcher hopes that this research will enrich the reader's knowledge development especially for English Department student as reference in literary theory about mimetic. By reading this study it is expected that the reader will know that some literary works are not just the author's imaginative work, but sometimes the author also presents the fact or the real event, condition and many others on the literary works. Besides, this study will show the historical events of Afghanistan between 1973 – 2001 in detail that happened in *The Kite*

Runner novel, so the reader also will more know about Afghanistan through this study.

This study will show the historical events happened in Afghanistan connected with Islamic problems. As we know in this world Moslem is divided into some types based on the *Madzhab* or the leader that he follow, the most events that discuss in this study is about the differentiation of *Madzhab* that happened in Afghanistan that is Shia and Sunni. So, for common reader, the researcher hopes that they will get some lesson about how to appreciate the differentiation between each other especially for Moslem reader. Besides, they also will know more about historical events that happened in Afghanistan between 1973 – 2001 that are also reflected in *The Kite Runner* novel.

1.5 Scope and Limitation

The scope of this research is on the events in the novel entitled *The Kite Runner*. Meanwhile, the limitation is on the historical events in Afghanistan between 1973 – 2001 reflected in the novel.

1.6 Method of the Study

This section consists of at least the following:

1.6.1 Research Design

To answer the statement of the problem in this research, the researcher used qualitative as a method to analyze the historical events reflected in the novel *The Kite Runner* by Khaled Hosseini because this research show the data that was the historical events in Afghanistan reflected in the novel in the form of word and sentence. Besides, this researcher also used historical criticism approach to show and discuss the historical events in Afghanistan reflected in the novel.

1.6.2 Data Source

The type of data used in the study was taken from primary data source and secondary data source.

1.6.2.1 Primary Data Source

The primary data sources was taken from the text of *The Kite Runner* novel written by Khaled Hosseini that published by Riverhead Books - New York in 2003. The data involved dialogues and the whole narration, which are shows the historical events in Afghanistan between 1973 – 2001 reflected in the novel.

1.6.2.2 Secondary Data Source

The secondary data sources was taken from other sources such as essay, journals, historical information from internet and other relevant information to find out the historical events in Afghanistan reflected in the novel.

1.6.3 Data Collection

Data are the most important thing to conduct the research, so the data must be collected effectively. Thus, the researcher used some techniques:

- 1.6.3.1 First, the researcher read the whole novel that is *The Kite Runner* by Khaled Hosseini several times to understand and get information from the story of the novel includes the whole events that happened.
- 1.6.3.2 Second, the researcher underlined the phrases, sentences or paragraph that shows the events in Afghanistan through the novel that related with the statement of problem.

- 1.6.3.3 Third, the researcher read some essays, journals, historical information related with the issue, and also includes with the theory and approach used in this study.
- 1.6.3.4 Fourth, the researcher made notes and list the important data both primary and secondary.
- 1.6.3.5 Fifth, the researcher classified the data into categories based on the statement of problem.
- 1.6.3.6 Sixth, the researcher drew the conclusion based on the analysis to get the answer of the statement problem.

1.6.4 Data Analysis

After collecting the data related with historical events happened in the novel that are reflected from real events in Afghanistan, the researcher analyzed the collected data. The technique of data analysis in this research was descriptive analysis. In this case, the researcher tried to find and describe the historical events reflected in the novel based on the essay, journal, and historical information of Afghanistan from the internet and how those historical events reflected in the novel. And then concluding the data analyze to get the answer of research question.

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

In analyzing this research, the writer used theory which supports this research. The writer used mimetic theory. In order to show and explain the historical events in Afghanistan between 1973 – 2001 reflected in *The Kite Runner* novel. Besides that, the researcher also used historical criticism approach to limit the data of this study those are only on historical events reflected in the novel.

To make this chapter more organized, the researcher divides this chapter into two parts. The first part is about Mimetic theory and the second part is about Historical Criticism approach. Below is the explanation of those two parts:

2.1.1 Mimetic Theory

In literature the word 'mimesis' has two diverse applications, it is used to define the nature of literature and other arts and to indicate the relation of one literary work, which serves as a model. Linguistically, the root word is 'mimos'; mimesthia, mimesis, mimetes, mimetikos, and mimema are derived from 'mimos'. Mimesthia denotes imitation, representation or portrayal; mimos and mimetes designate the person who imitates or represents, whereby 'mimos' originally refers to the recitation or dramatic performance in the context of dramatic action. The mime, which is a kind of banquets given by wealthy man, is most probably derived from mimos. The noun 'mimesis' as well as corresponding

verb mimeisthai refer to the re-enactment and dance through ritual and myth. In Athenian drama the re-enactment is equivalent to acting out the role of a mythical figure and 'mimesis' in such a context connotes the imitation of the earlier re-enactment of the myth and rituals (Baktir 2). Baktir also states that 'Mimesis' has been cited since classical times in the exploration of relationships between art and reality (168).

Here, the writer sees that a literary work is not only an actual text itself but it also relates to social life and society. There are three experts that gave a statement about imitation, they are Socrates, Plato and Aristotle.

Socrates states, that the art of painting, poetry, music, dancing and sculpture are all imitations (Abrams 8). Imitation is a relational term, signifying two items and some correspondence between them. But although in many later mimetic theories everything is comprehended in two categories, the imitable and the imitation. He gives an example of a carpenter and a bed. The idea of 'bed' first came in the mind of carpenter by god. He gave physical shape to his idea out of wood and created a bed. Then the painter imitated the bed of the carpenter in his picture of chair (8). Plato also says that art is an imitation of life. He believed that 'idea' is the ultimate reality. Art imitates idea and so it is imitation of reality (8).

Aristotle agrees with Plato's statement that art is an imitation of life. But, he does not agree that art is a mimetic of human idea, it requires imagination to create some of the best paintings, without imagination, creativity would not be possible. According to him, poetry is an art of imitation of an action and his tool of enquiry is neither philosophical nor moral (9). He also argues that imitation is

given us by nature and men are endowed with these gifts, gradually develop them and finally create the artwork. The artwork recreates and reorganizes already known facts and presents them in a fresh and attractive way through the imagination (Baktir 175).

From the quotation above between literary work and social condition has a close relation. The literature is not only consequence of social cause, but also outcome of social effect. So, the researcher decided to analyze this research used Aristotle's statement about mimetic theory that art is imitation of life and art also need an imagination. Literature cannot be free from human social condition where the novel represents the situation of social condition that appears in literary work.

Aristotle confirms that imitation is inessential as a characteristic of art when he discusses the antlered doe. He reaffirms and reemphasizes the threads of his anti-mimetic critique. He concedes the place of imitation in the creative process as one that combines a universal impulse to mimic with an unrestricted range of models (Givens 131).

Aristotle thinks that all types of art are mimetic but each may differ in the manner, means, and object of imitation. Music imitates in sound and rhythm, painting in color and poetry in action and word. He argues that each area of knowledge is imitation in the sense that as a human being we all learn through imitation. Mimesis is not only 'origin of art but also a distinguishing quality of man, since imitation is natural to mankind from childhood on'; in addition 'all men find pleasure in imitation'. He claims that there are 'things that distress us

when we see them in reality, but the most accurate representation of these same things we view with pleasure (Baktir 175).

Harry Levin states that "...the relation between literature and society are reciprocal. Literature is not only the effect of social cause, it is also the cause of social effect" (Scott, 126). From the quotation above we could see that between literary work and social condition have a close relation. The literature is not only consequence of social cause, but also outcome of social effect.

Imitation as a mode of social interaction is a very rich and complicated phenomenon. Long before the advent of evolutionary thinking, imitation had been rooted in anthropology. According to Aristotle, imitation (*mimesis* in Greek) "is implanted in man from childhood, one difference between him and other animals being that he is the most imitative of living creatures." Aristotle adds that "the pleasure felt in things imitated" is universal (Willer 202).

The principle of imitation is strong in man, and especially, as I have myself observed, with savages. In certain morbid states of the brain this tendency is exaggerated to an extraordinary degree; some hemiplegic patients and others, at the commencement of inflammatory softening of the brain, unconsciously imitate every word which is uttered, whether in their own or in a foreign language, and every gesture or action which is performed near them (207).

2.1.2 Historical Criticism

Historical criticism views that literature is not only the product of one artist's urge to say something but also a product of its historical time, shaped by the norms, hopes, fears, biases, attitudes, and limitations of the day (Gillespie

cultural contexts surrounding the creation of a work of literature, it uses history as a means of understanding a literary work more clearly. As Gillespie states "It is likely to be more meaningful if the reader knows something about its historical context. For example, you will probably have a richer reading experience if you know about World War I when you read Wilfred Owen's war poems. Historical knowledge can enrich our reading experience" (34). Historical criticism marks the age-old interest in the influence of historical events of a period on writers and their works.

Historicists aim simultaneously to understand the work through its historical context and to understand cultural and intellectual history through literature. Two premises of historical criticism are that the social, political, and cultural contexts (the historical influences) affect the creation of works of literature and that the meaning of literature changes over time as these same contexts change.

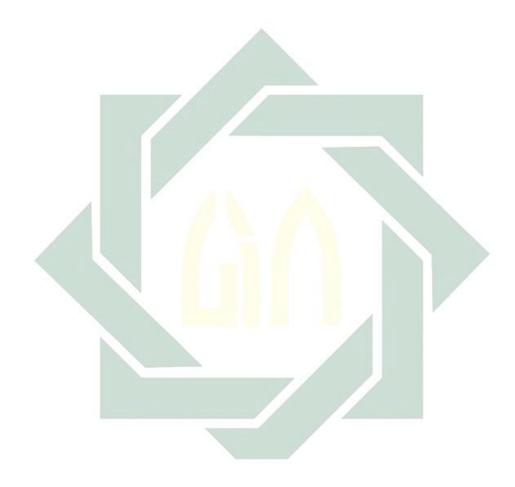
Gillespie states to do a historical criticism, the key task are to try to recover knowledge about how humans in a particular place lived, thought, and felt when the work was written. A literary work reflects not only the zeitgeist or "spirit of the time" in which it was written but also perhaps the time period in which a novel is set (38).

2.2 Review of Related Study

Regarding of this study, the writer finds some other writers which the topics are related. The first is thesis by Nina Farlina (2008) a student of UIN Syarif Hidayatullah Jakarta, did research entitled *The Issue of Cultural Identity* The second is a journal article by Joto Beta Purna Maria and Drs. Supatra, M.Pd (2014). The title of their journal is *The Analysis Of Postcolonialism Of The Main Character In The Novel Of The Kite Runner*. This journal analyzed the post-colonialism experienced of main character in the novel and the impact of post-colonialism pressure of the main character. The result of this research is the realization of Amir that his mindset was influence by post-colonialism.

The similarity between this research and those researches are using the same novel *The Kite Runner* by Khaled Hosseini. The difference between this research with those researches are the issue of the research, in this research the writer analyzed the real events that are imitated in the novel using mimetic theory, while that first research analyzed the characteristics and cultural identity of the characters in the novel and using the theory character and the concept of cultural identity by Stuart Hall. And the second research that is

journal article analyzed post-colonialism experienced of the character and using post-colonialism theory.



CHAPTER III

HISTORICAL EVENTS IN AFGHANISTAN BETWEEN 1973 – 2001 REFLECTED IN KHALED HOSSEINI'S *THE KITE RUNNER*

In this chapter, the writer analyses the historical events that reflected in the novel by using mimetic theory and historical criticism approach. Khaled Hosseini's *The Kite Runner* is a novel that the settings are mostly in Afghanistan. The land that being destroyed as the setting of time in this novel that was between 1973 - 2001. As Aristotle said about Mimetic theory that art is imitation of life and art also need an imagination, in this case, the art of a novel was the imagination of the story of this novel itself. There were found some historical events that appeared in this novel, it means Hosseini as the author did an imitation when he wrote this novel. The imitation that found in this novel only limited on the historical events in Afghanistan between 1973 – 2001 that happened in the novel. Thus, the focus of this analysis is divided into six parts as the historical events found in the novel, they are Hazara's discrimination, the collapse of monarchy, the Soviet invasion, the civil war of Afghanistan, Taliban's regime and the 9/11 Twin Tower tragedy.

3.1 Hazara's Discrimination

Afghanistan is multiethnic Islam state, it means there are some ethnics that lived in there. Collins, in his history book about Afghanistan entitled *Understanding War in Afghanistan*, wrote that there are five ethnic groups that lived in there, they are Pashtun, Tajiks, Hazara, Uzbek and Turkmen. Every groups has different populations, the most dominant is Pashtun, which is 40-42

percent of population. While Tajiks at 27 - 30 percent, the Hazara at 15 percent, and the Uzbek and Turkmen at 9-10 percent of the total population (7). In this case, Hosseini only portrays two ethnic groups in the novel, they are Pashtun and Hazara. Moreover, Hosseini also creates two main characters, they are Amir and Hassan that came from different ethnic groups, Amir was Pashtun while Hassan was Hazara.

In the novel, Hosseini wrote about it in page 9 which Amir as the narrator "An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras." That narration showed that Amir was Pashtun and Hassan was Hazara, Pashtun and Hazara had bad relation. The Pashtuns had persecuted and oppressed the Hazaras. It means that Hazaras got discrimination from Pashtuns. Hussain Razaiat and Fr Tony Pearson in book entitled The Hazara People of Afghanistan, said that Hazaras have been subjected to all kinds of persecution. They have been derived of their traditional lands, have been sold as slaves and have not had access to the same services available to the majority of the population (4-5). As Hosseini wrote in the narration on page 39, "Every morning, I watched from my bedroom window as their Hazara servant shoveled snow from the driveway, cleared the way for the black Opel". That narration was through Amir's point of view when he told about the situation in his neighborhood, that was many Hazara became a servant in there. In this case, Hosseini wrote what was truly happened that Hazara became a servant or slave for Pashtun.

In Ralph H. Magnus and Eden Naby in book entitled Afghanistan: Mullah, Marx, and Mujahid, it is explained that Hazara also often used as slaves and

servants (16). It was the same in the novel. Hosseini wrote that Hassan as Hazara was a servant of Amir's family who was a Pashtun family, but in the novel Amir's family treated Hassan well although Hassan is different from them. However, other Pashtuns did not do the same as Amir's family. It showed when Hassan went out from Amir's home. He was usually treated badly by other Pashtuns.

They used to mock Hassan with bad words, as Hosseini wrote in page 9 "...like that people called Hazaras *mice-eating*, *flat-nosed*, *load-carrying donkeys*. I had heard some of the kids in the neighborhood yell those names to Hassan".

Collins also wrote in his book that as the minority ethnic, the Hazaras live mainly in the central plateau and in the north of Afghanistan. Many of them have distinctive Mongol-like features (8).

They called him "flat-nosed" because of Ali and Hassan's characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and that they looked a little like Chinese people (Hosseini 9).

That was Hosseini showed the characteristics of Hazara that also related with Collin's explanation in his book about Hazara's appearance. Besides that quotation, Hosseini also gave deeper description about Hazara through Amir's narration on page 5 in the novel. Amir said "Hassan has a face like a Chinese doll chiseled from hardwood: his flat, broad nose and slanting, narrow eyes like bamboo leaves, eyes that looked, depending on the light, gold, green, even sapphire". Thus, because of their appearance and the fact that Hazaras are Shi'a Muslims, they have often been treated badly by other Afghans (Collins 8).

Hosseini also showed some conversations about how Pashtun treated badly to Hazara. There were like Pashtun always mocked Hazara like Assef did to

Hassan. Almost all Hosseini showed how Pashtun humiliate Hazara was with a mocking way. That was also happened in the Afghanistan in that time. As appeared in book about Hazara that written by Hussain Razaiat and Fr Tony Pearson in page 6, "They have been taunted by derogatory terms such as Hazara-e-mushkur (mice-eating Hazaras), bini puchuq (flatnose), khar-e-barkash (load-carrying donkey), javoli (porter. insult suggesting .the only job for Hazara is to carry things for others.), etc."

They called him "flat-nosed" because of Ali and Hassan's characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they were Mogul descendants, and that they looked a little like Chinese people… (Hosseini 8).

Hosseini gave description about Hazara appearance and characteristics.

That narration told about the characteristics of Hazara that would be one of the reasons why they got discrimination from Pashtun.

He was, in fact, the originator of the Babalu jeer, _Hey, Babalu, who did you eat today? Huh? Come on, Babalu, give us a smile!_ And on days when he felt particularly inspired, he spiced up his badgering a little, _Hey, you flat-nosed Babalu, who did you eat today? Tell us, you slanteyed donkey! (Hosseini 31).

That narration was Amir's perspective, He told about how his friend,
Assef, treat Hassan and Ali, Hassan's father. In this case, that narration was
directed to Ali. Assef, the one who always bothered Hassan, he always mocked to
Ali and Hassan. Based on that narration, Hosseini describe to showed how Hazara
was truly oppressed by Pashtun in that time. In this case, Hosseini truly wrote
what was happened as have been explained before.

"Hey, you!" he said. "I know you."
We had never seen him before. He was a squatly man with a shaved head and black stubble on his face. The way he grinned at us, leered, scared me. "Just keep walking," I muttered to Hassan

"You! The Hazara! Look at me when I'm talking to you!" the soldier barked... (Hosseini 7).

That conversation happened when Amir and Hassan were on the street to watch movie near Amir's house where Hassan worked as servant. They met some soldiers who took a rest in that place, one of soldiers called Hassan with "Hazara", that was to show kind of humiliating impression to someone when they called by their ethnic group not their name especially when all people knew that Hazara was kind of lower ethnic group in Afghanistan.

For Pashtun people, Hazara was lower than them and usually they would not become equal with Hazara. Hosseini showed the thought of Pashtuns about Hazara through a long conversation between Amir, Hassan and Assef, Amir's friend in school. In the novel, Assef was Pashtun and he was really hate Hazara, thus made him always bothered Hassan.

"Afghanistan is the land of Pashtuns. It always has been, always will be. We are the true Afghans, the pure Afghans, not this Flat-Nose here. His people pollute our homeland, our watan. They dirty our blood." He made a sweeping, grandiose gesture with his hands. "Afghanistan for Pashtuns. I say. That's my vision," (Hosseini 38).

That quotation was Assef's vision about Hazara, it was really clear that there was discrimination to Hazara. Pashtun people was really treated badly to Hazara.

- "Amir agha won the tournament and I ran this kite for him. I ran it fairly. This is his kite."
- "A loyal Hazara. Loyal as a dog," Assef said. Kamal's laugh was a shrill, nervous sound.
- "But before you sacrifice yourself for him, thing about this. Would he do the same for you? Have you ever wondered why he never includes you in games when he has guestt? Why he only plays with you when no one else is arround? I'll tell you why, Hazara. Because to him, you're nothing but an ugly pet." (Hosseini 58).

Hosseini also wrote how lower Hazara was through Assef's vision again.

That conversation happened between Hassan and Assef, which Assef bothered him again, Assef mocked Hassan by comparing him with a dog and an ugly pet.

That was kind of humiliating someone and it usually happened when someone felt higher than the other.

"Your father won't find out," Assef said. "And there's nothing sinful about teaching a lesson to a disrespectful donkey."

Hosseini wrote Assef always bothered Hassan to showed the discrimination toward Hazara people. But, in this case, it was the worse insult that Assef had done to Hassan. Besides he always mocked Hassan, he also insulted Hassan. Even before, he thought about sin, but at last he did that to Hassan. He was like underrate Hassan that it would not be sinful if he did that to Hazara.

Assef slipped on the brass knuckles. Gave me an icy look. "You're part of the problem, Amir. If idiots like you and your father didn't take these people in, we'd be rid of them by now. They'd all just go rot in Hazarajat where they belong. You're a disgrace to Afghanistan." (33).

That quotation happened when Assef and Amir had conversation, Assef told Amir that Hassan and his father, Ali, should live in the Hazarajat as their place in Afghanistan. it was the same as what truly happened in real Afghanistan that Hazara people was mostly live in Hazarajat. As Razaiat wrote on his book, "The Shia Muslim group is predominant amongst Hazaras in the Hazarajat, as well as a handful of Pashtun tribes, a few Tajik clans and some Heratis." (6).

[&]quot;I don't know," Wali muttered.

[&]quot;Suit yourself," Assef said. He turned to Kamal. "What about you?"

[&]quot;I... well..."

[&]quot;It's just a Hazara," Assef said. But Kamal kept looking away (Hosseini 61).

Other conversation that Hosseini showed about Hazara's discrimination was when Amir looked for Hassan when the kite runner tournament held. This conversation happened between Amir and Omar, Amir's friend.

"Thanks. Have you seen hassan?"

"Your Hazara?"

I nodded.

Omar headed the ball to his brother. "I hear he's a great kite runner." His brother headed the ball back to him. Omar caught it, tossed it up and down. "Although I've always wondered how he manages. I mean, with those tight little eyes, how does he see anything?" (Hosseini 54).

That showed how Hazara humiliated by their appearance. Other conversation was when Amir ran to market and find someone, then Amir asked him whether he saw Hassan. In fact, that guy gave Amir question, what Hassan was to Amir.

"He's our servant's son," I said.

The old man raised a pepper gray eyebrow. "He is? Lucky Hazara, having such a concerned master. His father should get on his knees, sweep the dust at your feet with his eyelashes." (Hosseini56)

From that conversation, it showed how lower Hazara is on many people's thought in that time.

Beside writing about mocking Hassan as Hazara, Hosseini also wrote about a measure on how Pashtuns treated badly to Hazara. It showed when Assef who was a Pashtun insulted Hassan.

Assef knelt behind Hassan, put his hands on Hassan's hips and lifted his bare buttocks. He kept one hand on Hassan's back and undid his own belt buckle with his free hand. He unzipped his jeans. Dropped his underwear. He positioned himself behind Hassan. Hassan didn't struggle. Didn't even whimper. He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb (Hosseini 61).

The discrimination of Pashtuns to Hazaras was really happened in Afghanistan since many years ago. As explained above, it was because of some reasons including the appearance and differentiation of islam, there were Sunni and Shi'a. Muslims comprise 99 per cent of the population of Afghanistan, approximately 75 - 80 per cent of them Sunni Muslim and the others were Shiite or Shi'a Muslim (Razaiat 5).

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 (Hosseini 9).

That narration in the novel showed about the reason Pashtuns oppressed Hazara.

In the novel, Hosseini showed about Hazara, the discrimination and their place that also happened in real Afghanistan. Thus means that Hosseini imitated what was really happened between Pashtuns and Hazaras ethnic group in Afghanistan.

3.2 The Collapse of Monarchy in 1973

Zahir Shah is a king in Afghanistan's kingdom since 1953 and ended tragically on 1973. King Zahir Shah ruled with various prime ministers, the first of which was his cousin, Prince Mohammed Daoud. During King Zahir Shah's reign, Afghanistan managed to remain neutral in World War II, began to develop economically with the help of foreign aid, created a modern military and stayed at an uneasy peace with its neighbors (Collins 19).

The end of King Zahir Shah's reign also became the end of monarchy in Afghanistan. It started when Daoud, the king's cousin who served as prime minister ended his term in 1964 and stand with the communist that was Soviet (19). Magnus and Naby wrote that Daoud and Soviet against King Zahir Shah's

reign that refuse to join with them to attack a fellow Muslim nation that was Pakistan (117). In 1973, Daoud with the help of leftist army officers that was Soviet, launched a bloodless coup while Zahir Shah was abroad (Collins 19).

In the novel, Hosseini showed the bloodless coup on page 30. "As it turned out, they hadn't shot much of anything that night of July 17, 1973. Kabul awoke the next morning to find that the monarchy was a thing of the past. The king, Zahir Shah, was away in Italy. In his absence, his cousin Daoud Khan had ended the king's forty-year reign with a bloodless coup". That event signed that monarchy was changed in Afghanistan.

Daoud became the President of Afghanistan. He used his own rule to led Afghanistan and shared power with PDPA (People's Democratic Party of Afghanistan). Daoud also had friendship relation with the Soviet, thus it can be said that the Soviets also had a play role on Daoud's policy when he led Afghanistan. As Clemens states "After the 1973 coup led by Muhammad Daud, which ousted the king and established the Democratic Republic of Afghanistan, the PDPA maintained its independence and identity, while backing the democratic values of the government's aims (though the coup had been aided by many of the members of a competing faction within the PDPA, the Parcham)" (202).

Frank A Clements on his book *Conflict in Afghanistan: A Historical*Encyclopedia page 202 – 203, wrote the program of the PDPA incorporated the following concepts:

- 1. A national democratic government
- An administration and social system based on principles of communism and socialism

- The end of a capitalistic economic system and the nationalization of all foreign trading interests in Afghanistan
- 4. The instigation of a process of speedy industrialization
- 5. A land reform program with a view to distributing land among tenants
- 6. A reformed economic policy that reflected national interests
- A program to improve the welfare of workers and peasants and enable them to share in the national wealth
- 8. An end to unemployment
- 9. Provision of irrigation facilities and selfsufficiency in food
- 10. Price controls
- 11. The constitution to be adhered to properly and the state to have only a constitutional monarchy
- 12. Freedom of press and speech, the right to form parties and worker/student organizations, and the right to demonstrate/strike
- 13. Establishment of elected Jirgas (Councils) in each province, increased membership in the Wolesi Jirga (House of the People), and an increase in people's representation in the Meshrano Jirga (Parliament)
- 14. Provision of free education, medical aid, and other basic necessities
- 15. Political and social freedom for women
- 16. An end to repression and injustice in civil administration
- 17. Settlement of all Kuchis (seasonal migrants) as soon as possible and an end to the tribal system
- 18. A peaceful and permanent foreign policy based on:

- No participation in military pacts
- No participation in trade and military pacts that benefit imperialism
- Sympathizing with and providing help for all nations struggling to secure independence from imperialism and colonialism
- Helping people in Pashtunistan to secure freedom
- Good relations with all socialist countries and countries that are well-wishers of Afghanistan
- Denouncement of all countries out to disrupt the peace of the world for selfish motives

Some of those concepts also reflected in the novel as this quotation

FOR THE NEXT COUPLE of years, the words _economic development_ and _reform_ danced on a lot of lips in Kabul. The constitutional monarchy had been abolished, replaced by a republic, led by a president of the republic. For a while, a sense of rejuvenation and purpose swept across the land. People spoke of women's rights and modern technology (Hosseini 35).

That quotation showed the replacement of monarchy into republic in the novel, it means that the concept of government also changed as reflected in the novel there were economic development and women's rights.

In the novel, the replacement of Monarchy into Republic signed with the shot of gunfire. As Hosseini wrote in page 29, "Something roared like thunder. The earth shook a little and we heard the rat-a-tat-tat of gunfire".

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"Amir agha?" Hassan whispered.
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That conversation happened between Amir and Hassan, it showed how monarchy replaced by republic. That conversation happened after gunfire shot in

[&]quot;What?"

[&]quot;What's a 'republic'?"

I shrugged. "I don't know." On Baba's radio, they were saying that word, "republic," over and over again. (Hosseini 30).

their home. In the novel, Hosseini showed that gunfire was a sign of republic arise in Afghanistan. Thus made republic became hot topic in that time and it surely said over and over again radio as showed in the novel. In this case, Hosseini tried to describe the situation when Republic started in Afghanistan to show this event in the novel.

Hosseini also wrote it in the novel page 29, "Ali wrapped his arms around us. A white light flashed, lit the sky in silver. It flashed again and was followed by a rapid staccato of gunfire". Hosseini showed the situation of that event happened in the novel. He explained and described through narration how afraid Hassan when the gunfire start appeared in Afghanistan's sky.

A siren went off in the distance. Somewhere glass shattered and someone shouted. I heard people on the street, jolted from sleep and probably still in their pajamas, with ruffled hair and puffy eyes. Hassan was crying. Ali pulled him close, clutched him with tenderness. Later, I would tell myself I hadn't felt envious of Hassan. Not at all. (29).

That was another narration that Hosseini wrote in the novel. That narration was from Amir's point of view. He told about what happened when the gunfire shot in his home

In 1978, as President Daoud's regime approached its fifth year, there were found many problems on his regime that made Soviet did not stand with him again. Then Soviet decided to attack the palace and kill Daoud and his family.

That tragedy became a sign of new revolution of Afghanistan and marked the birth of the Democratic Republic of Afghanistan.

The collapse of monarchy was a big tragedy in Afghanistan, it also became historical event in there. Many of Afghanistan's people surely remembered what was happened in that time, how their people face the strain

situation when everything was changed with shot of gunfire as a sign. In this case, Hosseini wrote that tragedy in the novel which was the real tragedy in Afghanistan in that time.

3.3 The Soviet Invasion in 1979

Hosseini wrote about the soviet invasion on page 166 in the novel, "IN THE SUMMER of 1988, about six months before the Soviets withdrew from Afghanistan," and that quotation showed that Soviet was in Afghanistan. The year of 1988 was the year Soviet did the invasion in Afghanistan that was the late December 1979 until 1989 (Collins 29)

> The novel was released in the summer of that following year, 1989, and the publisher sent me on a five-city book tour. I became a minor celebrity in the Afghan community. That was the year that the Shorawi completed their withdrawal from Afghanistan. (Hosseini 166).

That quotation showed that in 1989 was the year of Shorawi withdrew from Afghanistan. Shorawi is the Farsi term of Soviet. Actually in the novel, Hosseini wrote much more about how the situation in Afghanistan when Soviet did the invasion than about the invasion itself.

The Soviet invasion made many Afghans came out from their place. They decided to came out to the safe place thus mean, they became refugee. To escape from Afghanistan, they must ride a truck with full of people. In this case, Hosseini also gave description about it in the novel on page 94, "There were others, in all about a dozen, including Baba and me, sitting with our suitcases between our legs, cramped with these strangers in the tarpaulin-covered cab of an old Russian truck". That quotation happened when Amir and his father, Baba were on the road to escape from Afghanistan. The truck was covered with tarpaulin. It was not only that, they also cramped with the strangers. In this case, Hosseini showed the

situation and describe how all people in that time when they were on the road to escape from Afghanistan.

In the novel, Hosseini showed that many Afghans wanted to became refugees, it means that they wanted to came out from Afghanistan. That also means that there were people who helped them to do that. Smuggling in that time became one of a good job that produced much money. As Hosseini showed in the novel on page 95, "Karim was a people smuggler--it was a pretty lucrative business then, driving people out of Shorawi-occupied Kabul to the relative safety of Pakistan". Hosseini wrote that narration through Amir's point of view. That narration happened when Amir and Baba about to left Afghanistan with Karim as the smuggler to helped them out.

Hiram A Ruiz also wrote on his book entitled *Afghanistan: Conflict and Displacement 1978 to 2001*, "between the Soviet invasion of Afghanistan in 1979 and the present day, one in four Afghans has been a refugee" (1). The coup that brought a communist government to power in Afghanistan in April 1978 ignited the first of a series of conflicts that have crippled Afghanistan and left an estimated 1.5 million Afghans dead. 2 Afghanistan's largely uneducated, traditional, rural population deeply resented and resisted the new communist regime. Faced with widespread opposition, the regime turned to force. Its violent tactics left tens of thousands of Afghans dead, prompted the exodus of thousands of refugees and gave rise to an armed resistance movement. (2)

Concerned that the communist government in Kabul was losing ground, in December 1979 the Soviet Union invaded Afghanistan. The civilian population once again faced violence and intimidation and hundreds of Thousands more

refugees fled Afghanistan (8). As Ruiz's explanation, there were thousand people decided to escape from Afghanistan as Hosseini showed in the novel that Amir and his father tried to came out.

Karim was a people smuggler--it was a pretty lucrative business then, driving people out of Shorawi-occupied Kabul to the relative safety of Pakistan. He was taking us to Jalalabad, about 170 kilometers southeast of Kabul, where his brother, Toor, who had a bigger truck with a second convoy of refugees, was waiting to drive us across the Khyber Pass and into Peshawar. (Hosseini 95).

That was the narration from Amir point of view that showed he and his father would escape from Afghanistan to Pakistan. It was same with what was truly happened that most of the Afghan refugees were come to Pakistan as safe place. They were mostly from ethnic Pashtuns, housed in refugee camps established by UNHCR throughout Pakistan's two westernmost provinces, the North-West Frontier Province and Baluchistan (Ruiz 1).

Hosseini showed the Soviet invasion with describing how the atmosphere when all people wanted to came out from Afghanistan. it showed when Amir and his father, Baba were not the only people who did that, there were other people who did the same. Hosseini captured the fear of them when they were in the truck on the road to safe place. Hosseini showed the Soviet invasion in the novel was through the escape of many people in Afghanistan in the novel that also really happened in that time.

3.4 The Civil War of Afghanistan in 1992

The civil war of Afghanistan happened after Soviets decided to withdraw to Afghanistan. Afghanistan people thought that was the end of the war in their land but the reality was totally wrong. As Collins wrote on his book, when many

people expected that they would be free from the war, The Najibullah regime appeared to build alliances, regime that aided by Soviet (35).

...It should have been a time of glory for Afghans. Instead, the war raged on, this time between Afghans, the Mujahedin, against the Soviet puppet government of Najibullah, and Afghan refugees kept flocking to Pakistan. That was the year that the cold war ended... (167).

As Hosseini wrote in the novel, the Afghan also expected that was should became the glory of Afghan but it did not. From that quotation the war was include Afghans and Mujahhedin who agains Najibullah. The civil war itself also called Jihad, because they struggled to maintain their land. The mujahideen are fighters in a jihad—a holy war that can only be waged against non-Muslims and apostates The designation was adopted by Afghan resistance fighters in 1979 to show that they were engaged in a lawful war against an infidel government backed by the Communist regime of the Soviet Union. (Clements 174).

When the civil war happened, the new regime came out and was called Taliban (Collins 36). In this case, Hosseini wrote a little about the civil war of Afghanistan in the novel, but it was clear that Hosseini showed that there was a civil war as the real civil war happened in Afghanistan in that time.

Hosseini wrote just a little description about the civil war in Afghanistan in the novel. It was only the point of the information itself. It is showed on page 168, it said that Afghans and Mujahedin were in war against Najibullah that was Soviet puppet government.

Rahim Khan told me how, when the Northern Alliance took over Kabul between 1992 and 1996, different factions claimed different parts of Kabul. "If you went from the Shar-e-Nau section to Kerteh-Parwan to buy a carpet, you risked getting shot by a sniper or getting blown up by a rocket--if you got past all the checkpoints, that was. You practically needed a visa to go from one neighborhood to the other. So people just

stayed put, prayed the next rocket wouldn't hit their home." (Hosseini 180).

That narration happened when Amir met Rahim Khan after a long time they did not meet. Rahim Khan told him all incidents that happened after Amir and his father decided to came out from Afghanistan. In this case, Hosseini tried to describe how the situation happened when that tragedy came out.

Other narrations also describe about it, in the novel on page 180, "He told me how people knocked holes in the walls of their homes so they could pass the dangerous streets and would move down the block from hole to hole. In other parts, people moved about in underground tunnels". That narration showed how danger is the situation in that time. Hosseini describe it very clear through that narration. That was many people dig a hole as street to go everywhere they wanted. As in the narration, it was like underground tunnels.

By then--that would have been 1995--the Shorawi were defeated and long gone and Kabul belonged to Massoud, Rabbani, and the Mujahedin. The infighting between the factions was fierce and no one knew if they would live to see the end of the day. Our ears became accustomed to the whistle of falling shells, to the rumble of gunfire, our eyes familiar with the sight of men digging bodies out of piles of rubble. Kabul in those days, Amir jan, was as close as you could get to that proverbial hell on earth. (Hosseini 190).

That narration showed how strain is the situation in that time. It was still a narration through Rahim Khan's point of view. He told Amir everything that happened in Afghanistan. In this case, how Kabul, one of central city in Afghanistan became a place that wanted by many faction. In this case there were Massoud, Rabbani and Mujahedin as Hosseini mentions it in the narration. Hosseini describe it very clear how danger the situation was in that time through many narrations in the novel.

3.5 Taliban's Regime in 1996

Taliban appeared when the civil war in Afghanistan happened. They were a group of students who graduated from madrassa in Pakistan. Actually they were Afghan's refugee who stayed in Pakistan and studied in there. They focused on sharia-based law and order. The leaders of these students were radical Islamists, many of whom were self-educated holy men (Collins 36). As also explained by Shabnum Akhtar on his journal article entitled *Rise of the Taliban and the US Intervention in Afghanistan*, he said "In reaction to the lawlessness after the Soviet withdrawal from Afghanistan, Afghan Islamic students mostrly rural Pashtun origin formed the Taliban movement between 1993-1994" (1) It explained that most of Taliban was Pashtun, and they united to made some movement to control Afghanistan and wanted to bring peace and indroduce Islamic values in there.

Also explained by Clements on his book, the Taliban derived its name from the *talibs* (students) who were studying at the *madrasas* (religious schools) in large numbers throughout Pakistan. For many of those students, studying in Pakistan was a way of improving their lot and avoiding the despondency and misery of life in Afghanistan. The main support base for the Taliban was drawn from the leaders of the various madrasas. The Taliban regime of radical and extreme Muslims governed most of Afghanistan from 1996 until 2002 and was regarded by many governments and opposition forces as representing a police state based on religion. The regime, which was infamous for its extensive human rights violations, particularly against women, and which harbored the al-Qaeda terrorist organization and its leader Osama bin Laden, was viewed by many

observers throughout the world as being synonymous with the conflict in Afghanistan at the turn of the twenty-first century (240).

The other purpose of the Taliban regime created was to replace Najibullah regime that was controlled by Soviet. The Taliban itself aided by Al-Qaeda, a terrorist orgaization, who tramed Afghan and foreign cadres became part of them (Collins 38). It also explained in Clements book "The Taliban took power in Afghanistan in 1996, having defeated the forces of Rabbani, Ahmad Shah Masood, and the Northern Alliance. It is clear that al-Qaeda fighters assisted the Taliban in their actions against the mujahideen forces and enabled them to gain control over about 90 percent of the country in the period after the 1996 capture of Kabul" (247)

Akhtar wrote on his book that "The central tenet of the Taliban creed, when they took power in Kandahar in October 1994, was to free Afghanistan from the criminal gangs and armed militia groups who were terrifying citizens since April 1992, and to establish an Islamic stade based on Sharia Law." (1-2) Radical extremist was Taliban's way to control Afghanistan in that time. They promised to end the fighting that was the civil war and to restore law and order under then sharia.

As Hosseini wrote in the novel on page 191, "I told you how we all celebrated in 1996 when the Taliban rolled in and put an end to the daily fighting". Hosseini also wrote on page 181, "So when the Taliban came..." "They were heroes." Rahim Khan said, "Peace at last". Taliban came out became the hero of Afghan who tired of everything that happened. They celebrated the rise of Taliban, but it was not long.

"God help the Hazaras now, Rahim Khan sahib," he said.

"The war is over, Hassan," I said. "There's going to be peace,

Inshallah, and happiness and calm. No more rockets, no more killing, no more funerals!" (Hosseini 191).

That was the conversation between Hassan and Rahim Khan, friend of Amir's father. Most of Afghans thought that the arising of Taliban became the good sign of Afghanistan and it became the peaceful nation again. As Akhtar wrote in his journal article about Afghanistan on page 45, "They were welcomed as the new rulers of Afghanistan who brought peace and stability in the areas under their control than the Afghan people had seen for two decades." Their pronounce in this case was refer to Taliban. Afghanistan people welcomed them because of their feeling of tired with wars that happened before Taliban exist (44). Hosseini showed this in some conversations between characters in the novel.

"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 any thing that moved. The Alliance did more damage to Kabul than the Shorawi. They destroyed your father's orphanage, did you know that?" (Hosseini 181).

That was conversation between Rahim Khan and Amir. In this case, Rahim Khan told Amir about what happened in Afghanistan when Amir got out from there and became refugee in America. That conversation was another description Hosseini wrote in the novel about how happy Afghans when Taliban arise in their nation. Hosseini made long conversation between Rahim Khan and Amir to show what happened in Afghanistan through Rahim Khan explanations. But, after such a long time, it was all wrong, Taliban made Afghanistan more strained. As have been explained before, Taliban ran the religious policy and they were believed on Islamic radicalism. Taliban had many rules to led Afghanistan. Taliban said that they were disinterested in governance, they have entered scene only to bring peace and order. Their declared objective included establishment of "Pure Islamic state", implementation of Sharia Laws. The simple and idealistic group with only religious education, lacked sophistication as well as understanding of International law and world politics. They implemented the strictest interpretation of Sharia laws ever witnessed in the world (Akhtar 45).

Having taken control the country and implemented sharia-based law and order, the Taliban appeared to be puzzled by how to run the government or manage the economy, which went from bad to worse, especually when UN sanctions for narcotics trafficking and droughts were added to the mix. Public health, in part because of Taliban-imposed restrictions on the mobility of female midwives, declined markedly. These failures were intimately connected to the Taliban itself and what they practiced. They generally opposed progress and modernity (Collins 39).

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About Taliban's law and order, Collins noted on his book pake 40 the elements of Taliban's decress:

- 1. Prohibition against female exposure (or being outside without burka and male relative).
- 2. Prohibition against music.
- 3. Prohibition against shaving mandatory prayer.
- 4. Prohibition against the rearing of pigeons and bird fighting eradication of narcotics and the user thereof.
- 5. Prohibition against kite flying.
- 6. Prohibition against the reproduction of pictures.
- 7. Prohibition against gambling.
- 8. Prohibition against British and American hairstyles.
- 9. Prohibition on interest on loans, excange charges, and charges on transactions.
- 10. Prohibition against (women) washing clothes by the river embankments.
- 11. Prohibition against music and dancing at weddings.
- 12. Prohibition against playing drums.
- 13. Prohibition against (male) tailors sewing women's clothes or taking measurements of women.
- 14. Prohibition against witchcraft.

In the novel, Hosseini wrote some of the Taliban's rules include on the Collins noted above.

The conversation inevitably turned to the Taliban.

For all those rules, Hosseini wrote that quotation to show Taliban did not treat Afghan like a human. It was because of the decrees that pressed them. Beside those decrees, Taliban also ran the religious police to punish everyone who broke the decrees. One example of religious police was public executions for serious criminals of adulterers.

There were some duties that must be obeyed by all Afghan in that time.

This conversation from the novel also described some event that showed how

Taliban managed Afghanistan in that time.

"Anyway, Kabul scored a goal and the man next to me cheered loudly. Suddenly this young bearded fellow who was patrolling the aisles, eighteen years old at most by the look of him, he walked up to me and struck me on the forehead with the butt of his Kalashnikov. 'Do that again and I'll cut out your tongue, you old donkey!' he said." Rahim Khan rubbed the scar with a gnarled finger. "I was old enough to be his grandfather and I was sitting there, blood gushing down my face, apologizing to that son of a dog." (Hosseini 179).

In this case, Rahim told Amir how Taliban ruled Afghanistan. Through that conversation, Hosseini showed how brutal Taliban was. Taliban did the brutality without saw the old of that people who broke their rules. Hosseini showed the Taliban's brutality by how Rahim got a struck by them.

The Taliban also forced women to wear the *burka*, or as it is more commonly called in Afghanistan, the *chadari*, a one-piece body covering where women looked out at the world through a slit of a four-by-six-inch piece of mesh sewn into the headpiece (Collins 40). Clements also explained that the Taliban's greatest impact, however, was on the role and status of women within Afghan

[&]quot;Nay, it's worse. Much worse," he said.

[&]quot;They don't let you be human." (Hosseini 179-180).

society. Under the regime, women were obliged to be totally covered, from head to foot, by a garment known as a *chadari* when in public, and they were forbidden to work, attend school, or pursue higher education (242)

It also showed in the novel, Hosseini always wrote that every woman wore burqa, he always describe it. As on page 188, "Farzana became pregnant again. It was that same year, in the middle of the summer, that a woman covered in a sky blue burqa knocked on the front gates one morning". That quotation showed woman in that time especially in Taliban regime wore burqa to covering their body.

They obeyed Taliban's rule, because if they broke the rule they would got punishment. Another quotation from the novel also showed how burqa was a duty for every woman in that time "a woman dressed in a green burqa sat in the cab of one truck, a blindfolded man in the other" (237). And also on page 205, "A few miles later, I spotted a cluster of men sitting on their haunches, like a row of crows, on the carcass of an old burned-out Soviet tank, the wind fluttering the edges of the blankets thrown around them. Behind them, a woman in a brown burqa carried a large clay pot on her shoulder, down a rutte path toward a string of mud houses".

Beside woman must wore a burqa, for man, there was a duty also. As Taliban required all Afghan became sharia, so a man must wore something that called sharia. As in the quotation.

I'd never worn either when i'd actually lived in Afghanistan—the Polaroid of Hassan and Sohrab, and, finally, perhaps the most important intem: an

artificial beard, black and chest length. Sharia friendly—or at least the Taliban version of Sharia, (204).

That quotation showed how man must dressed sharia that was they must have a black beard and length. Another quotation in the novel was on page 218, "They all were beards and black turbans". Thus, sharia version of Taliban beside a man must have a beard was they must also wore turban.

The other day, I accompanied Farzana Jan to the bazaar to buy some potatoes and _naan_. She asked the vendor how much the potatoes cost, but he did not hear her, I think he had a deaf ear. So she asked louder and suddenly a young Talib ran over and hit her on the thighs with his wooden stick. He struck her so hard she fell down (Hosseini 193).

That quotation showed how Taliban ruled Afghans. Actually they have their own rules as explained before, one of them was prohibition to speak loudly. In this case, in the novel, Hosseini describe it through narration when Hassan told Amir about his experienced when Taliban ruled Afghanistan. That was Hassan's wife, Farzana who speak loudly to the vendor and finally someone who was pro with Taliban hit her as her punishment for break Taliban's rule. As Collins said on his book, "Women who disobeyed the directives could be beaten by the religious police." That was explanation how what Hosseini wrote and showed in the novel was truly happened in the real life in Afghanistan in that time. Hosseini showed it with describing through characters in the novel.

Actually, Hosseini gave many descriptions about how Taliban regime in Afghanistan in that time. As conversation in page 224, "But they're not all yateem. Many of them have lost their fathers in the war, and their mothers can't feed them because the Taliban don't allow them to work…" this was conversation between Amir and Farid, a man who helped Amir back to Afghanistan after

several years left from there and became refugee in America. From that conversation, Hosseini showed how Taliban treat badly to woman in that time. There were limitations for woman to do something. In this case, the ban of woman became worker was showed in Akhtar's journal article, he wrote "The Taliban put a ban on the employment of women, and imposed strict dress codes on both women and men." (45) It was same as Hosseini showed in the novel that a mother or woman did not allow working to maintain her child when her husband was dead.

"Why are you saying these things?" I said.

"Because you wanted to know," he spat. He pointed to an old man dressed in ragged clothes trudging

down a dirt path, a large burlap pack filled with scrub grass tied to his back. "That's the real

Afghanistan, Agha sahib. That's the Afghanistan I know. You? You've always been a tourist here, you just didn't know it." (206).

That conversation also happened between Amir and Farid when they were road to Afghanistan. In that time, Hosseini wrote that Amir was shocked when he saw how the condition of Afghanistan. That was all change with what Amir's life in the past.

The other rule that also showed in the novel was the banned of kite flying. As it was written in the novel on page 191, "A few weeks later, the Taliban banned kite fighting". Taliban forbid fo tlying the kite even that was became tradition for so long time. Hosseini wrote about it on page 41, "The kite-fighting tournament was an old winter tradition in Afghanistan". In the novel, the kite fighting became the key of the story, which Amir and Hassan became participant in the kite fighting tournament as a partner. From that, the problem of the story was begin.

Hosseini wrote in the novel on page 217, "The police headquarters is still there," Farid said. "No shortage of police in this city. But you won't find kites or kite shops on Jadeh Maywand or anywhere else in Kabul. Those days are over." It showed that kite fighting was truly banned by Taliban, it also for the kite itself. There were no kite and kite shops in Afghanistan in that time.

That was how Taliban led Afghanistan. As Taliban run the religious law on their regime it also wrote on the novel.

"We are here today to carry out Sharia. We are here today to carry out justice. We are here today because the will of Allah and the word of the Prophet Muhammad, peace be upon him, are alive and well here in Afghanistan, our beloved homeland. We listen to what God says and we obey because we are nothing but humble, powerless creatures before God's greatness. And what does God say? I ask you! WHAT DOES GOD SAY? God says that every sinner must be punished in a manner befitting his sin!" the cleric repeated into the mike, lowering his voice, enunciating each word slowly, dramatically," (Hosseini 238).

That was happened when the Taliban leader would gave punishment to people who broke their rule. In the novel, the punishment was placed in a stadium that full of people. It could be said that the people who did a fault would be disgraced first then get punished.

"And what manner of punishment, brothers and sisters, befits the adulterer? Who shall we punish those who dishonor the sanctity of marriage? How shall we deal with those who spit in the face of God? How shall we answer those who throw stones at the windows of God's house? WE SHALL THROW THE STONES BACK!" He shut of the microphone. A low-pitched murmur spread through the crowd (238).

The continued of quotation above showed how Taliban gave punishment. They were really did the religious law. Then, the continued of that was on the same page "The Talib, looking absurdly like a baseball pitcher on the mound, hurled the stone at the blindfolded man in the hole. It struck the side of his head.

The woman screamed again. The crowd made a startled "OH!" sound". This kind of regime was real in Afghanistan in that time and it was also written in the history book of Afghanistan.

In the novel, Hosseini also wrote about Hazara massacre by Taliban when Taliban controlled Afghanistan. It showed when Assef told Amir what he did as this conversation happened between them.

"But you want a real show, you should have been with me in Mazar. August 1998, that was."

"I'm sorry?"

"We left them out for the dogs, you know."

I saw what he was getting at. He stood up, paced around the sofa once, twice. Sat down again. He spoke rapidly. "Door to door we went, calling for the men and the boys. We'd shoot them right there in front of their families. Let them see. Let them remember who they were, where they belonged." (Hosseini 242).

That conversation happened when Amir came to Afghanistan after several years, and he became refugee in America. Amir met Assef then Assef told him what was happened when he did not in Afghanistan. From what Assef told through that conversation, Hosseini showed how Taliban did massacre to Hazara. Hosseini describe that Taliban killed all Hazara man and boy in the novel.

Hazara massacre by Taliban as Razaiat wrote on his book page 12 "In the days that followed, Taliban forces carried out a systematic search for male members of the ethnic Hazara, Tajik, and Uzbek communities. Scores and perhaps hundreds of Hazara men and boys were summarily executed, while thousands of men from various ethnic communities were detained first in the city jail and then transported to other cities. Up to 8,000 civilians may have been deliberately killed in the city"

As Frank A Clements wrote on history book entitled *Conflict in Afghanistan: A Historical Encyclopedia*, The massacre was initially indiscriminate, with pickup trucks driving up and down the streets and killing everything that moved. Bodies were left where they had fallen, and no burials were allowedfor six days (106)

Hosseini showed about Taliban regime with gave such description through the story of the novel. Hosseini wrote it clearly in the novel that also the real event in Afghanistan.

3.6 The 9/11 Twin Tower Tragedy in 2001

This tragedy happened in Washington, America on September 11, 2001 thus known as the 9/11 Twin Tower Tragedy. It was a horribing attack on Twin Tower in Washington, America. As Clements states in his book "On 11 September 2001, groups of terrorists hijacked four passenger jets on domestic flights in the United States, crashing two of them into the twin towers of the World Trade Center in New York City and one into the Pentagon building in Washington, D.C. The fourth hijacked aircraft failed in its objective and crashed in Pennsylvania—a crash that was later discovered to have been caused by a struggle between the passengers and the terrorists." (230)

It related with Al-Qaeda what was aid of Taliban regime in Afghanistan.

Osama bin Laden was a leader of Al-Qaeda, group of terrorist organization. AlQaeda was founded in 1988 or 1989 by Osama bin Laden and Muhammad Atef. It
is renowned for a number of terrorist attacks in Saudi Arabia, Somalia, Kenya,
and Tanzania but mainly for the attack on the twin towers of the World Trade

Center in New York and the Pentagon in Washington on 11 September 2001. Primarily, al-Qaeda seeks to radicalize existing Islamic groups with the goals of overthrowing Muslim governments, which it sees as corrupt; driving Western influences from Muslim states; and abolishing boundaries between Muslim states (207).

Taliban when control Afghanistan adopted Al-Qaeda governance, which was the reason why Taliban regime was like extremist of Islam and ran religious policy (Collins 41). Also explained by Clements "All of this paled into insignificance when the suicide attacks on the twin towers of the World Trade Center and the Pentagon took place on 11 September 2001, with the loss of almost 4,000 lives. Osama bin Laden and al-Qaeda were implicated in this atrocity by the U.S. and UK governments, and the attack was publicly welcomed by bin Laden and his supporters" (460).

As terrorist organization, Al-Qaeda believe in extremist of Islamic concept. They believe that only Muslim and Islam law could live in this world, except that it must be shovet with a war or it called Jihad. Bin Laden claimed that de facto of the United States had declared war on Islam and its people. In an allegedly binding fatwa, or religious finding, bin Laden and his cosigners declared a defensive jihad that (theoretically) all Muslims were required to participate in:

To kill Americans and their allies, both civil and military, is an individual duty of every Muslim who is able, in any country where this is possible, until the [main mosques in Jerussalem and Mecca] are freed from their grip, and until their armies, shattered and broken-winged, depart from all the lands of Islam, incapable of threatening any Muslim (Collis 42).

As in the novel, Hosseini wrote on page 314, "One Tuesday morning las September, the Twin Towers came crubling down and, overnight, the world changed", Al-Qaeda bombed the Twin Tower in Washington, America and murdered 3,000 innocent people.

After the 9/11, US air began attacking Taliban on October 7, 2001. It featured the Northen Alliance a united front of Tajiks, Hazarra, and Uzbeks and anti-Taliban Pashtun forces fighting a war of maneuver against the Taliban and its foreign-fighter supporters, many of whom were trained in Al-Qaeda camps in Afghanistan (Collins 48). As hosseini wrote in the novel on page 314, "Soon after the attacks, America bombed Afghanistan, the Northen Alliance moved in, and the Taliban scurried like rats into the caves".

The American flag suddenly appeared everywhere, on the antennae of yellow cabs weaving around traffic, on the lapels of pedestrians walking the sidewalks in a steady stream, even on the grimy caps of San Francisco's pan handlers sitting beneath the awnings of small art galleries and open-fronted shops. One day I passed Edith, the homeless woman who plays the accordion every day on the corner of Sutter and Stockton, and spotted an American flag sticker on the accordion case at her feet (Hosseini 314).

In this case, the narration that Hosseini showed was what happened after the tragedy occurred, as in the novel how many Americans felt sad because of that tragedy, they did all of that to give credit for all of those innocent people that died.

Overall, post-9/11, U.S. conventional operations were successful but not decisive. The United States neither destroyed the enemy nor its will to resist. The Taliban field forces were defeated, and the regime ousted, but Osama bin Laden, the leadership of Al-Qaeda and much of the Taliban's senior leaders escaped to safe havens in Pakistan and other nearby countries. (49)

As Hosseini wrote in the novel on page 314, "That December, Pashtuns, Tajiks, Uzbeks, and Hazaras gathered in Bonn and, under the watchful eye of the UN, began the process that might someday end over twenty years of unhappiness in the watan. Hamid Karzai's caracul hat and green chapan became famous".



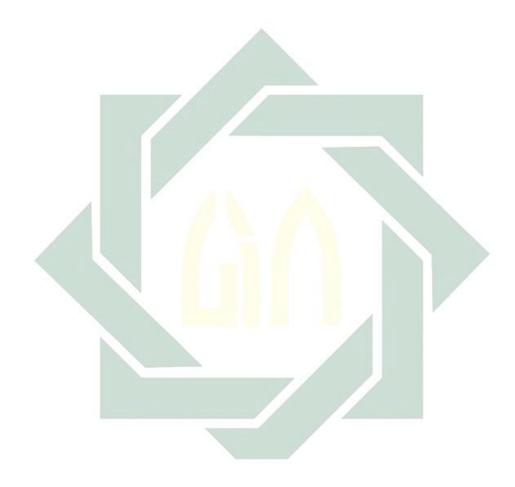
CHAPTER IV

CONCLUSION

Based on the analysis in the previous chapter, there are two points that can be concluded from this study. The first thing to be concluded is there are some historical events happens in Afghanistan that are imitated in *The Kite Runner* novel by Khaled Hosseini. They are Hazara's discrimination, the collapse of monarchy, the Soviet invasion, the civil war of Afghanistan, Taliban's regime and the 9/11 Twin Tower tragedy. All of those events really happened in Afghanistan. Hosseini imitated all those events and mixed them with his imaginative story. There were Amir and Hassan as the main characters of this novel. They were Afghans, as in the novel, they lived in the time when the imitated real events happened in Afghanistan. The imitated events are mentioned in the novel through the characters life, from when the characters were still children until they were adult. Besides that, Hosseini as the writer of the novel imitated those events clearly thus make easy understanding to know what happened in Afghanistan.

The second thing to be concluded is the way Hosseini as the writer of the novel imitated those events through the conversation and the narration of characters in the novel. Hosseini explained and described clearly on what happened when those events happened in the novel, such like how strained and dangerous the situation and condition happened in that time. Not only that, the explanation of how those events happened in the novel that are really happened in

Afghanistan is also showed when the characters told how they felt and how they scared when they faced those events.



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