

## APPENDICES

### THE DEPICTIONS OF RACIAL DISCRIMINATION TOWARDS THE MINORITY GROUP IN AFGHANISTAN

#### AS ILLUSTRATED IN *THE KITE RUNNER* NOVEL

##### A. The Depictions of Racial Discrimination

No	Quotes	Forms	Page	Reference	Comment
1.	Like the times Kaka Homayoun's projector got stuck on the same slide, the same image kept flashing in my mind over and over: Hassan his head downcast, serving drinks to Assef and Wali. Maybe it would be for the best (Hosseini 89).	Monologue	89	Devah Pager and Hanna Shepherd explained that the act of treating someone or a group poorly or differently due to their different races or ethnicities or differences in characteristics related to race or ethnicity is called racial discrimination (182).	Racial discrimination is a social problem that occurs in various countries around the world including Afghanistan. Afghanistan is a country that has a diversity of races and ethnic groups. The Pashtun is the majority group, while the minority group in Afghanistan that always discriminated by the Pashtun is the Hazara. This happens because the Hazara is the minority group that is not from Afghanistan. The Hazara is a race and ethnic group that come from China, more precisely is Mongolian descent. Therefore the Hazara have a lot of differences compared

					to the other groups in Afghanistan. Racial discrimination can manifest itself into a variety of actions. Evidence that shows racial discrimination in this novel can be seen from Amir's explanation. This evidence describes the situation when Amir was celebrating his birthday. In the birthday party everyone was involved and enjoyed the party. Hassan and his father were also at Amir's birthday party. But the difference is they were invited to come to Amir's birthday party not to enjoy a meal at the party and not to spend time with other guests, but they were invited to come to Amir's birthday party to be servants and serve all invited guests. The party is only for Amir's friends and also Baba's friends who are wealthy Pashtuns. Whereas Hassan and his father were only poor Hazaras from a lower class and not equal to the wealthy Pashtuns.
2.	"Eat dirt if I told you to," I said. I knew I was being cruel, like	Monologue	47	Based on Psychological Encyclopaedia racial discrimination	Another form of racial discrimination is an act that gives disadvantages of another

	when I'd taunt him if he didn't know some big word. But there was something fascinating--albeit in a sick way--about teasing Hassan. Kind of like when we used to play insect torture. Except now, he was the ant and I was holding the magnifying glass (Hosseini 47).			refers to a destructive action that places or encourages a group or a member of a particular race group especially the minority into an adverse situation (quoted in Ildikó Laki 189).	person or group. The proof of racial discrimination as a destructive action is shown in the novel <i>The Kite Runner</i> through Amir's conversation with his servant named Hassan who is a Hazaras. This evidence shows that Amir conducted racial discrimination against Hassan. Amir always forced and told Hassan to fulfill all his request and serve him. In this evidence Amir put Hassan as a Hazaras into an adverse situation because he forced Hassan to do something that Hassan did not want to prove Hassan's loyalty to Amir. In addition, Amir also enjoyed every action he took while torturing Hassan.
3.	Assef: "But before you sacrifice yourself for him, think about this: Would he do the same for you? Have you ever wondered why he never includes you in games when he has guests?"	Dialogue	63-64	According to the International Convention on the Elimination of All Forms of Racial Discrimination "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on	Aside from being an action that positions someone or a group into an adverse situation, racial discrimination also has other forms of action. It can be seen that racial discrimination is the form of an action that aims to eliminate or reduce the role of a

	<p>Why he only plays with you when no one else is around? I'll tell you why, Hazara. Because to him, you're nothing but an ugly pet. Something he can play with when he's bored, something he can kick when he is angry. Don't ever fool yourself and think you're something more."</p> <p>Hassan : "Amir agha and I are friends,"</p> <p>Assef : "Friends?". "You pathetic fool! Someday you'll wake up from your little fantasy and learn just how good of friend he is." (Hosseini 63-64).</p>			<p>race, colour, descent, or national or ethnic origin" (qtd. in OHCHR &amp; UNESCO 25).</p>	<p>particular group within the community by giving different treatment, excluding, and limiting the particular group. The practice of racial discrimination can be seen in the <i>The Kite Runner</i> novel in the conversation between Assef as a Pashtuns and Hassan as a Hazaras. In this dialogue Assef tried to show the difference status and social class between Amir and Hassan in order to hurt Hassan's feelings. Assef shows that Amir is Hassan employer and a wealthy Pashtuns, while Hassan is only a servants from the poor Hazara's family and not equal to Amir. Assef told Hassan that no matter how much Hassan sacrificed for Amir, he would not necessarily do the same for Hassan. Assef also explained that Amir never involved and always excluded Hassan when Amir had a guest and Amir played with Hassan only when there was no one else around him because Hassan was a Hazaras. Hassan was not equal to Amir</p>
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					and Amir understood the difference status between himself and Hassan. Therefore Amir always excluded and restricted Hassan from being involved when a guest came to his house and chose to play with his guests. Amir's actions described by Assef are included in racial discrimination because Amir limits and excludes Hassan from Amir's social environment only because he is a Hazaras. Amir did not give Hassan the freedom to socialize with his guests.
4.	Of all the neighborhood boys who tortured Ali, Assef was by far the most relentless. He was, in fact, the originator of the Babalu jeer, Hey, Babalu, who did you eat today? Huh? Come on, Babalu, give us a smile! And on days when he felt particularly inspired, he spiced up his badgering a little, Hey,	Monologue	34	As explained in the journal of Human Rights in British Columbia that "Racial discrimination occurs when someone treats you badly or denies you a benefit, harasses or insults you because of your race, colour, ancestry, or place of origin. Racial discrimination can take many forms. For example calling you racist names" (1).	Another practice of racial discrimination against the Hazaras can be seen from Amir's explanation. From this quotation it can be seen that all of Amir's neighbors who were Pashtuns, especially Assef, always mocked and insulted Ali, Hassan's father because he was a Hazaras. They always call Ali as Babalu which means ghost, flat-nosed babalu, and slanted-eyed donkey. This name calling was made based on the characteristics

	you flat-nosed Babalu, who did you eat today? Tell us, you slant-eyed donkey! (Hosseini 34).				that exist in the Hazaras that are identical to flat nosed and slanted eyes with the aim of hurting, insulting, and degrading the Hazaras. It is clear that the actions taken by Amir's neighbors and also Assef refer to racial discrimination. Racial discrimination is all forms of injustice and bad actions including when calling someone by a name based on race, color, ancestry, or place of origin in order to insult and mock the race, color, ancestry, or place of origin.
5.	Sitting cross-legged, sunlight and shadows of pomegranate leaves dancing on his face, Hassan absently plucked blades of grass from the ground as I read him stories he couldn't read for himself. That Hassan would grow up illiterate like Ali and most Hazaras had been decided the minute he had been	Monologue	24	Bobo & Fox 2003 states in the National Association of Schools Psychologist's Position Statement that "Racial discrimination includes direct or indirect, overt or subtle action (s) by the majority group that limits the economic, political, educational, and social opportunities of a minority group" (1).	In racial discrimination, the roles and the opportunities of the minority group are regulated and limited by the majority group. In discriminating against minorities, the majority will seek to block and eliminate all minority roles in various fields. This is done to maintain the position of the majority group in society as the ruling group in various fields. The evidence that racial discrimination limits minority groups in

	<p>born, perhaps even the moment he had been conceived in Sanaubar's unwelcoming womb--after all, what use did a servant have for the written word? But despite his illiteracy, or maybe because of it, Hassan was drawn to the mystery of words, seduced by a secret world forbidden to him (Hosseini 24).</p>				<p>various fields is described by Amir. From the description of Amir it can be seen that Hassan and Ali as the members of the Hazara did not have the same opportunity to obtain education like the Pashtuns. In Afghanistan, the Hazara that considered as the lower class did not allowed to go to school and get education. The opportunity to get education has been lost since the Hazaras were born into the world and even their fate has been decided since their birth without being able to vote. People who are considered capable and worthy to get education are only the Pashtuns because they have wealth and high respect in society. Besides that, because of the lack of education obtained by the Hazaras, the Hazaras are also not allowed to get the same job as the Pashtuns. They may only work in low payment job. The only choice left for the Hazaras was to work as a servant or a maid. Because of this racial discrimination, the</p>
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					Hazaras living in ignorance, illiteracy and poverty. This action shows that the Pashtuns have discriminated the Hazaras in the fields of education, economics and also social opportunities. The Hazaras are not allowed to get an education. Besides that they also do not have the same opportunity as Pashtuns in the community and they can only be employed as servant or maid with low payment in Afghanistan.
6.	Then one day, I was in Baba's study, looking through his stuff, when I found one of my mother's old history books... I blew the dust of it, sneaked it into bed with me that night, and was stunned to find an entire chapter on Hazara history. An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns,	Monologue	8	Gordon explained that oppression was one of the methods used to discriminate against other groups, especially minorities. In this way the group that discriminates will be able to dominate and control other groups (quoted in Ildikó Laki 189).	In addition to limit all the roles of minority groups in various fields, racial discrimination also can be in the form of another action, namely oppression. This method is used to maintain the position of a group in society. The evidence of oppression as a form of racial discrimination in this novel is shown by Amir's explanation of the history of the Hazaras. From this book on the history of the Hazaras, which was read by Amir, it can be seen that from the beginning of nineteenth

	<p>had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had “quelled them with unspeakable violence.” The book said that my people had killed the Hazaras, driven them from their lands, burned their homes and sold their women. The book said part of the reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi’a (Hosseini 8).</p>				<p>century the Hazaras as the minority group in Afghanistan had experienced oppression and persecution as a form of racial discrimination carried out by the Pashtuns. Pashtuns were oppressed and treated the Hazaras in an arbitrary and blind manner. The Pashtuns expelled the Hazaras from their own land, burned the house of the Hazaras, killed the Hazaras, and even trafficked the Hazaras women. This is all done by the Pashtuns to maintain their position and status as the powerful majority group in Afghanistan.</p>
7.	<p>“I watched Hassan get raped,” I said to no one. Baba stirred in his sleep. Kaka Homayoun grunted. A part of me was hoping someone would wake</p>	Dialogue	75 & 66	<p>As stated by Crocker, Major, &amp; Steele that acts of discrimination are usually carried out by members of the majority because they have a high status in society. Whereas the</p>	<p>Another evidence regarding racial discrimination towards the Hazaras as the minority group in Afghanistan is shown by Amir's explanation. Through this quotation, Amir explained the guilt and regret that</p>

	<p>up and hear, so I wouldn't have to live with this lie anymore. But no one woke up and in the silence that followed, I understood the nature of my new curse: I was going to get away with it (Hosseini 75).</p> <p>"Your father won't find out," Assef said. "And there's nothing sinful about teaching a lesson to a disrespectful donkey."</p> <p>"I don't know," Wali muttered. "It's just a Hazara," Assef said. But Kamal kept looking away.</p> <p>"Fine," Assef snapped. "All I want you weaklings to do is hold him down. Can you manage that?"</p>			<p>targets of discrimination acts are members of minority groups. This condition occurs because of differences in status between majority and minority groups. Any act of discrimination felt by members of minority groups can be interpreted as an affirmation and consequence of their low status in society (quoted in Binder 844-845).</p>	<p>continued to haunt his mind. This feeling arose after he watched the terrible event that had befallen Hassan. He watched Hassan get raped. Amir was the only person who saw the incident. Even though Amir knew about this incident, he still pretended to not know anything and kept hiding it from everyone because Amir was afraid and worried that this lie would be exposed and he would be blamed by everyone. Another quotation that explained the details of the rape incident experienced by Hassan which was categorized as an act of discrimination towards the Hazaras was shown through the dialogue between Assef and his two friends. This dialogue explained the situation when Hassan was get raped. Hassan was raped by Assef and his two friends, Wali and Kamal. Assef and his two friends as the Pashtuns worked together to provide revenge that Hassan could never forget. They took this</p>
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	<p>Wali and Kamal nodded. They looked relieved....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 66).</p>				<p>action because they really hates the Hazaras and to affirm the low status of Hassan because he was part of the Hazara minority group. In this dialogue it was shown that Hassan did not fight at all with Assef and his two friends. Hassan only surrendered and accepted all the bad actions taken by Assef and his two friends. This was done by Hassan because he knew that this was the biggest risk he had to accept because he was a member of the Hazara. The actions taken by Assef, Wali, and Kamal are categorized into racial discrimination actions.</p>
8.	<p>I had read about the Hazara massacre in Mazar-i-Sharif in the papers. It had happened just after the Taliban took over Mazar, one of the last cities to fall. I remembered Soraya handing me the article over breakfast, her face bloodless.</p>	Monologue	243	<p>As explained by Allport, Newman and Erber, &amp; Staub that racial discrimination is an action when someone acts badly towards members of other racial groups such as "physical attack, and extermination". "Extermination or mass killing" based on race is the</p>	<p>The other practice of racial discrimination carried out against the Hazaras in this novel is shown by Amir. At that time Afghanistan was under the control of the Taliban. The Taliban colonized and attacked every area occupied by the Hazaras in Afghanistan. They attacked the Hazaras blindly. In this evidence it is also explained that when the</p>

	<p>“Door-to-door. We only rested for food and prayer,” the Talib said. He said it fondly, like a man telling of a great party he’d attended. “We left the bodies in the streets, and if their families tried to sneak out to drag them back into their homes, we’d shoot them too (Hosseini 243).</p>			<p>highest level of racial discrimination triggered by hatred and prejudice (quoted in Quillian 58).</p>	<p>Taliban controlled Mazar-i-Sharif which was one of the areas where the Hazaras lived, they carried out the extermination and mass killing towards the Hazaras. They came to every house occupied by the Hazaras and shoot them one by one. This action was carried out by the Taliban as the way to discriminate the Hazaras. In addition they also had strong vision to eradicate and eliminate all the Hazaras from the land of Afghanistan. The Taliban lets the corpses of the Hazaras lay down on the streets and ignored them, even they did not hesitate to kill people who wanted to bring the corpse back home. The acts of extermination and mass killing carried out by the Taliban against the Hazaras are classified into racial discrimination actions.</p>
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## B. The Causes of the Emergence of Racial Discrimination

### B.1 Racial Prejudice

No	Quotes	Forms	Page	Reference	Comment
1.	<p>“You’re bothering me very much. In fact you bothering me more than this Hazara here. How can you talk to him, play with him, let him touch you?” he said, his voice dripping with disgust (Hosseini 36).</p>	Dialogue	36	<p>Harold Cyril Bibby said that “Racial prejudice and discrimination are present and urgent evils, and racial tension and friction have mounted menacingly in our own generation. Moreover, a firm belief in something which is not a fact is itself a fact, and there can be ‘racial prejudice’ ” (Bibby 3).</p> <p>Conrad Schetter said that in Afghanistan, racial prejudice towards the Hazaras as disgusting group was known to all Afghans. This racial prejudice was created because of the very poor living conditions of the Hazaras. The people thought that because the Hazaras were poor, of</p>	<p>In the novel <i>The Kite Runner</i> by Khaled Hosseini also discussed about racial prejudice. In this novel racial prejudice is one of the causes of racial discrimination. The victim who experienced racial prejudice in this novel was Hassan and his family because they were members of the Hazara ethnic group. Hazara is the minority group in Afghanistan that has experienced a lot of racial prejudice carried out by other groups, especially the majority group Pashun. The Hazaras also experience racial discrimination because of the existence of this racial prejudice. Racial prejudice is a judgement that has developed and it is believed by the public. This quotation shows that racial prejudice is a belief towards something that is not the real truth. Most of the racial</p>

				<p>course they lived in an unworthy place that was identical with slums and dirty. Based on their own thoughts, racial prejudice regarding the Hazaras as disgusting group was formed (Schetter 13).</p>	<p>prejudice is a judgement against someone or other groups which is made without knowing the truth. Racial prejudice also has no clear evidence base. Most of the racial prejudice is made just based on our own thoughts without any apparent reason. The quotation that shows the existence of racial prejudice against the Hazaras in <i>The Kite Runner</i> exists in the dialogue spoken by Assef when he saw Amir and Hassan were playing together. Assef thought that Amir as Pashtuns should not play with Hassan because Hassan is a Hazaras. Amir shouldn't let the Hazaras around him. According to Assef all the Hazaras are considered disgusting because they are from the poor group and they are inappropriate together with the Pashtuns who have high honor. Judgments or beliefs about the Hazaras that considered disgusting and inappropriate together with the Pashtuns who have high honor called as racial prejudice</p>
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					because the judgments or the beliefs had no clear evidence and were made without knowing the real truth. Assef's belief about the Hazaras is certainly not true because all the Hazaras are also normal human beings just like other people. Assef has made a mistake because he believes in something that is not a real truth. A statement confirming the existence of racial prejudice against the Hazaras as a disgusting group came from Conrad Schetter.
2.	His blue eyes flicked to Hassan. "Afghanistan is the land of Pashtuns. It always has been, always will be. We are the true Afghans, the pure Afghans, not this Flat-Nose here. His people pollute our homeland, our watan. They dirty our blood." He made a sweeping, grandiose gesture with his hands.	Dialogue	35	According to Allport racial prejudice is "an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group" (quoted in Campbell & Brown 6).	From this evidence it can be seen that Assef really hated Hassan and all the Hazara very much. Because of the hatred he had, Assef said harsh words accusing the Hazara of being a group that pollutes the land of Afghanistan. The Hazaras should not be in Afghanistan because Afghanistan belongs only to Pashtuns. He also said that the Hazara also dirty the Pashtun's blood as the pure Afghans. Assef's hatred of the Hazara was a

	<p>“Afghanistan for Pashtuns, I say. That’s my vision.” (Hosseini 35).</p>				<p>form of racial prejudice because the hatred arises as a result of the generalization that was not fit with the characteristics of the Hazaras in Afghanistan who labeled and marked all the Hazaras as a dirty and servant class group, wild and thief.</p>
3.	<p>He reached for something from the back pocket of his jeans. “I’ll ask the president to do what the king didn’t have the quwat to do. To rid Afghanistan of all the dirty, kasseef Hazaras.” (Hosseini 36).</p>	Dialogue	36	<p>As Bridges said that when a person performs prejudice then the person automatically has a bad thought or belief towards another person or member of another group. From this bad thinking will develop into a sense of hatred. Realized or not, from this hatred will automatically affect the attitude of the perpetrator to act badly against others who are members of other groups (Bridges 24).</p>	<p>Prejudice has stages that tend to lead someone to act negatively towards others. In the <i>The Kite Runner</i> novel, the stages of prejudice are reflected in Assef character who hates the Hazaras. This evidence explains that Assef has a very strong ambition to expell the Hazaras from the land of Afghanistan in any way. This bad action began with the prejudice he had with the Hazaras. He considered that the Hazaras is disgusting and inappropriate together with the Pashtuns. Then from this prejudice he began to hate the Hazaras blindly without any clear reason that led to his negative</p>

					actions towards the Hazaras. This proves that prejudice can affect someone to act badly on the others.
4.	The following week, after class, I showed the book to my teacher and pointed to the chapter on the Hazaras. He skimmed through a couple of pages, snickered, handed the book back.”That’s the one thing Shi’a people do well,“ he said, picking up his papers, “passing them selves as martyrs.” He wrinkled his nose when he said the word Shi’a, like it was some kind of disease. (Hosseini 8)	Monologue	8	<p>Goodhart stressed that “Racial prejudice could also be defined as the tendency to make an automatic connection between race and certain moral or behavioral traits.”(quoted in Justina Osa 2).</p> <p>In Afghanistan, Hazaras is a minority group with most members holding Islamic Shi’a beliefs. Shi’a is a belief that only holds by the Hazaras. Pashtuns which are the majority group and holds Sunni Islamic beliefs consider Shi’a Hazaras to be infidels because Shi’a is religion that believing in Ali and the Imams as the only rightful successors of</p>	Racial prejudice is often associated with values that exist within a particular group. This shows that life values, attitudes or behavior have an influence in determining the direction of the racial prejudice. Racial prejudice for other racial groups will be formed based on observations of life values, attitudes or behavior that exist and inherent in other racial groups. This connection between prejudice and moral values or attitudes is also shown in the formation of racial prejudice towards the Hazaras in this novel. This can be seen from Amir's explanation of the attitude and expression of his teacher at school when reading about the history of the Hazaras. From the words and expressions of Amir's teacher it can be seen

				<p>Muhammad. Pashtuns assume that Shi'a is not a true religion because Pashtuns believes that Muhammad did not appoint a successor and consider Abu Bakar who they claim was appointed Caliph through a Shura. Sunni Pashtuns consider Shi'a to be the religion of those who are incited by the devil and should all be put to death (Razaiat &amp; Pearson 7).</p>	<p>that he did not like Shi'a. He seemed to regard Shi'a as something bad even when he said the word Shi'a he wrinkled his nose as if he thought Shi'a was like a disgusting and dangerous disease. The word Shi'a people in this evidence refers to the Hazaras. The Hazaras is associated with Shi'a because Shi'a is a religion that is only believed by the Hazaras. Therefore, with the existance of negative assessment of Shi'a, the Hazaras will automatically be judged negatively by the community. This is because the Hazaras holds the Shi'a belief and the moral values in the Shi'a belief also existed in the life of the Hazaras. All the actions and expressions of Amir's teacher were categorized into racial prejudice because he links race and moral values. He tried to make a negative judgement of the Hazaras based on the religion embraced by the Hazaras and the life values contained in it. The presence of the</p>
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					<p>racial prejudice against the Hazaras is supported by the explanation of Razaiat &amp; Pearson regarding the relationship of the Hazaras and Shi'a. From this explanation it can be seen that Shi'a is a belief that is only shared by the minority groups of Hazaras. Pashtuns as a majority group who holds Sunni beliefs consider Shi'a Hazaras infidels because they have differences in the Imam's concept of their beliefs. Pashtun considered Shi'a Hazaras as a religion influenced by devil. Pashtuns' action that judged the Hazaras based on their religion called racial prejudices. This shows that the racial prejudice was indeed experienced by the Hazaras and the connection between Hazaras and Shi'a is indeed real. The values that are in Shi'a beliefs are used to judge the Hazaras.</p>
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5.	<p>The curious thing was, I never thought of Hassan and me as friend either. Not in the usual sense, anyhow...Because history isn't easy to overcome....In the end, I was Pashtun and he was a Hazara, I was Sunni and he was Shi'a, and nothing was ever going to change that. Nothing (Hosseini 22).</p>	Monologue	22	<p>Crandall and Eshleman said that there are two factors in racial prejudice. The first factor is the original prejudice, this is the basic and the main one. It has a powerful feeling to encourage and influence someone to give assessment of other groups. It is always negative. The second factor is provocation to control the first factor. This is the form of attitude and expression to support the first factor that shown by someone towards the other groups (Crandall &amp; Eshleman 238).</p>	<p>Other racial prejudice actions taken against the Hazaras are shown in Amir's words. Although Amir and Hassan were breastfed by the same woman, grew up and lived in the same place, Amir never considered Hassan as his friend. Amir thinks that friendships between different racial and ethnic will never be able to happen anytime. It happened because Amir understood the culture in Afghanistan which considered Hazara to be a group that had low social status in the community and was very different from Pashtun. Because of this negative judgment, Amir rejected his friendship with Hassan. It can be said as racial prejudice because this is the same as what Crandall and Eshleman said.</p>
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## B.2 Racial Stereotypes

No	Quotes	Forms	Page	Reference	Comment
1.	<p>Amir: “No, I want to know. Why do you do that?”</p> <p>Farid: “Let me imagine , Agha sahib. You probably lived in a big two- or three-story house with a nice backyard that your gardener filled with flowers and fruit trees. All gated, of course. Your father drove an American car. You had servants, probably Hazaras.” (Hosseini 203).</p>	Dialogue	203	<p>The University Counseling Center of Notre Dame explained that “Racial stereotypes are automatic and exaggerated mental pictures that we hold about all members of a particular racial group” (1).</p> <p>According to Emadi 2008, since the 19th century the Hazaras have been stereotyped by the Pashtuns. The Hazaras were stereotyped as servants, so the Pashtuns treated them like slaves and ordered them to did all the work the Pashtuns have to do, including serving all the Pashtuns' needs (quoted in Frantzell 25).</p>	<p>Another factor that has led to the emergence of racial discrimination against the Hazaras in Afghanistan in the novel <i>The Kite Runner</i> is racial stereotypes. Racial stereotypes refer to a special picture about other groups. This shows that racial stereotypes refer to descriptions of an image or particular feature of a particular group that is formed and appears automatically in our minds when we are thinking about a particular group. The description of stereotypes as explained by The University Counseling Center of Notre Dame can be proven through a dialogue between Farid and Amir in the novel <i>The Kite Runner</i>. This quotation shows that Farid tried to describe Amir’s life in Afghanistan. Because Amir was a Pashtuns, Farid thought that of course Amir was a rich man and had a luxurious life. But when talking about the</p>

					<p>servant at Amir's house, something that came to Farid mind was only the Hazaras. This happened because Farid's thinking had been influenced by the racial stereotypes that developed in Afghan society which had categorized the Hazaras into the servant class. This racial stereotypes make the Hazaras considered by peoples that their life only to serve Pashtuns and may only work as servants in Afghanistan. Racial stereotypes that categorize the Hazaras as servant were supported by a statement from Emadi.</p>
2.	<p>That Hassan would grow up illiterate like Ali and most Hazaras had been decided the minute he had been born, perhaps even the moment he had been conceived in Sanaubar's unwelcoming womb--after all, what use did a</p>	Monologue	24	<p>McShane and Von Glinow (2014) said that racial stereotypes as “the perceptual process in which individuals assign characteristics to an identifiable group and then automatically transfer those features to anyone they believe is a member</p>	<p>In addition to providing a description or special feature as a sign of a group, stereotypes also give signs or identities to each individual. From the opinion of McShane and Von Glinow it can be understood that in addition to mark a group based on the characteristic traits in the group, racial stereotypes will also directly</p>

	<p>servant have for the written word? But despite his illiteracy, or maybe because of it, Hassan was drawn to the mystery of words, seduced by a secret world forbidden to him I read him poems and stories, sometimes riddles (Hosseini 24).</p>		<p>of that group” (quoted in Brink &amp; Neil 10).</p> <p>Conrad Schetter explained that in Afghanistan, the Hazara is a racial group that is very vulnerable to stereotypes. This condition is because Hazara is a minority group and has many differences with the majority ethnic in Afghanistan, namely the Pashtun. When Afghans hear the word Hazara, what is left in their minds is illiterate. Illiterate have been attached to the Hazaras group and become characteristic or label of the Hazara group (12).</p>	<p>generalize the signs or labels attached to the group to each person who is considered to have the same characteristics. In the novel <i>The Kite Runner</i>, Khaled Hosseini also gives a similar picture of racial stereotypes as said by McShane and Von Glinow. The proof can be seen from Amir's words. This evidence shows that Amir as Pashtuns had carried out racial stereotypes against Hassan who was a Hazaras. In the life of the Afghan community various kinds of beliefs about the Hazaras have spread out. One of them is the belief in stereotypes that categorized the Hazaras as an illiterate group. Racial stereotype arises because the living conditions of the Hazaras in Afghanistan are very unlucky and they get the low level of education. Amir who is a Pashtuns and Afghan natives know and understand the culture of the Afghan people who believe in racial stereotypes towards the Hazaras. Amir thinks that Hassan (his</p>
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					servant) has the same characteristics as the Hazaras because Hassan is the member of the group. Therefore Amir also attached the illiterate label of the Hazaras to Hassan. Racial stereotypes about the Hazaras that labeled as illiterate group were also explained by Conrad Schettered.
3.	A pair of Talib officials came to investigate and interrogated Hassan. They accused him of lying when Hassan told them he was living with me even though many of the neighbors, including the one who called me, supported Hassan's story. The Talibs said he was a liar and a thief like all Hazaras and ordered him to get his family out of the house by sundown. Hassan protested. But my	Monologue	191-192	According to Charles "Most evidently, racial stereotypes subject an entire group to prejudice, discrimination, and other forms of ill-treatment. Most importantly, racial stereotypes are not accurate representations of an entire race. A common misconception about racial stereotypes is that they are true. More often than not, racial stereotypes are negative over-representations of a group. The bad characteristics, attitudes and values,	Racial stereotypes can have a serious negative impact on the targeted group, especially if the information provided is not in accordance with reality. It can be seen that racial stereotypes are more often interpreted as something that tends to lead to negative portrayals of other groups. Most people have misunderstood because they have trusted information in racial stereotypes as a true fact. The information contained in racial stereotypes is still unclear, not necessarily accurate and match with the character of each racial group. The impact of racial stereotypes

	<p>neighbor said the Talibs were looking at the big house like--how did he say it?--yes, like 'wolves looking at a flock of sheep.' They told Hassan they would be moving in to supposedly keep it safe until I return. Hassan protested again. So they took him to the street--</p> <p>"--and shot him in the back of the head." (Hosseini 191-192).</p>		<p>and/or lifestyles of the few are unjustly attributed to the entire race" (quoted in Ubdogafar 2-3).</p> <p>David Filipov explained that In Afghanistan, many Afghans do not dare to go through or go to an area called Bamiyan because Bamiyan is considered a place inhabited by liars, murderers, and thieves. Afghans think that if they enter the area they will be cheated, killed and be stolen. The names of liars, murderers, and thieves in Bamiyan were addressed to the Hazaras because Bamiyan was an area inhabited only by the Hazaras. Racial stereotypes that assume that the Hazaras are liars, murderers, and thieves have developed within Afghan society (quoted in Frantzell 25-26).</p>	<p>can cause the target group to experience prejudice, discrimination and other worst actions. Khaled Hosseini provided evidence in the <i>The Kite Runner</i> novel regarding the mistakes of Afghan people especially the Pashtuns in stereotyping the Hazaras as the racial and ethnic minorities in Afghanistan which caused the Hazaras to be discriminated and experienced various cruel acts. This happened when the Taliban, a military organization founded by Pashtuns ethnic group came to the house of Amir who was a Pashtuns in Kabul and discovered that there was the Hazaras who lived inside that house. At that time, the Taliban controlled all areas in Afghanistan. They came to Amir's house in Kabul and find out that there was the Hazaras who lived in the house. Hassan has tried to explain to the Taliban that this house belongs to Amir. Hassan said that Amir is his friends. Hassan was asked to guard this house</p>
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					<p>for Amir but the Taliban did not believe all of Hassan's words even though Hassan had said the truth. The Taliban did not believe in Hassan because they thought that Hassan was the same as all the Hazaras who were identical with liar and thief. Because of the racial stereotypes that categorized the Hazaras as liar and thief, the Taliban treated Hassan harshly and took him to the street and shot him in the head. This shows how dangerous racial stereotypes are if the information contain in racial stereotype does not match with the actual facts. David Filipov gives an explanation about the existence of racial stereotypes about the hazaras that identical with liars and thieves. Actually the information in racial stereotypes about the Hazaras is not true. The Hazaras never cheated, killed or stole anyone's belonging. The true fact is that Hazaras resisted the people who had oppressed them all this time.</p>
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					This action caused the public to be wrong in stereotyping the Hazaras and regarded them as a group of liars, murderers, and thieves.
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### B.3 Racial Differences

No	Quotes	Forms	Page	Reference	Comment
1.	“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 of Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi’a” (Hosseini 8).	Monologue	8	F.A. Ibrahim, & J.R. Heuer stressed that religion or belief is a spiritual belief that exists within each group. Every racial group may have different religions. Each group member tends to think that their religion is the most correct among the others. Religion or belief is something that is very sensitive and personal. Religion or belief has deep emotional meaning for every individual in each racial	Religion is one part of racial differences which is a driving factor for the emergence of racial discrimination. Evidence of religious differences in the novel <i>The Kite Runner</i> can be seen from Amir's explanation. This quotation shows that Pashtuns and Hazaras have different religions. Pashtuns held Sunni beliefs while the Hazaras held Shi'a beliefs. The differences between the Pashtuns and the Hazaras became something very crucial and caused serious problems between the two groups. This differences

				<p>group. The essence of a religion is the achievement of its values (28-29).</p> <p>Ibid states that “These differences manifest themselves in slightly different practices and holidays. Conflicts and discrimination between Sunnis and Shias is not uncommon and historically in the Muslim world, Shias have been persecuted by Sunnis” (quoted in Frantz 23).</p>	<p>was the reason for Pashtuns to behaved badly towards the Hazaras. It can be said of religious differences as the main basis of discriminatory actions by Pashtuns towards the Hazaras. The fact about religious differences between the Pashtuns and the Hazara being the reason for the emergence of discrimination against the Hazaras was also strengthened and supported by explanations from Ibid.</p>
2.	<p>“I can still see Hassan up on that tree, sunlight flickering through the leaves on his almost perfectly round face, a face like a Chinese doll chiseled from hardwood: his flat, broad nose and slanting, narrow eyes like bamboo leaves, eyes that</p>	Monologue	3 & 22	<p>According to Charlotte Reading, Each racial group has different characteristics and uniqueness. This difference is an identity for each group as a marker that distinguishes between one group and another. Charlotte Reading also added that in the racial</p>	<p>Besides from religion, there was another difference which also supported the emergence of racial discrimination against the Hazaras. The difference is the physical difference or appearance between each group. Physical differences as explained by Charlotte Reading are also shown in the novel <i>The Kite Runner</i>. From these two</p>

	<p>looked, depending on the light, gold, green, even sapphire. I can still see his tiny low-set ears and that pointed stub of a chin, a meaty appendage that looked like it was added as a mere afterthought. And the cleft lip, just left of midline, where the Chinese doll maker's instrument may have slipped, or perhaps he had simply grown tired and careless" (Hosseini 3).</p> <p>"the face of Afghanistan is that of a boy with a thin-boned frame, a shaved head, and low-set ears" (Hosseini 22).</p>			<p>differences, physical differences include several things. There are skin color, hair texture, eye shape in it. Physical differences are the main factor that become marker for differentiating racial groups (2).</p> <p>Annika Frantzell emphasized that different looks and easy to distinguish between other groups especially because they have East Asian face types that have made them a target of discrimination (Frantzell 22).</p>	<p>quotations, we can see the comparison or facial differences between the Hazaras and the Pashtuns. The first quotation explains Hassan's characteristic as a Hazaras that the Hazaras had faces that tended to resemble Asians. Generally Hazara has a round face, tiny low set ears, slanted eyes, flat nose, and looks like a Chinese people. Because of this characteristics the Hazaras often discriminated by the other people by calling them Flat nosed babalu, slanted eyed donkey, and other bad names. While Pashtuns have faces like Afghans in general which are identical to "thin-bone frames, a shaved head, and low-set ears". This difference arises because they come from different breeds. This difference is a marker that distinguishes between Pashtuns and the Hazaras. Because of these differences, various acts of racial discrimination emerged against the Hazara as the race and ethnic minorities in Afghanistan.</p>
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					Evidence that the facial differences owned by the Hazaras were the reason for they discriminated by other groups was also supported by statements from Annika Frantzell.
3.	“They called him <i>flat-nosed</i> 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).	Monologue	8	Elliott D. Green explained that descent or ethnic origin is a term related to lineage, ancestry, and origin of a race or ethnicity. This belief in descent can change from generation to generation because the exsistance of intermarriage (16).	The last difference between races that can trigger racial discrimination is the difference in descent. Descent is the most important part of a racial or ethnic group because it determines the authenticity of their group. In <i>the Kite Runner</i> novel there are also differences in descent that occur between Pashtuns as the majority group and the Hazaras who are a minority group. This shows that the Hazaras are not racial or ethnic originals from Afghanistan. The Hazaras are Mogul (Mongolian) descent from China.