



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar Unand.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin Unand.

THE IMPACTS OF AFGHAN CONFLICTS AS REFLECTED IN THE KITE RUNNER BY KHALED HOSSEINI

THESIS



TOMI WARDANA
05185052

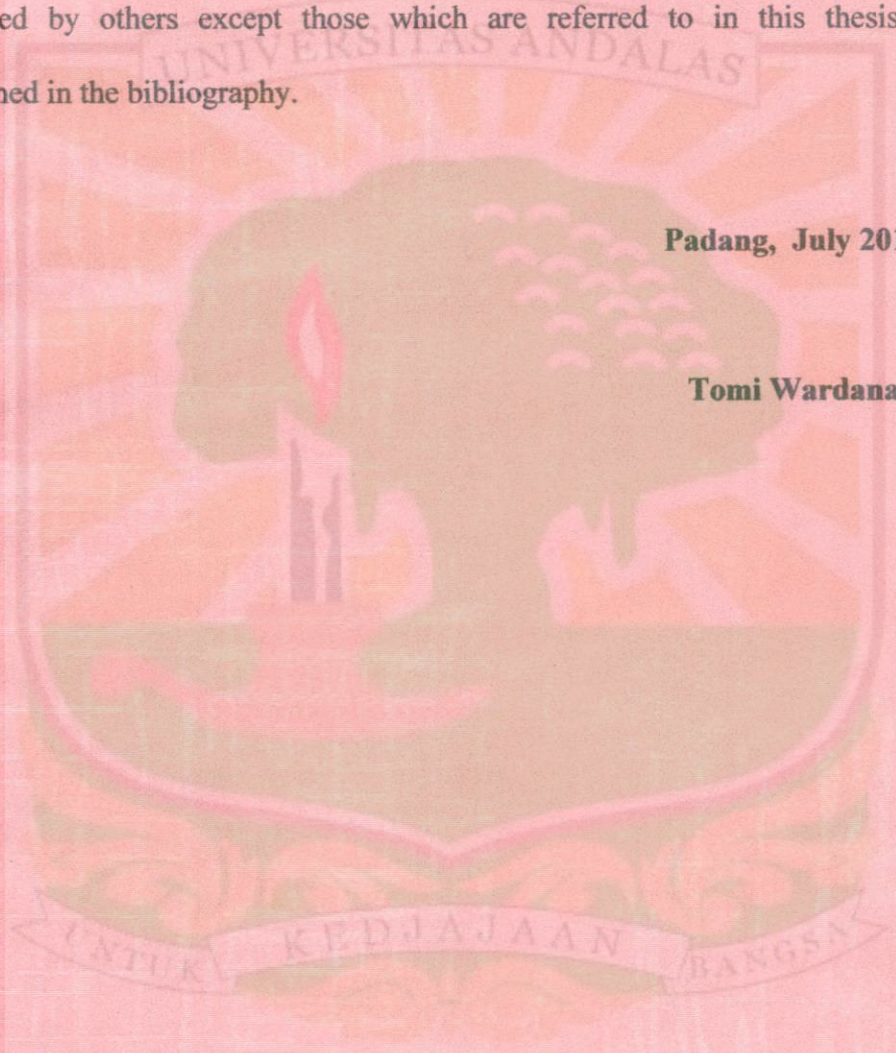
ENGLISH DEPARTEMENT
FACULTY OF LETTERS
UNIVERSITAS ANDALAS
PADANG
2011

DECLARATION

I hereby declare that this thesis has not been submitted, either in the same or different form. To my knowledge, there has not been any forms or ideas written or published by others except those which are referred to in this thesis and mentioned in the bibliography.

Padang, July 2011

Tomi Wardana



APPROVAL PAGE

**THE IMPACTS OF AFGHAN CONFLICTS AS REFLECTED IN
THE KITE RUNNER BY KHALED HOSSEINI**

By:

TOMI WARDANA
05 185 052

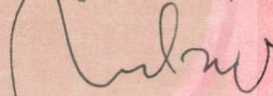
This thesis was approved for examination on July, 2011

Supervisor I



Seswita, S.S, M.Hum
Nip. 1979 12 25 200604 2 002

Supervisor II



Mayliza Yeni, S.S, M.A
Nip: 1977 03 24 200012 2 001

**Head of English Department
Faculty of Letters Andalas University**




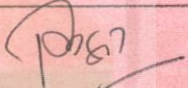
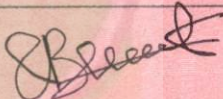
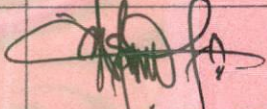
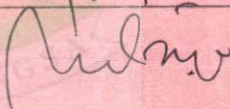
Dra. Eva Najma, M.Hum
Nip: 1962 08 08 198903 2 005

Skripsi ini Telah Dipertahankan di Depan Tim Penguji
Jurusan Sastra Inggris Fakultas Sastra Universitas Andalas Padang
dan Diterima untuk Memenuhi Salah Satu Syarat dalam Memperoleh Gelar

Sarjana Sastra (S.S)

Pada hari / tanggal : Rabu / 27 Juli 2011
Pukul : 08.30 WIB - Selesai
Tempat : Ruang Sidang Jurusan Sastra Inggris

Susunan Tim Penguji

No.	Nama	Jabatan	Tanda Tangan
1.	<u>Dra. Eva Najma, M.Hum</u> NIP: 196208081989032005	Ketua	
2.	<u>Rika Handayani, S.S, M. AAPD</u> NIP: 132309302	Sekretaris	
3.	<u>Drs. Bahrizal, M.Ed</u> NIP: 131 476 110	Anggota	
4.	<u>Seswita, S.S, M.Hum</u> NIP: 197912252006042002	Anggota	
5.	<u>Marliza Yeni, S.S, M.A</u> NIP: 197703242000122001	Anggota	

Disahkan oleh Ketua Jurusan Sastra Inggris
Fakultas Sastra Universitas Andalas



Dra. Eva Najma, M.Hum
Nip: 196208081989032005

*Recite with the name of your Lord who created.
Created man from a clinging substance.
Recite, and your Lord is the most Generous .
Who taught by the pen .
Taught man that which he knew not.
(Q.S. Al-`Alaq: 1-5)*

This thesis dedicated to :

*My beloved Parent, brother, sister, and family,
thanks for your loving, support, prayer, attention, and your
advice for me.*

*Big family of FSI FSUA: Teguh, Miming, Hari, Wahdi,
Heny, Rima, Welly, Ria and all members of FSI FSUA.
Thank's for your togetherness and ukhuwah. Keep Fighting...!*

*Big Family of UKJ Yasmin Akbar: Novis, Bram, Eldo, Amel,
and all members. Keep writing...!*

*Asy-Syuhada' '05: Rizki K, Ihsan, Asri, Titin, Putri, Mia,
Rika, Zie. Keep Istiqomah!*

*Iqbal, Edi, Rizki I, Rahman, Riky, Dino, Dori, Fauzi, and Ali.
Thanks for your support and advice for me.*

*Rany Syafrina and Dasril
thanks for revise my thesis.*

*English Department's student: Ringga, Rengga, Angga, Ihsan,
Bos Ki, Bg Papau, Rapi, Intan, Fny, Dedet and all English
department's students.*

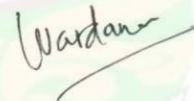
ACKNOWLEDGEMENTS

Alhamdulillahirabbil'alamin. All praise is just for Allah the Almighty and the Creator of the world who blesses the writer with faith, health, strength and ability to accomplish this thesis. The greatest respectful is also addressed to the prophet Muhammad SAW for giving enlightenment.

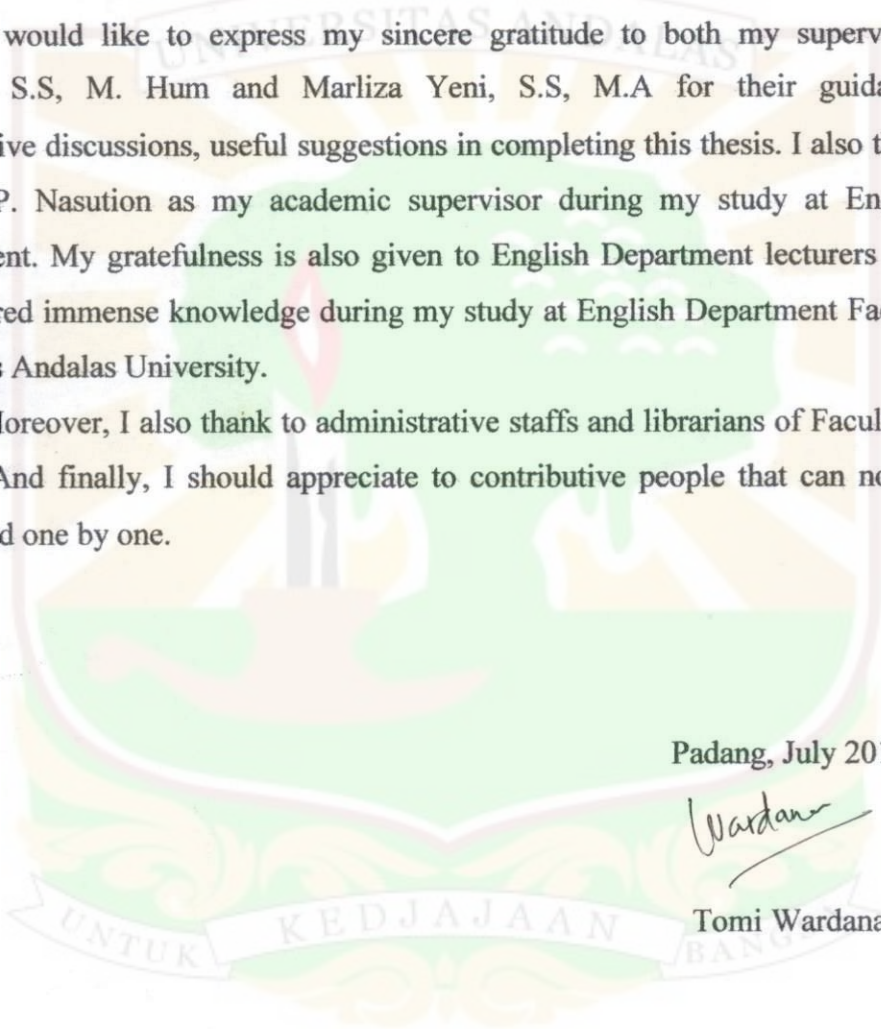
I would like to express my sincere gratitude to both my supervisors Seswita, S.S, M. Hum and Marliza Yeni, S.S, M.A for their guidance, constructive discussions, useful suggestions in completing this thesis. I also thank to Drs. P. Nasution as my academic supervisor during my study at English Department. My gratefulness is also given to English Department lecturers who have shared immense knowledge during my study at English Department Faculty of Letters Andalas University.

Moreover, I also thank to administrative staffs and librarians of Faculty of Letters. And finally, I should appreciate to contributive people that can not be mentioned one by one.

Padang, July 2011



Tomi Wardana



ABSTRAK

Skripsi ini membahas tentang dampak konflik Afghanistan sejak akhir tahun 1970-an sampai tahun 2000-an. Melalui novel karangan Khaled Hosseini yang berjudul The Kite Runner, penulis menjelaskan dampak dari konflik Afghanistan sejak zaman Kudeta Daoud Khan, Invasi Soviet, Perang Saudara Afghanistan, dan Rezim Taliban. Penelitian ini menggunakan pendekatan mimetik yang membandingkan antara kejadian yang sebenarnya dengan apa yang ditemukan di dalam novel. Dalam menganalisis novel ini, penulis menggunakan teori sosiologi sastra oleh Alan Swingewood, perspektif pertama yang menganggap karya sastra sebagai dokumentasi sejarah pada saat karya sastra itu dibuat. Kemudian penulis menggunakan metode kualitatif, dimana hasil penelitian akan dijabarkan secara deskriptif atau berupa kata-kata atau kutipan dari novel dan sumber-sumber lain yang berkaitan dengan konflik Afghanistan. Dari penelitian ini, penulis memperoleh kesimpulan bahwa dampak dari konflik Afghanistan adalah 1) Masyarakat Afghanistan kehilangan anggota keluarga mereka, baik karena terpisah maupun karena tewas dalam konflik. 2) Mereka hidup dalam kemiskinan disebabkan harta dan rumah mereka telah hancur selama konflik berlangsung. 3) Trauma disebabkan tertekan selama konflik. 4) Terjadinya alterasi budaya setelah ataupun selama konflik berlangsung. 5) Pengungsian ke negara tetangga sebagai upaya untuk mencari tempat yang lebih aman.

Kata kunci: Sosiologi Sastra, Konflik Afghanistan, Dampak Konflik.



TABLE OF CONTENTS

ACKNOWLEDGEMENTS	i
ABSTRAK	ii
TABLE OF CONTENTS	iii
CHAPTER 1 INTRODUCTION	
1.1 The Background of the Study	1
1.2 The Identification of the Problem	3
1.3 The Scope of the Research	3
1.4 The Objectives of the Research	4
1.5 The Review of Previous Researches	4
1.6 The Theoretical Framework	6
1.7 The Methods of the Research	7
CHAPTER 2 PRELIMINARY ANALYSIS OF KHALED HOSSEINI'S NOVEL <u>THE KITE RUNNER</u>	
2.1 Characters	10
2.2 Setting	15
2.3 Plot	16
2.4 Theme	18
2.5 Point of view	20
CHAPTER 3 A BRIEF DISCUSSION OF AFGHAN CONFLICTS	
3.1 General Discussion of Afghanistan Nation	21
3.2 The Social Condition of Daoud Khan Coup	24

3.3 The Social Condition of Soviet Invasion	25
3.4 The Social Condition of Afghan Civil War	28
3.5 The Social Condition of Taliban Regime	30
CHAPTER 4 THE IMPACTS OF AFGHAN CONFLICTS AS	
REFLECTED IN <u>THE KITE RUNNER</u>	
BY KHALED HOSSEINI	
4.1. The Social Condition of Afghan Society as Reflected	
in <u>The Kite Runner</u>	34
4.1.1 Daoud Khan Coup	34
4.1.2 Soviet Invasion	37
4.1.3 Afghan Civil War	40
4.1.4 Taliban Regime	42
4.2 The Impacts of Afghan Conflicts as Reflected	
in <u>The Kite Runner</u>	43
4.2.1 Loosing Family	43
4.2.2 Living in Poverty	47
4.2.3 Getting Trauma	49
4.2.4 Cultural Alteration	51
4.2.5 Escape	53
CHAPTER 5 CONCLUSION	56
BIBLIOGRAPHY	58

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Literature portrays human life and present social problems that happen in a society. It transforms social fact into a text and offers the world into words as desired by the author. Damono in his book Sosiologi Sastra: Sebuah Pengantar Ringkas states that “Sastra menampilkan gambaran kehidupan, dan kehidupan itu sendiri adalah suatu kenyataan sosial” (1). In other words, literature portrays life, and the life itself is a social fact. It means that literature is an artistic portrait of social environment. Literature is not limited to the imaginative world only, 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. As a tool to share human experience, literary work can also represent the real situation when the literary work is produced. As Alan Swingewood describes “Literature is a direct reflection of various facets of social structure, family relationships, class conflict, and possibly divorce trends and population composition.” (13). The quotation shows that literary work is influenced by several aspects such as culture, author, reader and also the society. Literature cannot be separated from sociocultural that cause the work to be created. If the literary work created in conflict period, the author will communicate the situation and condition of the conflict in his work. In this case, it

can be found in Khaled Hosseini's novel entitled The Kite Runner where the story presents the social life of Afghanistan people when their nation is in conflict.

The Kite Runner is one of literary work that presents the social life of Afghan people in each political era of Afghanistan: the first is the Daoud Khan Coup, the second is Soviet or Communist government, then the Afghan Civil War, and finally the Taliban regime. The reader can learn the effects of different condition in each era through first-person narration. The effects to the Afghanistan people emerge in Rahim Khan's, Farid's, and Hassan's accounts for Afghan life in the period between the late 1970s and the early 2000s.

The Kite Runner is written by Khaled Hosseini and it was published in 2003. The Kite Runner is one of the first fiction works which was published after the September 11, 2001 attack in the United States within the span of its narrative. In the aftermath of September 11 attack, Afghanistan was portrayed in popular media as a country where the government allowed a terrorist organization to operate within its borders and committed human rights abuses against its own people. Through a detailed personal narrative, the novel re-focuses the attention of Afghanistan through a different lens, correcting the narrow view of Afghanistan that has a fascinating history.

There are several reasons why the writer chooses Khaled Hosseini's The Kite Runner. First of all, as the first novel written in English by an Afghan writer, the novel can vividly portrays the detail of Afghanistan social condition during the conflicts. The impacts of conflicts are presented to the reader by using the plot of the story. The story of the novel becomes the representation of Afghanistan social

life. Second, the novel also tells about the richness of Afghan culture as experienced by the young Amir and Hassan in Kabul. It informs the readers through the story. Detail descriptions treat the reader to understand the events, such as a large extended-family outing to a lake and the annual winter kite tournament of Kabul. Third, The Kite Runner is one of best seller novels in the world.

The writer is interested in analyzing the impacts of the conflicts in Afghanistan by observing the description in the novel. The writer considers that he would like to analyze the novel The Kite Runner as reflection of social life in Afghan society in 1970's until early 2000's, with a title The Impacts of Afghan Conflicts as Reflected in The Kite Runner by Khaled Hosseini.

1.2 Identification of the Problem

The Kite Runner novel is one of great novels which represents the description of Afghanistan situation in 1970's - 2000's. The novel also represents the impacts of conflicts that happen in Afghanistan during Daoud Khan Coup, Soviet Invasion, Afghan Civil War until the Taliban regime. In this research, the writer focuses on the impacts of Afghan conflicts as reflected in The Kite Runner by Kholed Hosseini.

1.3 The Scope of the Research

In limiting the discussion, the writer concentrates on the following questions:

1. How is the condition of Afghan society's life during the Afghan conflicts?
2. What are the impacts of Afghan conflicts as reflected in The Kite Runner?

1.4 The Objectives of the Research

The aim of this research is to describe the condition of Afghanistan during the conflicts. The writer assumes that the theory of Sociology of literature is applicable to Khaled Hosseini's novel The Kite Runner. He analyzes the impacts of Afghan conflicts as reflected in Khaled Hosseini's novel The Kite Runner. The writer also hopes this analysis would enrich information for everyone who is interested to study about the Afghan society.

1.5 The Review of Previous Researches

The writer does some library and internet researches. He finds several researches that analyze and criticize The Kite Runner and also other analysis related to this research. The first research has been conducted by Rosy Marini Seputri, a student of English Department Faculty of Letters, Andalas University with her thesis entitled "The Impassive Meaning of Afghan's Religiosity in Khaled Hosseini's The Kite Runner: A Deconstructive Reading". She analyses the meaning that is delivered by the author through character's utterance or monologue that deeds in the novel The Kite Runner which reveal about Islam.

Then she concludes that the religiosity of Afghans does not seem as its cover (2009).

Secondly, Donna Apriani, her thesis entitled “The Characteristics of English society in Early 19th Century as Reflected in Pride and Prejudice by Jane Austin”. In her analysis, she uses Sociology of Literature by Alan Swingewood. The writer uses first perspective that the researcher views a literary work as a social documentation of social condition and situation when the literary work was written. She concludes that Jane Austen really described the condition of English society in early 19th century, especially in English society characteristics relate to social class, attitude and religion. (2009)

Thirdly, Zilvita Zainal in her thesis entitled “The Materialism Ambition on British Society during the Industrial Revolution as reflected in Jane Austen’s Pride and Prejudice” that uses sociological approach to express the background of social condition that constantly changes and to see the social condition when the novel was written. In her analyses, she concerns with two kinds of ambitions presented in Pride and Prejudice, they are the ambition for getting property and position. (2001)

Meanwhile the previous studies that are written above have similarity on work and concept of theory, the writer has different analysis with that of those researches. Within this research the writer applies Sociology of Literature theory by Alan Swingewood especially the first perspective of his theory. Furthermore the writer focuses his analysis to the impacts of Afghan conflicts in The Kite Runner.

1.6 The Theoretical Frameworks

In conducting his research, the writer uses some theories which support each other. Firstly, the writer uses the theory which is proposed by M.H. Abrams called mimetic theory. The writer sees that a literary work is not only an actual text itself but it also relates to social life and society. According to Abrams, "Mimetic orientation – the explanation of art as essentially an imitation of aspects of the universe...." (8). It means the universe can be reflected by literary work. Universe is a universal term, including the social life. The theory compares the story in the novel with actual events in life.

Literature cannot be free from human social condition where the novel represents the situation of social condition that appears in literary work. 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" (qtd. In 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.

To build the analysis of the impacts of Afghanistan conflicts, the writer applies Sociology of Literature theory by Alan Swingewood. He states that there are three perspectives in the sociology of literature. The first, "literature is a direct reflection of various facets of social structure, family relationships, class conflict, and possibly divorce trends and population composition." (13). It means that literature is considered as a portrayal of social condition, which truly happens in the real life. The second, "moves away from the emphasis on the work of

literature itself to the production side, and especially to the social situation of the writer” (17). It means that the cost of production became the center of discussion on this perspective. There is correlation between historical background and the development of literature constitute. And the third “attempts to trace the ways in which a work literature is actually received by a particular society at a specific historical moment” (21). It means that literature implies deep insights into human and the social condition on a specific historical moment.

In this case, the writer chooses the first perspective which states that the researcher views a literary work as a social documentation of social condition and situation when the literary work is written. As Laurensen and Swingewood stated “The most popular perspective adopts the documentary aspect of literature, arguing that it provides a mirror of the age.” (13). It means that researcher analyses a literary work as a reflection of society and social life. Therefore, by using this perspective the writer can connect the story on the novel with the accurate events in the real life. It is also related to the literary work as a social documentation as well as mirror, which reflects society. Related to the novel, the writer will analyze the impacts of Afghan Conflicts as reflected in The Kite Runner. The writer believes that the novel represents the situation of Afghan society during Afghan conflicts period.

1.7 The Methods of the Research

In conducting this research, the writer applies several methods.

1.7.1 Collecting the Data

In collecting the data, the writer uses library research to find the supporting data for the research. Then the data are divided into two: primary and secondary data. The primary data is the novel The Kite Runner by Khaled Hussein. The secondary data is taken from some books and internet sources which support writer's analysis that are related to this topic, the first is The Cost of War: Afghan Experiences of Conflict, 1978-2009 written by Ashley Jackson, the second is Nations in Transition: Afghanistan written by Steven Otfinoski, the third is A Brief History of Afghanistan written by Shaista Wahab, and My Life with the Taliban written by Abdul Salam Zaeef, the writer also used several data from scholar website and any other sources to support the analysis.

1.7.2 Analyzing the Data

In analyzing the data, the writer starts to analyze Khaled Hussein's novel The Kite Runner by reading and understanding it. Afterward, the data that have been taken from The Kite Runner are used as primarily data. The data are analyzed by using sociology of literature theory by Alan Swingewood.

The writer also needs information about social life of Afghan people. The data of Afghan social life is got from several sources such as the research report and books about Afghanistan. The information will be compared with the data from The Kite Runner to prove whether the social lives in fictional data are occurred in the factual data.

In analyzing, the writer uses descriptive analysis method. As Nyoman Kutha Ratna states "metode deskriptif analitik dilakukan dengan cara mendeskripsikan fakta-fakta yang kemudian disusul dengan analisis" (53). It

means that descriptive method is used by the researcher to describe the facts before analyze the data. The writer starts the research by presenting the fact which is found in the primary and secondary data, and the next step the writer will analyze the data by using theory from experts.

1.7.3 Presenting the Data

Since this research is qualitative in nature, the result of the analysis is presented by using descriptive method. As Bodgan stated “Qualitative research is descriptive. The data are collected in forms or words or picture rather than number. The writing result of the research contain quotations from the data of illustrate and substantiate the presentation.” (28). The quotation above states that qualitative method presents the research in form of word or picture but not in form of number. Then qualitative method will be clarified as descriptive. In other word, the data from The Kite Runner are collected in quotation form. Then, those quotations are interpreted by using the writer’s own sentences and explanation. In presenting the result of this analysis, it will be described by taking some quotations from the novel and some expert’s statements to help and support writer’s analysis.

CHAPTER II

PRELIMINARY ANALYSIS OF KHALED HOSSEINI'S NOVEL

THE KITE RUNNER

This chapter discusses the intrinsic elements of The Kite Runner. It is divided into five elements, they are: character, plot, theme, setting and point of view. The aim of this preliminary analysis is to describe the primary data to the reader. This chapter gives a deep understanding about the story of the novel to the reader.

2.1. Characters

Characters become an important aspect to develop the issue in the story. Characters are personifications of human beings which appear in a literary work. As Kenney says in his book How to Analyze Fiction that "Characters is an imaginary person that is created by narrator" (21). The quotation shows that characters is created by narrator as imagery person and plays important role in running a story. It is the person or something with human attributes presented in the fiction.

Character is divided into major and minor. Major character is the primary character who takes the whole part of the story. It is generally known as protagonist in a story and he or she is opposed by antagonist. Major character usually plays a major role in story. Minor characters appear in some part of the story which is related to major character. He or she is not main point of the story,

but still interact with main character. Following are some characters in The Kite Runner:

2.1.1 Amir

Amir is the story's narrator and he is the main character. He is a Pashtun and he was born from a respected family. Pashtun is the majority ethnic group that lives in Afghanistan. They have traditionally held the strategic positions of power in Afghanistan society. As the main character in the story, Amir has a complex character. He is a jealous boy, coward, selfish, but on other side he is a brave and responsible. Amir is jealous of Hassan, because Baba treats Hasan as if he is Baba's son. Actually Amir is his half brother, but on that time he does not know. The jealousy of Amir can be seen on qoutation below:

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

Here we can feel that Amir has jealousy of Hassan, because Baba gives the same attention and treatment to them. Indeed Amir does not want if Baba gives the same love and a manner of special treatment to Hassan.

Amir proves his bravery and responsibility when he approves to come back to Afghanistan to search Sohrab. However Afghanistan's condition is disordered after Taliban regime authorizes there. He agrees to go to Kabul,

although at first he is doubtful to go there. It can be seen in the following quotation "I can't go to Kabul, I had said to Rahim Khan. I have a wife in America, a home, a career, and a family. But how could I pack up and go back home when my actions may have cost Hassan a chance at those very same things?" (198). Meanwhile in the beginning he doubts to come back to Kabul, but he goes there for the sake of expiating Baba's and his sin. As Rahim Khan says to him that it is become a way to be good again.

2.1.2 Hassan

Hassan is Amir's most loyal and devoted servant, who is born with a cleft lip. He and Amir were nursed by the same woman and, unknown to them both, they are half-brothers. He is strong, athletic, and courageous. It can be seen how Amir's opinion about Hassan on quotation below "I wasn't just slower than Hassan but clumsier too; I'd always envied his natural athleticism." (46). It explains that in Amir's mind Hassan has natural athleticism and Hassan is stronger than him.

Although Hassan is illiterate but he is smart and stands up for others. It can be seen on quotation below "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--though I stopped reading those when I saw he was far better at solving them than I was." (24). It describes that Hassan is a smart boy meanwhile he is an illiterate boy.

2.1.3 Baba

Baba is Amir's father and the biological father of Hassan. He is a wealthy and well-respected man. But Baba has a dark secret, he had an affair with Ali's wife and Hassan is his illegitimate son. He is a headstrong and having a point of view. Hassan describes Baba's character on following quotation:

My father was a force of nature, a towering Pashtun specimen with a thick beard, a wayward crop of curly brown hair as unruly as the man himself, hands that looked capable of uprooting a willow tree, and a black glare that would "drop the devil to his knees begging for mercy," as Rahim Khan used to say. (11)

Obviously it describes that Baba's character as a big strong, healthy looking man with wild brown hair and beard. Based on the quotation above, the writer also assumes that Baba is a headstrong man.

Baba also a charitable man and accommodative, it is proved by his building the orphanage. But he is not obedient with his religion: Islam. He likes drinking scotch and eating pork. He thinks that there is only one sin, that is theft. In his opinion every other sin is a variation of theft. When someone kills a man, he steals a life. When someone tells a lie, He steals someone's right to the truth. And when someone cheats, He steals the right to fairness.

2.1.4 Rahim Khan

Rahim Khan is Baba's closest friend and Amir and Hassan's confidant. He is the one who invited Amir back to Afghanistan to pick up Sohrab. Amir describes his opinion about Rahim Khan on following quotation "I'd always

thought of him as Baba's quiet alter ego, my writing mentor, my pal, the one who never forgot to bring me a souvenir, a saughat, when he returned from a trip abroad." (85). It means Rahim Khan is a quiet man. He is close to Amir. He has a mysterious way to know what people are thinking and how to speak to them. He is one of the few people who knows Hassan's real identity and about his rape. He tells all about Baba's secret to Amir after Baba died. He encourages Amir to be a writer by giving him a notebook and it is he who summons Amir back to Afghanistan to expiate for his and Baba's sins.

2.1.5 Assef

Assef is a psychopath who worships Hitler. He was the son of one of Baba's friends, Mahmood, an airline pilot. As a child, he is the neighborhood bully who rapes Hassan. He is a naughty boy and enjoys disturbing other kids. Amir describes Assef character on following quotation "Assef well-earned reputation for savagery preceded him on the streets." (33). He obeys kids, he walks the neighborhood like a Khan strolling through his land with his eager to please entourage. As an adult, he is a Taliban official who delights in killing people. He also keeps Sohrab as a sex slave until Amir comes to rescue him. After he beats Amir nearly to death, Assef loses an eye to Sohrab's slingshot.

2.1.6 Farid

Farid is the Afghan man who drives Amir from Peshawar to Kabul and ends up helping him throughout his journey. He is Amir's assisting person of transport, information, and knowledge of current Afghanistan when he returns. Amir describes Farid character on following quotation "He was a Tajik, a lanky,

dark man with a weather-beaten face, narrow shoulders, and a long neck punctuated by a protruding Adam's apple that only peeked from behind his beard when he turned his head." (201). The quotation tells that Farid originates from Tajik. He is injured fighting against the Soviets and is fiercely proud of his loyalty to Afghanistan. He saves Amir by taking him to a hospital in Pakistan.

2.1.7 Ali

Ali is Hassan's father. He is a Hazara whom Baba's father took in when his parents were killed. He grew up alongside Baba just as Hassan did alongside Amir. Hosseini describes about Ali in the quotation below "Ali had a congenital paralysis of his lower facial muscles, a condition that rendered him unable to smile and left him perpetually grimfaced." (7). Ali also has a crippled leg and paralysis in his lower face muscles and the neighborhood children ridicule him. He is as devoted and loyal as his son. Ali is killed by a land mine when Hassan is already grown.

2.1.8 Sohrab

Sohrab is Hassan and Farzana's son. After his parents are murdered, he stays in an orphanage. Then he becomes a sex slave of Assef until Amir rescues him. Sohrab tries to commit suicide after Amir tells him he may have to stay in an orphanage again. Eventually, Amir and Soraya bring him to America and adopt him.

2.2. Setting

Setting is where the location of the story take place, and also about the historical time. According to Klarer in his book An Introduction to Literary Studies that, “the term setting donates the location, historical period, and social surrounding in which the action of the text develops” (24). The quotation explains that setting relates to a place, time and situation.

The setting of The Kite Runner mostly takes place in Kabul, the capital city of Afghanistan, where Amir and Ali grew together. As it is described in the novel “My Baba, had built the most beautiful house in the Wazir Akbar Khan district, a new and affluent neighborhood in the northern part of Kabul.” (4)

Particularly, the story also takes place in Pakistan. As it is stated in the novel “We’re in Pakistan, Amir.” (107). Then it also takes place in California, USA. As it is stated in the novel “It was living in America that gave him an ulcer.” (109).

2.3. Plot

Plot is the sequence of events which elaborate a pattern of cause and effect in a story. According to Klarer in his book An Introduction to Literary Studies, “plot is the logical interaction of the various thematic elements of a text which lead to a change of the original situation as presented at the outset of the narative” (15). Plot arranges events to develop basic idea of the author.

Traditional plot is divided into five parts; they are exposition, rising action, climax, falling action and resolution. Exposition gives background of

characters, setting, and initial conflict. Rising action is a series of events building tension towards the climax. Climax is the most intense or crucial moment or event when a tension reaches a peak resolution insight. Falling action is the story examines the consequences of the climax. Resolution describes how the story's central conflict is resolved, bringing the conflict to an end.

The exposition of the story begins when the narrator, Amir, receives a call from an old friend of his father's, Rahim Khan who live in Pakistan. In that time Amir lives with his wife in California, USA. Rahim Khan asks Amir to visit him in Pakistan, because he wants to tell about Baba's life story. The calling from Amir Khan brings back bittersweet memories of Amir Childhood in Kabul, Afghanistan. He reminds about his memories when he was playing together with Hassan in there.

The rising action is beginning when Rahim Khan reveals that Ali is not really Hassan's father. Hassan is actually the son of Baba, therefore Amir's half-brother. Finally, Rahim Khan tells Amir that the true reason he has called Amir to Pakistan is to go to Kabul to rescue Hassan's son, Sohrab. Amir is going to visit Afghanistan but it is not like it used to be. Amir returns to Kabul when Afghanistan is led by Taliban Regime in order to look for Sohrab at the orphanage, with a guide, Farid.

The climax of the story is when Amir meets Assef, now a Talib. Their meeting is caused by quest of Sohrab that in hand of Assef. Sohrab is being kept at the home where he is made to dance dressed in woman's clothes, and it seems that Assef might have been sexually assaulting him. Assef is aware of Amir's

identity from the very beginning, but Amir does not realize who he's sitting across from until Assef starts asking about Ali, Baba and Hassan. Amir asks Assef to hand over Sohrab to him. Assef agrees, but only for a price cruelly beating Amir. They are going to fight, Sohrab helps Amir and while Assef is dying from pain, they have to run away faster.

The falling action is when Amir tries to find a way to get Sohrab into the United States of America. Amir tells Sohrab of his plans to take him back to USA and possibly adopt him. He says to Sohrab that they will live together with his wife in there. He promises to Sohrab that he will never be sent to an orphanage again. But they should face obstacle to bring Sohrab to America, especially administration matter become the main problem.

The resolution is when Amir manages to take Sohrab back to USA. He introduces Sohrab to his wife. However, Sohrab is still trauma with all that he experience in Afghanistan, and makes him be emotionally damaged and refuses to speak or even glance at Soraya. In one day Amir and Sohrab are flying kites. Once Amir and Sohrab defeat a kite, Amir tells Sohrab that he will run the kite for him, just as Hassan has done for him.

2.4. Theme

Theme is the central message of literary work. As Kenney states in his book How to Analyze Fiction, "theme is the meaning of the story has a function to chart action, describe the setting and portray characters" (88). The theme is

general idea or insight about life that the author wishes to express in a literary work. In the novel The Kite Runner, the writer finds some themes.

Firstly, the general theme of the novel is sacrificing as the proof of love. Most of the story in this novel tells about the sacrifice of someone to people that he loves. The sacrifice of Hassan for Amir and also sacrifice of Amir for Hassan can be one of the examples. Hassan is being fatalistic when he is violated by Assef in order to be able to bring kite to Amir. However, he probably gives the kite to Assef so that he is not violated. Another sacrifice is shown by Amir when he agrees to come back to Afghanistan. Although in that time Afghanistan is controlled by Taliban Regime, he sacrifices his life to save Sohrab's life.

The second theme is that race is determinant of social class. Based on the situation in the last 1980s, races in Afghanistan is an important factor to indicate the social status of people. The novel informs that the people discriminate against each other based on physical features and religious beliefs. Amir and his father are Pashtuns. It is the majority race in Afghanistan and follows the Sunni sect in Islam. The people who belong to Pashtuns race, believes that they are a better class than the Hazara. It is very difficult for anyone to marry into another class because of the bigotry and basic class structure. And the Hazara often becomes victims of physical, emotional and psychological abuse at the hands of Pashtuns.

The third, war is an inhumane strategy. The novel tells the impacts of inhumane strategy on the war that brings the difficulty to the people. The war obligates the immigrants to leave their homeland. Many of Afghans people struggle to leave under the night, unsure of the next passage, taking calculated

risks. Obviously, some immigrants die before they even reach their new homes. They should involve various difficulties of their lives, either in their hometown, or in a new country.

2.5. Point of View

Point of view refers to the speaker, narrator, persona or voice created by the authors to tell the story. Abram states that “point of view signifies the way a story gets told—the mode (or modes) established by an author by means of which the reader is represent with the character, dialogue, actions, setting, and events which constitute the narrative in a work of fiction” (231). Point of view shows which position of the author to tell the story.

The Kite Runner is written in first person point of view with pronoun “I” and narrated by Amir. Through Amir, the reader can see all sides of events and understand the complexity of what really happen. As documented on novel:

“I spent most of the first twelve years of my life playing with Hassan. Sometimes, my entire childhood seems like one long lazy summer day with Hassan, chasing each other between tangles of trees in my father’s yard, playing hide-and-peek, cops and robbers, cowboys and Indians, insect torture—with our crowning achievement undeniably the time we plucked the stinger off a bee and tied a string around the poor thing to yank it back every time it took flight.” (22)

As the first person point of view, the narrator describes his experience of childhood and adulthood in Afghanistan.

CHAPTER III

A BRIEF DISCUSSION OF AFGHANISTAN CONFLICTS

In this chapter the writer explains the social condition of Afghanistan conflicts starts from Daoud Khan Coup, Soviet Invasion, Afghan Civil War and Taliban Regime. The purpose of this discussion is to find out several facts that are used to compare and relate to the analysis of the novel in the next chapter.

There are five sub-chapters exposed in this section. The first is the general discussion of Afghanistan Nation, the second is the social condition of Daoud Khan Coup, and next is the social condition of Soviet invasion and then the social condition of Afghan civil war and also the social condition of Taliban regime. By discussing these points, the writer expects to achieve a clear guidance in order to go to further for the novel analysis.

3.1 General Discussion of Afghanistan Nation

Afghanistan is a Middle Eastern state located in the southwest region of central Asia. It has a long and complex history that begins over thousand years ago. This area has different name in a different time. For instance, in ancient times of inhabitants, it was called as Aryana, meanwhile in the medieval era, it was called Khorasan, and nowadays in modern times, its people have decided their country to be called Afghanistan. Their official languages are Pashto and Dari. The currency is Afghani and its capital city is Kabul. Due to many years of war,

this great city has been shattered and nearly destroyed. This nation is well known as a heterogeneous nation. Besides, it is also known for its long conflict history.

Islam established Afghanistan in much aspects of the country. Islam has changed the cultural, social, and political life of Afghanistan people. It is the strongest element of the Afghan national identity. Therefore it is not a surprising if many people identical Afghanistan with Islam. As the proof, Afghanistan people have the long struggle and long history to build Islamic government. Moreover, many of Muslim theologians were born in this nation, such as Abu Bakar Ahmad al Baihaqi – Islamic historian on 14th century, and Ibnu Hubban al Busti – Islamic teacher on fiqh and hadith. In addition, nearly ninety nine percent of Afghanistan people is Muslim. As Wahab explains that “Ninety-nine percent of Afghans are Muslims. About 80 percent belong to the Sunni sect of Islam, and 19 percent are Shiites, with perhaps 1 percent Ismailis. Hindus, Sikhs, and Jews together make up less than 1 percent of the population.” (18). It means that the majority of Afghan people is Muslim, and it is divided into Sunni Muslim about eighty percent and Shiite Muslim about nineteen percent.

The Sunnis are descendants of the followers of Muhammad who follow the practices of the Quran and Sunnah (the prophet’s example). They believe that Muhammad’s successors should be drawn among his companions. Meanwhile the Shi’ites support the leadership of Muhammad’s son-in-law and cousin, Ali. After Ali’s death, they agree to support only those Islamic leaders descended from Muhammad’s family. (Otfinoski 56)

Afghanistan consists of several ethnicities, at least there are four major ethnic groups who are life in this country, they are: Pashtuns, Tajiks, Hazaras, and Uzbeks. In this nation also live numerous minor ethnic groups such as Nuristanis, Baluchis, Turkmens, etc. Pashtun is the majority ethnic group that lives in Afghanistan, as Gritzner states "In 2006, the country's largest single group, the Pashtun, numbered about 42 percent of the population. Others with significant numbers include Tajik, 27 percent; Hazara, 9 percent;" (82). It is obvious that in 2006 the population of Pashtun is the biggest in Afghanistan about 42 percent. The next larger ethnic group in Afghanistan is the Tajiks, as the second largest population in Afghanistan, it about 27 percent of the Afghanistan population and then it is followed by Hazara about 9 percent.

Pashtun claims that they have lived in Afghanistan since early times, and called their selves as "true Afghans". They have traditionally held the strategic positions of power in the military and the government sectors. All of Pashtun follow Sunni Muslim. Meanwhile Tajiks as the second largest ethnic groups in Afghanistan is divided into Shi'ites and Sunnis. The Shi'ite Tajiks are mostly farmers who live in the mountain villages of Badakhshan and Wakdow. The Sunni Tajiks are middle class city people who work as traders and artisans. They are originally from Persia – now Iran.

Hazara, as one of the minority ethnic groups in Afghanistan, nearly all of them is Shiite Muslims. They are often oppressed on religious and racial grounds. Hazara's bloodline is originated from the Mongols who invaded Afghanistan in the 13th century. Most of them work as the shepherds in the mountains of central

Afghanistan. Some of them serve in the army and excel in warfare, follow their Mongol ancestors. Then the other ethnics in Afghanistan such as Uzbeks and Turkmen are the heirs of the Turkish tribes and Tartars who came to Afghanistan from Central Asia.

Historically, Afghanistan has many times in conflict. Repeatedly this country became the location of proxy struggles between rival governments and ideologies. Maybe it is caused by centrally located amidst large countries with competing interests. Afghanistan has seen the armies of Alexander the Great, Genghis Khan and the British Empire. The interests of Tsarist Russia and the British Empire chaffed at one another in Afghanistan in the 19th Century – an episode that is popularly known as the ‘Great Game’. After World War II, the United States and the Soviet Union both projected influence into Afghanistan, undertaking a variety of projects and aid programs.

3.2. The Conflict of Daoud Khan Coup

Various conflicts colored the history of Afghanistan that was caused by a desire to authorize Afghanistan. 1973 became one of an essential historical record for Afghanistan country. At the time, Afghanistan led by King Zahir Shah and Daoud Khan as Prime Minister. However when King Zahir Shah was vacationing in Italy, Daoud Khan led a bloodless coup with support from army and the palace guard. He abolished the constitutional monarchy system that exists into republic. He declares himself as president and prime minister of Afghanistan. He sent the king and his family into exile. Gritzner in his book Afghanistan explains the

incident on following quotation: “Dissatisfied with the direction taken in Afghan politics since his departure, Daoud, with support from the army and the palace guard, overthrew the monarchy in 1973. Muhammad Zahir Shah, at the time vacationing in Italy, was exiled. His family later joined him.” (56). It obviously describes that bloodless Coup which is lead by Daoud Khan got support from the army and the palace guard. The coup overthrows the constitutional monarchy system of Afghanistan into republic on 1973.

In his authority, Daoud modernized Afghanistan by using Soviet Union support. Shaista Wahab describes on following quotation “Daoud’s dynamic 10-year term brought significant economic and social changes to the country” (120). The quotation informs that during Daoud Khan lead Afghanistan, happen economic and social change in Afghanistan society. He is not only modernize politic sector in Afghanistan, but also in economic and social sector.

Daoud has close relation with Soviet Union. He open opportunity for atheistic communist ideology to spread in Afghanistan. Muslim as the majority of Afghanistan dislikes the atheistic Communist ideology that flourish with the support of Soviet Union in Afghanistan. But, in the end periods of his position, he has different view with Sovit. And the ending of Daoud Khan era is when People’s Democratic Party of Afghanistan (PDPA) which is communist party in Afghanistan depose and execute Daoud and his Family on 1978. Subsequently PDPA expropriate in leading Afghanistan.

3.3 The Conflict of Soviet Invasion

People's Democratic Party of Afghanistan (PDPA) which is communist party in Afghanistan deposes and executes Daoud and his Family on 1978. PDPA as the socialist and communist group expropriate in leading Afghanistan. The Soviet Union comes to Afghanistan in late December 1979 by reasoning as necessary to endorse and help the legitimation of Communist government in Afghanistan. Actually, they were aspired to create a puppet government in Afghanistan. They wanted Afghanistan's government to be controlled by Moscow and served as a support stand between them and the nations of Pakistan and India.

Some of mujahadeen factions appeared during Soviet invasion. They became a strong rival for Soviet Union. Although Afghan government that was under control of communist group and Soviet Union who controlled most cities, mujahadeen factions consist on defending a guerilla war in rural area. Actually mujahadeen was not appearing by itself, but there were interferences from third party that made them stronger and be able to hold out the war, such as United States, Pakistan and Saudi Arabia. Jackson explains that "Pakistan funnelled substantial support to the mujahadeen, much of which was supplied by the United States, Saudi Arabia and other countries. Pakistan's Inter-Services Intelligence directorate served as a conduit for these countries to provide weapons and other assistance to mujahadeen." (9). It is obvious that mujahadeen was armed by United States and its allies and was trained plus directed by Pakistan's military intelligence service during warfare. Mujahadeen groups largely split because it

was often determined by ethnic, religious, and tribal links. So they difficult to be united in an unified movement. This case also made Soviet difficult to resist them.

The Soviet invasion in Afghanistan progress on for ten years. It took the life of many young men, disabled many others, caused immense material damage, and then ended in defeat. According to data in a report entitled The Cost Of War Afghan Experiences Of Conflict, 1978-2009, written by Jackson tells that many of Afghanistan people were killed since Soviet invasion. It can be seen from quotation below “An estimated 870,000 Afghans were killed between 1978 and 1987 – an average of 240 each day.” (8). The data proves that Soviet invasion cause many Afghanistan people killed, as the result, they should loss and separated from their family.

Gritzner in his book Afghanistan gives the different data with many more victims from Afghanistan people. It can be seen from quotation below “The Soviet-Afghan War lasted 10 years and resulted in more than 1.5 million Afghan deaths....” (60). The data from Jackson and Gritzner proof that during Soviet invasion made many victims of the Afghanistan people. The war had killed more than 1.5 million of Afghanistan people.

Moreover Soviet invasion also brought social problems for Afghanistan people. Therefore Afghan people's lives become more difficult, and many of them decided to escape from Afghanistan. Jackson reported that many of Afghanistan people escape to Afghanistan's neighbor country. They feel there is no opportunity in Afghanistan, and they always feel insecure in their nation. Jackson describes it on following quotation: “Many refugees settled in camps near the Iran

and Pakistan borders or migrated to nearby cities. While life for some refugees offered economic and other opportunities, insecurity, lack of access to basic services and scarce resources made life extremely difficult for the majority.” (8). From the phenomena above, shows that many of Afghanistan people escape from their country toward Afghanistan’s neighbor country such as Pakistan and Iran. Although their life also difficult in refugee camps, but they prefer to escape rather than to stay in Afghanistan.

The conflict that experienced by Afghanistan people during Soviet invasion is not only physically, but also mentally. They should confront cultural invasion which is brought by Soviet. Soviet Union tried to substitute Islamic and Afghanistan culture with communist ideology when the Soviet attack Afghanistan. As Gritzner inform that “The Soviets, as had so many others, had tried to replace Afghan Islamic beliefs and other cultural traditions with an alien ideology and social system.” (59). The quotation explains that as the colonizer goal to attack a colonized country, Soviet brought and forced their ideology to Afghanistan. They brought communist ideology and try to change Islamic ideology that already exists in Afghanistan.

Moscow forced Afghanistan to sign the agreements under UN auspices in Geneva 14 April 1988. That means the Soviet army should withdraw from Afghanistan. Jackson informs that “As their casualties mounted and domestic opinion turned against the war, the Soviets began planning for withdrawal, which was formally agreed to under the Geneva Accords in April 1988.” (9). The quotation shows that struggle whose undertaken by Afghanistan people especially

the struggle of mujahadeen factions cause Soviet Union confused and disordered. Consequently Soviet should backslide from Afghanistan in April 1988 under the Geneva Accords.

3.4 The Conflict of Afghanistan Civil War

Afghanistan civil war happened during 1992 until 1996. When Soviet invasion happened, while they have to struggle for their nation, the people also have to struggle for their ideology. Because during Soviet invasion, Soviet Union also spread communist ideology to Afghanistan people, meanwhile Afghanistan people all this time they used Islam Ideology. During Afghanistan civil war it was not only an ideology war again but it also war for power and control, because the new Islamic government had declared Shari'a law.

Civil war begins erupted when mujahadeen fractions allied with the government rebel to overthrow the ruling government. A unity of Afghanistan nation instantaneously disordered during Afghanistan civil war. The country disintegrated into chaos caused by dominance influence fight. The conflict on Afghanistan carries many victims. Jackson in his book says that "The death toll is difficult to determine but by one estimate, 10,000 individuals were killed in 1993 alone." (10). It is strengthens idea that many victims from Afghanistan people who be killed during Civil war. In 1993 alone estimate that ten thousands Afghanistan people were killed.

Civil war, undoubtedly, brought complicated problem for Afghanistan people. Many of them that were killed, and others should experienced of suffering

in their lives. Otfinoski in his book Nations in Transition: Afghanistan describes it on below quotation:

The New Year of 1994 got off to an ominous start when two former Northern Alliance leaders, Hekmatyar and Dostum, attacked Kabul. Over the next six months 2,500 people were killed. While civil war raged, the nation's economy worsened. Farmers fled their villages for the cities, the fields remained fallow. Ten million dollars in aid from the UN for food and medicine could only begin to meet the country's needs. By the end of the year the death toll from the civil war had risen to 7,000, with about 100,000 injured and 500,000 left homeless. Hekmatyar and Dostum's forces failed to take Kabul, but their long effort seriously hurt Rabbani's power. (30)

It is obviously shows that in 1994 Kabul was attacked by Hekmatyar and Dostum. Many of Afghanistan becomes the victims of the conflict. Some of them were killed, others were injured, and many of them should be homeless. And generally the civil war cause nation's economy becomes worsened. The attack effort contributes to hurt Rabbani's power, although it is failed to take control of Kabul. However, Afghanistan people should endure suffering for Afghan civil war.

3.5 The Conflict of Taliban Regime

Talib is an Arabic word, which literally means "one who is seeking," but generally Talib refers to someone who is seeking religious knowledge. Taliban are students of "deeni madrassas" or religious seminaries, which have existed in

Afghanistan since the arrival of Islam in this territory. The majority of the Taliban's fighters were recruited from madrassas, or religious schools, in the Pashtun areas of Pakistan. These students included thousands of Afghan refugees for whom the madrassas were often the only education available; the free schools provided food and lodging. Thousands of ethnic Pashtun Pakistanis also joined the movement, as well as Arab and other non-Afghan Muslim volunteers.

As a military and political force, the Taliban surfaced in Qandahar in 1994 when Afghanistan was plagued by a vicious civil war. The main military struggle at that time was taking place in Kabul between the forces of Burhanuddin Rabbani and his military commander Ahmad Shah Masood. The Taliban enjoyed unchallenged control of 70 percent of Afghanistan with the capture of Kabul in September 1996. Taliban defeat much of the remaining territory in the next two years. For the first time since the end of Daoud's regime, two decades before, a kind of peace had been achieved for a while.

During Taliban regime, life condition of Afghanistan people became worse after several months they control Afghanistan. Zaeef gives description about the condition of Afghanistan society when Taliban leading there in his book Life with The Taliban "Life was difficult; we were poor and my father struggled to put food on the table." (4). The quotation proves that the Taliban regime brought poverty and misery to Afghanistan people. They are life in limited and restrained condition.

Although in the beginning, Taliban managed Afghanistan after Afghan civil war, many of Afghanistan people pleasant, but after they leading

Afghanistan many of Afghanistan people disappointed about their leadership. It is because Taliban regime imposes a strict role for Afghanistan people. Wahab describes numerous laws which are imposed by the Taliban on following quotation:

Among the numerous laws imposed by the Taliban were the following:

- a ban on playing or listening to music
- a ban on dancing
- a ban on television
- a dress code for men
- a requirement that women be covered from head to toe in public;
- a ban on white socks, perceived as an insult to the white Taliban banner; a ban on makeup and nail polish
- a limited list of Muslim names that could legally be given to newborn children
- separation of the sexes on public transport
- the institution of stoning, amputation, and public execution as punishments
- a general ban on photographs of people or animals
- special identifying garments for the vanishingly few Hindus and Jews still in the country
- a minimum beard length for men
- a ban on flying kites
- a ban on keeping caged birds

- a ban on soccer
- prohibition of women leaving their home without a male family member
- prohibition of male doctors treating women, or vice-versa
- a ban on the traditional Nawruz spring festival, considered of pagan origin
- a ban on most education for girls (even in private homes)
- a near total ban on women working outside the home (218)

From the data above, the writer infers that after Taliban regime leading in Afghanistan, Taliban had executed a strict role for Afghanistan people such as women were banned from work, aside from female health workers, and were not allowed to leave home without a male escort and a full-length burqa. Taliban also ban on traditional games such as flying kites for Afghanistan people.

Although the role which applied by Taliban was inspired from Shari'a law, but some of Afghanistan people thought that it was not an accurate time if the role undertaken on that time. Where in that time Afghanistan faced by poverty and unemployment problems. As the consequence of social problems which happened in Afghanistan, the Taliban soon lost the domestic support they had enjoyed initially.

CHAPTER IV

THE IMPACTS OF AFGHAN CONFLICTS AS REFLECTED IN THE KITE RUNNER BY KHALED HOSSEINI

This chapter is divided into two sub chapters, the first is social condition of Afghan society as reflected in The Kite Runner and the second is the impacts of Afghan conflicts as reflected in The Kite Runner. The writer also divides the first sub chapter into four, they are Daoud Khan Coup, Soviet Invasion, Afghan Civil War and Taliban Regime.

In the second sub chapter the writer describes the analysis of some impacts of Afghanistan conflict as found in the novel The Kite Runner. Along with the application of mimetic theory, this research is aimed to compare and relate the phenomena in the story to the reality. There are five main impacts of the Afghan conflicts revealed in this section, they are loosing of family, living in poverty, getting trauma, cultural alteration and making escape. The writer will discuss it step by step in the following analysis.

4.1 The Conflicts of Afghan Society as Reflected in The Kite Runner

4.1.1 Daoud Khan Coup

Daoud Khan Coup happened on 1973. The incident was a bloodless coup to dethrone Zahir Shah as a King of Afghanistan. It happened while Zahir Shah was on vacation in Italy. Mohammad Daoud Khan who was a prime minister of Afghanistan at that time, abolished monarchy constitutional system, then declared

himself as President and Prime minister of Afghanistan, establishes Republic of Afghanistan. It can be seen in quotation: "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." (32). It is obviously shows that Daoud Khan Coup happened in 1973, when the King Zahir Shah was in Italy. Daoud Khan who is the cousin of Zahir Shah executed bloodless Coup and substituted constitutional monarchy system which validly effective in Afghanistan by the Republic system.

Hosseini describes the social condition after Daoud Khan Coup in 1973 is running as usual. Although Afghanistan people have a new leader but the people do their activity as usual. It can be seen on following quotation: "And for the most part, even though a new leader lived in *Arg*-the royal palace in Kabul-life went on as before. People went to work Saturday through Thursday and gathered for picnics on Fridays in parks, on the banks of Ghargha Lake, in the gardens of Paghman." (38). The data that pictured in the novel above describes that after Daoud Khan Coup, Afghanistan people still do routine activity as usual although they have a new leader. They still go to work from Saturday through Thursday and go picnics together on Fridays in parks.

Although Afghanistan people still do activity as usual and there is no disorder on their social life, but modernization happens on some aspects of their life. The modernization after Daoud Khan Coup covers various aspects of Afghanistan lives, such as economic development, political system, human right,

technology, music sectors, arts and so on. Hosseini describes it in the quotation below:

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. (38).

Based on the quotation above, it seems that after Daoud Khan Coup gives impacts to Afghanistan people. Cultural alteration happens, such as modernization on political system, economic development and modern technology. Meanwhile, before Daoud Khan Coup Afghanistan people was not familiar with modernization.

In other part, Hosseini explains how cultural alterations also happen on music sector after Daoud Khan Coup. Modernization in music sector changes from traditional music instrument becomes modern instrument. It is illustrated in the following quotation "The immensely popular Ahmad Zahir had revolutionized Afghan music and outraged the purists by adding electric guitars, drums, and horns to the traditional tabla and harmonium." (53). Based on the quotation above, it proves that music in Afghanistan has changed after Daoud Khan Coup. While before Daoud Khan Coup the music instrument only with traditional instrument such as tabla and harmonium, but after that Afghanistan people know about modern music instrument such as drums, guitars, horn, etc.

4.1.2 Soviet Invasion

Soviet enter Kabul, the capital city of Afghanistan, in 1979. Soviet invasion proceeded by coup which was initiated by communist faction in 1978. And one year later, Soviet invasion happened which brought suffering for Afghanistan people. As Hosseini describes on following quotation: "The end, the official end, would come first in April 1978 with the communist coup d'état, and then in December 1979, when Russian tanks would roll into the very same streets where Hassan and I played, bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting." (32). It means that the misery of Afghanistan people begins when communist faction executes Coup in 1978. Then their torture became more and more complete when Soviet invasion starting in 1979. They perceived that incidents as the end of all happiness and peacefulness which they had in Afghanistan before.

A panic situation was experienced by Ali while Soviet attack Kabul in one night. Hosseini describes how Hasan experiences trauma and anxiety when Soviet rushes in Kabul on the night. It can be seen on following quotation:

Something roared like thunder. The earth shook a little and we heard the *rat-a-tat-tat* of gunfire. "Father!" Hassan cried. We sprung to our feet and raced out of the living room. We found Ali hobbling frantically across the foyer. "Father! What's that sound?" Hassan yelled, his hands outstretched toward Ali. 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. (31)

The data that pictured in the novel above, describes how panic situation is experienced by Hasan. Naturally his family also experiences the panic situation. They are shock because they hear the sound of gunfire make harsh noise. Actually the panic and uncontrolled fear cause the deep traumatic for them.

Furthermore, the panic situation is not only experienced by Ali and his family but also by Afghanistan people. As Hosseini explains on quotation below: "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." (32). It shows that a panic situation afflicts Afghanistan people when Soviet Union is attacking Kabul on a night. They run helter skelter to find the safe sheltered.

Hosseini says that Soviet invasion is the first bad experience caused by war that undergone by Afghanistan people who live in that time. It causes deep traumatic experience for them. It can be seen on following quotation: "The shootings and explosions had lasted less than an hour, but they had frightened us badly, because none of us had ever heard gunshots in the streets. They were foreign sounds to us then. The generation of Afghan children whose ears would know nothing but the sounds of bombs and gunfire was not yet born." (31). It proves that Soviet invasion has brought deep trauma for Afghanistan people. Gunshots, sounds of bombs, and gunfire was something foreign for them, because since their lifelong never life in war situation.

Hosseini describes that Afghan condition during Soviet invasion is insecurity. They cannot trust other even people who are closed to them. It can be

seen from below quotation: "You couldn't trust anyone in Kabul any more--for a fee or under threat, people told on each other, neighbor on neighbor, child on parent, brother on brother, servant on master, friend on friend." (98). The quotation describes that social condition when Soviet invasion is frightening. Trust become a scarcely thing among Afghanistan people since Soviet invasion.

On other part Hosseini also describes how uncertainty about life safety of Afghanistan people. They feel the situation become more anxious. It can be seen from quotation below:

The rafiqs, the comrades, were everywhere and they'd split Kabul into two groups: those who eavesdropped and those who didn't. The tricky part was that no one knew who belonged to which. A casual remark to the tailor while getting fitted for a suit might land you in the dungeons of Poleh-charkhi. Complain about the curfew to the butcher and next thing you knew, you were behind bars staring at the muzzle end of a Kalashnikov. Even at the dinner table, in the privacy of their home, people had to speak in a calculated manner--the rafiqs were in the classrooms too; they'd taught children to spy on their parents, what to listen for, whom to tell. (98)

From the phenomena above, it describes how rafiqs are spread in Kabul to watch secretly Afghanistan people. They divide Afghanistan people into two groups; those who are secretly listen to conversation and those who do not. It makes Afghanistan people cannot trust each other anymore. They have distrustfully,

although they have close relationship. At this time, Kabul is like filled by many spies, and there is no private space again in there.

4.1.3 Afghan Civil War

Afghan civil war happened during 1992 until 1996 after Soviet backslide from Afghanistan. Hosseini describes the situation when Afghan civil war happened, people suffering worsened. It can be seen from quotation below:

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." He told me how people knocked holes in the walls of their homes so they could bypass the dangerous streets and would move down the block from hole to hole.

In other parts, people moved about in underground tunnels. (174)

It obviously describes that during 1992 until 1996, the conquest of power happened among factions on Afghanistan. It caused the condition of security became messy. Afghanistan people felt insecure because the rocket could be attack their home whenever. They should pass through checkpoints or security post to go to a district, even it was risky getting shot by sniper or hit by rocket. The complex situation made them knock of holes on the walls of their homes so

they could bypass the dangerous streets and would move down the block from hole to hole.

On 1995 Kabul was controlled by Massoud, Rabbani and Mujahadeen factions. But the conflict between factions was tempestuous. At that time the Afghanistan people have familiar with the whistle of falling shells, the rumble of gunfire, and the sight of men digging bodies out of piles of rubble. It can be seen on following quotation:

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. (185-186).

The quotation above is told by Rahim Khan to Amir, when Amir visits him in Pakistan. The data that pictured above describes the condition during civil war in Afghanistan makes people more suffered. The conflict between Shorawi and Massoud, Rabbani, and the Mujahedin give the deep trauma for Afghanistan people. The conflict as if never stops on their country, after they endure Soviet invasion, and then continued by civil war among their people.

4.1.4 Taliban Regime

After experiencing long civil war, Taliban comes as a hero for Afghanistan people. Afghanistan people receive Taliban happily because they assume that Taliban is savior for Afghanistan which affects long conflict. It can be seen from quotation below:

I told you how we all celebrated in 1996 when the Taliban rolled in and put an end to the daily fighting. I remember coming home that night and finding Hassan in the kitchen, listening to the radio. He had a sober look in his eyes. I asked him what was wrong, and he just shook his head. "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! (186)

It describes how Rahim Khan's feeling cheer in the beginning Taliban control Afghanistan. He is very happy and he tells his feeling to Hassan. He hopes there is not have war anymore in Afghanistan, because he has tired to watch conflicts in his nation. In his mind and also for Afghanistan people Taliban is holy warrior in that time.

In other part, Hosseini also explains how Afghanistan people celebrate Taliban victory cheerfully. It can be seen from quotation below:

"When the Taliban rolled in and kicked the Alliance out of Kabul, I actually danced on that street," Rahim Khan said. "And, believe me, I wasn't alone. People were celebrating at *Chaman*, at *Deh-Mazang*, greeting the Taliban in the streets, climbing their tanks and posing for

pictures with them. People were so tired of the constant fighting, tired of the rockets, the gunfire, the explosions, tired of watching Gulbuddin and his cohorts firing on anything that moved. The Alliance did more damage to Kabul than the *Shorawi*. (174).

The quotation describes about how Afghanistan people show their cheerfulness and celebrate Taliban winning. They celebrate the winning in any district of Afghanistan because they feel tired and bored with any riot and conflict that happen during Afghan civil war.

Actually their happiness of Taliban winning is only for a moment. Because after Taliban leading Afghanistan, the people feel they live under pressure by many regulations which are obligated by Taliban regime. It can be seen from quotation below "A few weeks later, the Taliban banned kite fighting. And two years later, in 1998, they massacred the Hazaras in Mazar-i-Sharif." (186). It means that Afghanistan people feel disappointed of Taliban regime, meanwhile initially they have euphoria with Taliban presence.

4.2 The Impacts of Afghan Conflicts as Reflected in The Kite Runner

4.2.1 Loosing Family

The conflicts bring many complicated problems for Afghanistan people. One of the impacts is loosing family especially for civil society. The people are missing or not known where they are. Their family could be dead or separated from them when war happened.

According to Webster, lose means no longer have, have taken away from one by accident, carelessness, misfortune, death, etc (504). Meanwhile family means group of parents and children (309). From the definition above, the writer can infer that the losing family means that people do not know where their family is or in other words the members of family could be dead or separated when war happened.

The conflicts in Afghanistan take people's life, disable many others, and cause large material damage. Gritzner in his book Afghanistan says that "The Soviet-Afghan War lasted 10 years and resulted in more than 1.5 million Afghan deaths..." (60). It describes that Afghanistan conflict during Soviet invasion has brought many victims of Afghanistan people. Many of their family died or they could not meet again with their family member.

During Afghanistan Civil War also has brought many victims of Afghanistan people. Many of them that were killed and several of them were injured on that time. Otfinoski in his book Nations in Transition: Afghanistan describes it on below quotation:

The New Year of 1994 got off to an ominous start when two former Northern Alliance leaders, Hekmatyar and Dostum, attacked Kabul. Over the next six months 2,500 people were killed. While civil war raged, the nation's economy worsened. Farmers fled their villages for the cities, the fields remained fallow. Ten million dollars in aid from the UN for food and medicine could only begin to meet the country's needs. By the end of the year the death toll from the civil war had risen to 7,000, with about

100,000 injured and 500,000 left homeless. Hekmatyar and Dostum's forces failed to take Kabul, but their long effort seriously hurt Rabbani's power. (30)

It describes that many of Afghanistan people becomes the victims of the conflicts. Some of them have been killed, others hurt, and many of them homeless. The support from the UN such as food and drugs only to complete the people's basic needs. The attack effort contributes damage Rabbani's power, although failed to take Kabul.

Hosseini tells in his novel that before Soviet invade Afghanistan, Amir lived in peaceful situation and lived together with his father, Baba. Baba enjoyed his success as a rich person in Kabul with their deluxe house. Baba as respected person in Kabul had the most beautiful house there, as Hosseini said "Everyone agreed that my father, my Baba, had built the most beautiful house in the Wazir Akbar Khan district, a new and affluent neighborhood in the northern part of Kabul. Some thought it was the prettiest house in all of Kabul." (4). It is understandable that Amir comes from a rich family whose has deluxe house in capital city of Afghanistan Kabul and they live in peaceful situation before Soviet invasion.

Baba liked party very much and he always invited his friends and his business partners in his party. Before Afghanistan invaded by Soviet, Baba manages a party for Amir's birthday. As usual when he managed a party, he invited many invitations. Because his principle for party is invite many people to the party. It can be seen from the following quotation "Baba's motto about

throwing parties was this: Invite the whole world or it's not a party." (81). The quotation describes how Baba likes party very much and he sent invitations to many people like his colleague and business friend when Amir's birthday. It is also become a description how the peaceful situation existed in Afghanistan before Soviet invasion.

But the peace changed after Soviet invasion happened. Many of Afghanistan people had lost their property, their home, and members of family. The soviet invasion becomes the end of their peacefulness in Afghanistan. It can be seen from the following quotation: "The end, the official end, would come first in April 1978 with the communist coup, and then in December 1979, when Russian tanks would roll into the very same streets where Hassan and I played, bringing the death of the Afghanistan I knew and marking the start of a still ongoing era of bloodletting." (32). It proves that Soviet invasion brings the death and torture of Afghanistan people. Soviet invasion as if becomes the ending of peacefulness for Afghanistan people.

Hosseini describes that war pulls life of Afghanistan people. It can be seen on quotation below "he pointed to mud-hut villages along the way where he'd known people years before. Most of those people, he said, were either dead or in refugee camps in Pakistan. "And sometimes the dead are luckier," he said." (215). Based on the quotation above, it seems that conflict faced by Afghanistan people brings harm, it destroys village and many people of the village have been killed caused by conflict. They faced two choices: become refugee or died in their

Afghanistan conflicts. In the story of The Kite Runner, Hosseini also describes that many of Afghanistan people have lived in worried condition. The writer identifies that the conflicts cause many of Afghanistan people live in poverty during the conflicts. This novel describes the problem on the conflicts and relates it with the data from Afghanistan history.

4.2.3 Getting Trauma

War is certainly not good for people. The war causes trouble and abnormal position, and could bring trauma. Getting trauma means here that the Afghanistan people experienced the bad feeling which causes them do strange attitudes, such as screaming, shivering and other.

According to Webster, trauma means severe emotional shock having a deep effect upon the personality (604). Thus, the writer infers that trauma is mental shock which is caused by war and influenced many Afghanistan people when their country is in conflict.

The traumatic experience of Afghanistan people is a direct consequence of the conflicts. It can be caused by threat of death or mutilation, seeing killing or the mutilation of other people, experiencing a shortage of food and water, had to struggle to survive, suffered from a dangerous illness, experienced humiliation and persecution, etc. It is undoubtedly that there is relationship between the traumatic experience of war and the psychological consequences.

Trauma as consequence of conflicts certainly faced by the Afghanistan people. Parwan – one of Afghanistan people – states that “Because of the years of

hometown. Moreover, most of them think that dead is better than life in suffer in refugee camps.

In the history of Afghanistan conflicts many of army, Mujahadeen and also Afghanistan people were killed or fatally injured in the conflict. It was large percentage of Afghanistan people lost their family such as their husband, wives, fathers, mothers, brothers, sisters, sons or their daughters. In the story The Kite Runner Hosseini also describes that many of Afghanistan people have lost their family. The writer identifies that the conflict engender many Afghanistan people lose their family during the conflicts. This novel describes problem on the conflict and relates with the data from Afghanistan history.

4.2.2 Living in Poverty

Another impact of Afghanistan conflicts is the poverty which is endured by Afghanistan people. Many definitions we can get for the meaning of poverty, and according to Webster "poverty is the state or condition of little or no money, goods, or means of support." (1127). The writer can infer that poverty is the failure to provide the basic necessities of life, such as food, clothes and shelter. Living in poverty means that Afghanistan people live in the condition of being limited for the basic necessities of life such as food, clothes and also shelter.

Afghanistan conflicts is one of poverty factor that met by Afghanistan people. Zaeef gives description about the condition of Afghanistan society when Taliban leading there in his book Life with the Taliban "Life was difficult; we were poor and my father struggled to put food on the table." (4). It shows that the

Taliban regime has brought destitution to Afghanistan people. Although many of Afghanistan people feel pleasant in the beginning when they manage Afghanistan after Afghan civil war, but after Taliban regime leading Afghanistan they are also disappointed about Taliban leadership.

Hosseini describes in his novel about the condition of Afghanistan's society after Civil war happen in that country is full of misery. When Amir comes back to Kabul in order to looking for Hassan's Son, Sohrab, he is to be an eyewitness how torture affect Afghanistan people. He illustrates in words the Afghanistan condition "Rubble and beggars. Everywhere I looked, that was what I saw." (216). It obviously shows how Afghan civil wars happen on Afghanistan after Soviet Invasion bring torture and privation to Afghanistan people. The conflicts only left over rubble of buildings and beggars which are present everywhere in Afghanistan.

Hosseini also describes about suffering affected by Afghanistan people during the conflicts. It can be seen on following quotation "There is very little shelter here, almost no food, no clothes, no clean water. What I have in ample supply here is children who've lost their childhood." (224). The data that pictured in the novel, describes how Afghanistan people live in the condition of being limited during conflicts attack their country. They do not have enough food to eat, limited clothes to wear and also shortage of water to drink. And the biggest oppression is the children have lost their childhood.

In the history of Afghanistan conflicts many of Afghanistan people suffered because they lose their wealth and home. So they live in poverty during

war, lots of civilians were killed and their houses were destroyed so people were living in fear. And they had no hope for peace.” (qtd. In Jackson, 21). It proves that during Afghanistan conflicts many of Afghanistan people experience deep trauma. They think that there is no hope for peace in their nation.

Hosseini tells in his novel that the traumatism comes to Amir and Hasan. Hosseini expresses how traumatism is suffered by Amir as what Amir feels inferred on following quotation “The shootings and explosions had lasted less than an hour, but they had frightened us badly, because none of us had ever heard gunshots in the streets. “ (31). The quotation describes how trauma condition that face by Amir and his family make them shock and fearful with riot. Because all of them have not ever heard gun shots in the streets.

Hosseini describes that traumatism also happen to Baba. It can be seen on following quotation: “Then he appeared in the doorway and I saw something on his face. Something I didn’t recognize right away because I’d never seen it before: fear. “Amir! Hassan!” he exclaimed as he ran to us, opening his arms wide. “They blocked all the roads and the telephone didn’t work. I was so worried!” (32). The quotation explains how Baba fearful and worried about the situation of Kabul after Soviet occupies that country.

In the history of Afghanistan conflicts many of Afghanistan people getting trauma caused by any pressure and trouble that they should face. In the story The Kite Runner Hosseini also describes that many of Afghanistan people getting trauma because of living in worried condition. The writer identifies that the conflicts have caused many of Afghanistan people getting trauma. This novel

describes problem of getting trauma on the conflict and related with the data from Afghanistan history.

4.2.4 Cultural Alteration

Other impact of Afghanistan conflicts is cultural alteration. Olivier Serrat gives his opinion that "Culture, defined in its broadest sense, is the totality of a society's distinctive ideas, beliefs, values, and knowledge. It exhibits the ways humans interpret their environments." (1). The quotation explains that culture has broad definition, it involve entire of a society's dissimilar concepts, beliefs, values, and knowledge of a region. Culture also shows how human interpret their environments.

According to Webster, alteration is "the act of making or becoming different" (27). The writer infers that cultural alteration is how war or conflict on Afghanistan change or make different the old culture and then emerge the new or different culture between before, during and after conflict happen.

The conflict in Afghanistan does not only give impacts to the people, but also to the culture. During Soviet invasion, the cultural alteration becomes one problem for Afghanistan people. Soviet Union has tried to substitute Islamic teaching and culture of Afghanistan with communist ideology. As Gritzner states that "The Soviets, as had so many others, had tried to replace Afghan Islamic beliefs and other cultural traditions with an alien ideology and social system." (59). The quotation explains that Soviet union has tried to change Islamic

ideology which has existed in Afghanistan. It means that Soviet compels their ideology as one part of culture to Afghanistan people.

Hosseini tells in his novel that cultural alteration happens during Afghanistan conflicts. Afghanistan people experience cultural change in their society after Daoud Khan Coup. It can be seen in the quotation below:

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. (38).

It proves that as impacts of Afghanistan conflicts the progress of cultural alteration cannot be stopped by the people. Modernization on political system, economic development and modern technology are the consequence of the change of their leader. Before Daoud Khan Coup Afghanistan people was not familiar with modernization, but after Daoud Khan Coup changes it.

Music sector as one part of culture also change after the conflicts. Hosseini describes on the quotation below "The immensely popular Ahmad Zahir had revolutionized Afghan music and outraged the purists by adding electric guitars, drums, and horns to the traditional tabla and harmonium; (53). It means that music in Afghanistan have changed after Daoud Khan Coup. The music instrument is modified from traditional instrument such as tabla and harmonium, to become modern music instrument such as drums, guitars, horn, etc.

The most negatif impact of cultural alteration is felt by Afghanistan people when Soviet Invasion. Because Soviet try to spread their communist ideology to the people. It can be seen on the quotation "I would spend my days in your father's house, up in the study, reading your mother's old books, listening to the news, watching the communist propaganda on television." (178). The quotation is tells about Rahim Khans experience in Soviet Invasion period. It obviously shows that Soviet when they invade Afghanistan, they also try to propagate communist ideology on mass media such as television.

In the story The Kite Runner Hosseini also describes that cultural alteration has happened during Afghanistan conflicts, such as in political, technology and art. The writer assumes that the conflicts have caused cultural alteration in the life of Afghanistan people.

4.2.5 Making Escape

War, undoubtedly, has brought torture for the people in colonized country. In order to avoid any suffering that caused by war, many people in colonized country then try to escape from their country. According to Webster escape is to sleep or get away, as from confinement or restraint gain or regain liberty (485). From the quotation above the writer infer that escape is an effort to get away or to break free from Afghanistan.

Soviet invasion has brought many social problems for Afghanistan people. Therefore their life becomes more difficult, and then some of them decide to escape from Afghanistan. Jackson informs on following quotation: "Many refugees settled in camps near the Iran and Pakistan borders or migrated to nearby

Afghanistan toward Pakistan, Iran or others neighbor country. The writer identifies that the conflicts have caused Afghanistan people escape from their country. This novel describes problem on escape of the conflict and relate with the

Wardana | 54

cities. While life for some refugees offered economic and other opportunities, insecurity, lack of access to basic services and scarce resources made life extremely difficult for the majority.” (8) The quotation shows that many of Afghanistan people escape to Afghanistan’s neighbor country such as Pakistan and Iran, even through their life also difficult in refugee camps. They feel there is no opportunity again in Afghanistan, and they always feel insecurity there.

Hosseini in his novel also gives description about many of Afghanistan people try to escape from their country and go to another country in order to save them self and their family. We can see from the quotation “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.” (97). The quotation explains about a profit business to smuggler people into Pakistan during Soviet invasion. They escape from Kabul and look for a safety place such as Pakistan, because Kabul is not a safe place to live.

Hosseini explains that when war to be stabbed on Afghanistan, many of Afghanistan people escape to Pakistan. It can be seen on quotation below “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.” (160). The quotation shows that after Soviet invasion, refugees keep crowd to Pakistan, because the conflicts continue between the Mujahedin againsts Soviet puppet government.

In other part Hosseini also explain how Rahim Khan tells to Amir that Kabul is unsafe country, many people have been killed and some of the people

CHAPTER V

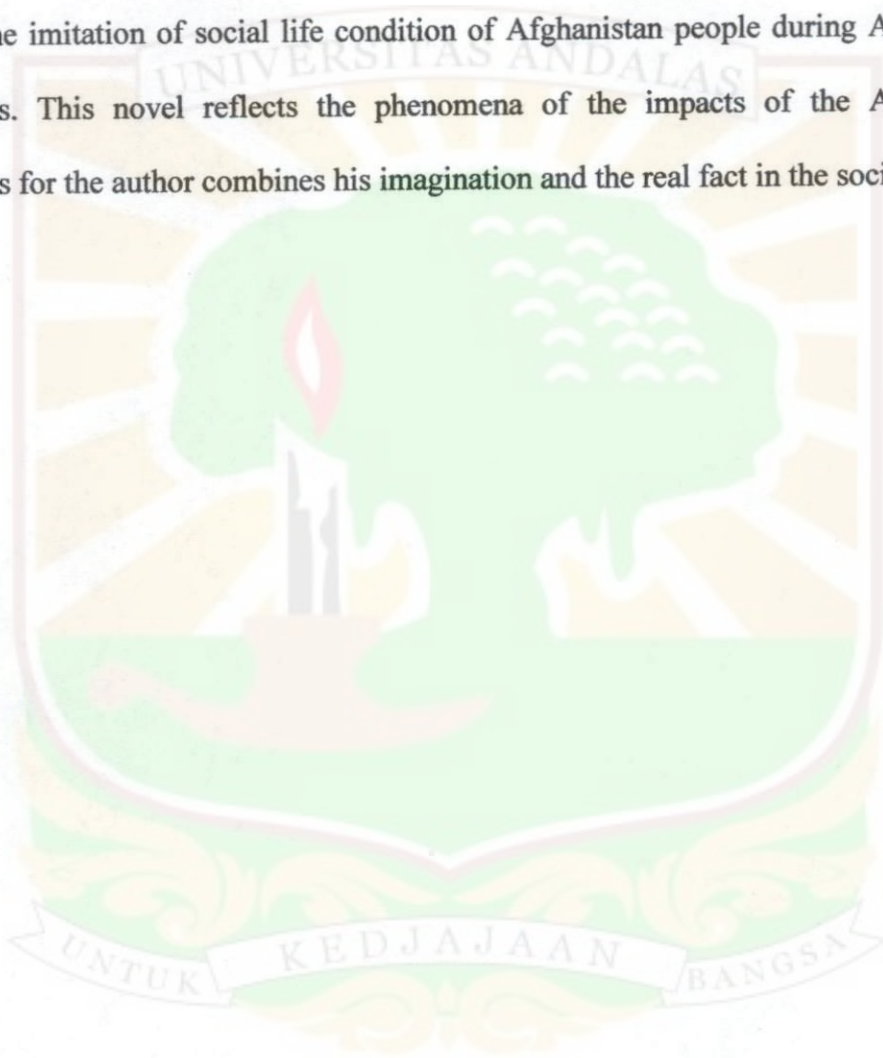
CONCLUSION

Having analyzed the impacts of Afghanistan conflicts as reflected on The Kite Runner by Khaled Hosseini, the writer concludes that the novel describes the impacts of Afghanistan conflicts relation to the real fact of Afghanistan life and how changes the life of Afghanistan people. Besides the novel fulfills the sociological literature approach which is considered as imitation of life condition of Afghanistan people in Afghanistan War.

The conflicts bring many impacts for Afghan people. Here, the writer finds five impacts of Afghan conflicts. Concerning on the analysis of this thesis, the writer can finally conclude several impacts of Afghan conflicts that change life of Afghan people. First, loosing their family. It is known that Afghan conflicts have resulted many victims and actually it have made the Afghan people lose their members of family. Second, living in poverty. During Afghanistan conflicts many of Afghanistan people live in the condition of being limited for the basic necessities of life like food, clothes and also shelter. Third, getting trauma. It was the abnormal condition that happened in Afghanistan during Afghan conflicts. While before Afghan conflicts they life in peaceful situation, but after Afghan conflicts they have to face bad, difficult and cruel condition. They have to get life in abnormal situation that has made many of Afghan people get trauma. Fourth, cultural alteration. Conflicts on Afghanistan change or make different the old culture and then emerge the new or different culture between before, during and

after conflicts happen. And the fifth, making escape. War is undoubtedly brought torture for the people in colonized country. In order to avoid any suffering that is caused by war, many Afghanistan people then try to escape from their country.

After analyzing this novel, the writer concludes that The Kite Runner gives the imitation of social life condition of Afghanistan people during Afghan conflicts. This novel reflects the phenomena of the impacts of the Afghan conflicts for the author combines his imagination and the real fact in the society.



BIBLIOGRAPHY

- Abrams, M. H. *The Mirror of The Lamp*. London: Oxford University Press Inc, 1976.
- Apriani, Dona. *The Characteristics of English Society in Early 19th Century as Reflected in Pride Prejudice by Jane Austen*. Andalas University, 2008.
- Bodgan, Robert. *Qualitative Research for Education*. Massachusets: Allyn & Bacon Inc, 1953.
- Damono, Sapardi Djoko. *Sosiologi Sastra : Sebuah Pengantar Ringkas*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1979.
- Gritzner, Jeffrey A. *Afghanistan*. New York: Infobase Publishing. 2007.
- Hosseini, Khaled. *The Kite Runner*. Great Britain: Bloomsbury Publishing, 2004.
- Hudson, William Hendry. *An Introduction to the Study of Literature*. London: George G. Harrap and Co. Ltd, 1974.
- Jackson, Ashley. *The Cost of War: Afghan Experiences of Conflict, 1978-2009*. 2010.
- Kenney, William. *How to Analyze Fiction*. New York: A Harbringer Book, Harcourt, Brance & World, inc, 1983.
- Klarer, Mario. *An Introduction to Literary Studies*, 2nd ed. London and New York: Monarchy press, 1998.
- Laurenson, Diana, and Alan Swingewood. *The Sociology of Literature*. London: Granada Publishing Ltd, 1972.
- Merriam Webster's Encyclopedia. *Unabridge of Dictionary of English Language*. 1972.
- Otfinoski, Steven. *Nations in Transition: Afghanistan*. USA: Facts On File, Inc, 2004.
- Ratna, Nyoman Kutha. *Paradigma Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar, 2003.
- Scott, Wilbur S. *Five Approaches of Literary Criticism*. London: Macmilan, 1962.

Seputri, Rosy Marini. *The Impassive Meaning of Afghan's Religiosity in Khaled Hosseini's The Kite Runner: A Deconstructive Reading*. Andalas University, 2009.

Serrat, Olivier. *Culture Theory*. Adb.org. 22 December 2008. Asian Development Bank. 20 March 2011.

<http://www.adb.org/Documents/Information/Knowledge-Solutions/Culture-Theory.pdf>

Sills, David L. *International Encyclopedia of the Social Sciences*. Vol 15. New York: Crowell, Collier and Macmillan Inc, 1968.

Wahab, Shaista. *A Brief History of Afghanistan*. United States of America: Infobase Publishing, 2007.

Zaeef, Abdul Salam. *My Life with the Taliban*. New York: Columbia University Press, 2010.

Zainal, Zilfita. *The Materialism Ambition on British Society during the Industrial Revolution as reflected in Jane Austen's Pride and Prejudice*. Andalas University, 2001.

