

The Kite Runner: A Historical Novel or Stereotyping Propaganda against Pashtun Majority of Afghanistan?

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Abstract

The researcher investigated about the historical value of the characters and events portrayed in "The Kite Runner", a novel written by Khaled Hosseini, an American-based Afghan. It is considered a historical novel about the internal conflicts of Afghanistan. BaBa, Amir, Ali, Hassan, Sanauber, Assef, Sohrab and Farid are main characters which represent the familial, cultural and social actors of inter-ethnicity clashes of Afghanistan. The Hazaras-a minority, which is represented by Ali, Hassan and Sanauber are simultaneously oppressed and disgraced by the Pashtuns--a majority of Afghanistan. Pashtuns are represented by BaBa, Amir, Rahim Khan and Assef and stereotyped as oppressors, hatred, jealous, sociopaths, prejudiced and racists. On the contrary, Hazaraz are depicted as helpless, poor, discriminated, inferiors and victims of Pashtuns' mastery. This type of portrayal is a techniques employed by propagandists to effect the attitudes of audiences against a concerned group. The novel is full of such type of oversimplifications and overgeneralizations that work as a stereotyping propaganda against Pashtuns. The biased events mentioned in the novel cannot be verified by historical record. Furthermore, the writer tried to assure the readers about the super culture of Afghanistan that is, in his point of view, an Iranian Persian culture. For this reason, he communicates about Iranian history, Persian poets and language. Different texts inside the novel were analyzed as a sample and the characters and events were compared with the historical facts. It was found that it is a propagandistic novel based on imaginative occurrences that has no real past.

Keywords: Pashtuns, Hazaras, Afghanistan, History, Stereotypes, Propaganda,

Introduction

``The Kite Runner`` is considered a historical novel written by Khaled Hosseini who is migrated from Afghanistan in 1980 and is recently living in USA. It is also regarded as an autobiographical book of the writer (Amardeep, 2005). His story of the novel is composed about the conflict occurred between two ethnic groups of Afghanistan; the Pashtun (a majority) and Hazara (a minority). The main characters of the novel are Baba, Amir, Rahim Khan, Ali, Hassan, Sanaubar, Assef, Sohrab and Farid. Baba is a Kabul-based wealthy merchant who belongs to a noble tribe of Pashtun-a majority of Afghanistan. Ali is the servant of Baba who is ethnically Hazara, a minority of Shia Muslims living in Afghanistan. Baba has illegal relationship with Ali's wife and it is because the social gap between two classes; the majority and minority. Hassan is the son of Ali who later on, works as a servant for Baba and also becomes a deep friend of Amir. His mother Sanaubar runs off immorally from her home and left Hassan after his birth. It becomes a case of dishonor for Hassan and his father Ali. Hassan actually belongs to a minor ethnicity, Hazara, which is considered inferior in Afghan society. He is uneducated, poor, physically ugly, belonging to lower class and as a result, he is always victim of racism throughout his life. He is illegitimate child of Pashtun Baba but he is not aware of this fact and grows up with Ali acting his father.

Hassan's main qualities are his bravery, honesty, selfless friendship with Amir and intelligent services for Baba but the root of his negative trait is his inferior ethnicity; i.e. Hazara. After the invasion of Soviet Union, Amir with his father Baba goes to USA to settle there forever. Hassan remains in Afghanistan with his son Sohrab, wife Farzana and mother Sanaubar, who comes back to adopt her grandson Sohrab. Later on, Taliban occupy the city of Kabul and Hassan is killed while fighting for the security of Baba's home.

Amir is the solo son of Baba whose mother is died at once after his birth. Being a Pashtun, he feels superiority and jealous against Hassan. Although Hassan is his deep friend, yet many times he does not accept him and remains calm when Hassan is raped by other Pashtun boy, Assef. It becomes intolerable for Amir when Baba pays positive attention to Hassan. He spends his days in kite running in the peaceful city of Kabul at that time. Hassan, a successful kite runner, who easily guesses about the landing position of kite. Ethnically inferior, Amir considers him as weak and courageless.

Sohrab is the son of Hassan who is adopted by his grandmother Sanaubar. Hassan is killed by Taliban and Sohrab leads his life in an orphanage. Assef is a racist Pashtun boy, a sociopath who adores Hitler. He was mocking Amir for socializing with Hazara, an inferior race. At childhood, he was a bully who raped Hassan. At adulthood, he becomes a commander of Taliban and keeps Sohrab as a sex-slave. Rahim Khan is a closest friend of Baba who motivated Amir at his young age to write and he also summons Amir back to Afghanistan to make Sohrab free from the cage of Taliban. He told Amir that Hassan was not an actual son of Ali. He reveals this secret that Hassan was a biological son of Baba.

Amir comes back from USA to the city of Peshawar and is driven by Farid, an Afghan motorist, to Kabul to make Sohrab escaped. Farid helps him throughout his journey. Farid's fingers and toe are missed by mine explosion. He was injured at the time of fighting against Soviet Union and proudly expresses his loyalty to Afghanistan. He is the representative of those Afghan people who suffered from war and clashes.

Amir with his taxi-driver searches for Sohrab. They are told that a Taliban commander comes every day to the orphanage to take cash and an orphan girl for his sexual fulfillment. The director of orphanage tells them that recently he chose a boy, Sohrab. Amir meets the commander who was Assef. Sohrab was kept at his house where he was sexually abusing him and was ordered to dance in girl's dress. Amir and Assef start fighting each other and Sorab interrupts the fighting and shoots out Assef's left eye by using his slingshot.

Departing from Afghanistan, Farid takes Amir to a hospital in Pakistan. Amir wants to take Sohrab to USA but Americans authorities ask for proof of orphanage. He thinks to keep him temporarily in an orphanage but Sohrab tries to commit suicide. At last, Amir succeeds to take him to USA and adopts him as a child.

The author, Hosseini was born in Kabul, grew up there and at age of ---, he left Afghanistan. He is culturally a non-Pashtun but ethnically a half-Pashtun (Zirak, 2010) as his mother was belonging to a Pashtun tribe. In spite of this, his attitude towards Pashtun is very harsh and it is reflected in the text of novel. Afghanistan is a tribal society composed of some 20 ethnic groups of widely varying background and culture. (National Foreign Association Center, 1979, p. iii) Pashtuns make the majority of Afghanistan and according WAK Foundation (1998), from the total population of Afghanistan, Pashtuns make up 62.73 percent as ethnic group and 55 percent as language group. In the original state named Afghanistan, dating back to 1747, the Pashtun ethnic group constituted an overwhelming majority. Until the late nineteenth century, Afghanistan was a fragile confederation of Pashtun tribes, and the word "Afghan" was used as a synonym for Pashtun. As part of a nation-building project early in the twentieth century, it increasingly came to imply "citizen of Afghanistan." (Suleman, p. 3) Hosseini used the word `Afghan` for Pashtuns, Hazaras and Tajik. At the same time, he attributed all negative qualities to Pashtuns. Amir, a boy of Pashtun tribe, always speaks Persian with his Baba and others that is a language of non-Pashtuns. In the novel, Pashto is only spoken by Taliban, although it is a language of majority and one of the two national languages of Afghanistan. Farid, ethnically a Tajik, is considered a hero who fought against Soviet Union. Assef, a Pashtun boy also joined Taliban to revenge on as he was suffered by Tajiks in Mazar-e-Sharif. In reality, the majority of jihadists was composed of Pashtuns who fought against Soviet Union.

Research Questions

Q.1: Is ``The Kite Runner`` written by Hosseini, a historical novel?

Q.2: Is ``The Kite Runner`` a stereotyping propaganda against Pashtun-majority of Afghanistan?

Methodology

Strategy of Inquiry: A content analysis was applied as a research method to analyze the text of the novel historically and match its messages with the facts of history. Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the context of their uses. (Krippendorff, p. 18)

Unit of Analysis: It is the entity that is being analyzed in a scientific research. (Dolma, 2010, p. 169) The unit analysis for this study is the whole passage of the text of novel that contains the complete meaning.

Sampling: Data was collected from the whole novel using a technique of sampling. Sampling is the procedure of selecting a few from a bigger group to become the foundation for estimating or predicting the occurrence of an unknown piece of information, situation or outcome regarding the bigger group (Kumar, 2010, p. 164). Convenient sample was used to choose data from the overall text conveniently.

Operational Definition

Every concept may be defined in two ways; the first one is the definition proposed by dictionary and the second one is a working definition constructed by a researcher for the purpose of inquiry. The working definition is also called an operational definition of any concept or construct. Since the concepts can signify different things to different people, the researcher must be sure to illuminate the meanings of the concept as the researcher sees it (Ruane, 2005, p. 50). Once the researcher has achieved conceptual clarity, she or he can then get on with the task of finding the best empirical counterpart for the concept. This process is referred to as operationalization (Ruane, 2005, p. 51; see also in Khan, 2013, p. 88)

The operational definitions of significant terms used in this study are given below;

1. Historical Novel

According to The Oxford Dictionary of Literary Terms (2008), historical novel is ``a novel in which the action takes place during a specific historical period well before the time of writing.``

A researcher can conclude from the given definition that a historical novel has the following properties;

1. All actions have taken place historically.
2. The main characters are real.

2. Stereotyping Propaganda

It is a kind of propaganda in which stereotypes either negative, positive, or both types about certain group are propagated through media to affect the target audiences in accordance with the propagandist's intention. (Khan, 2013, pp. 89-90)

From the above given definition, a researcher may conclude that stereotyping propaganda is based on;

1. Stereotypes about a concerned group
2. These stereotypes are propagated through a media such as books, film, radio etc.
3. The main purpose of this propagation is to affect the target audiences in accordance with the propagandist's intention.

Discussion

The researcher tried to apply those criteria of definition to the text of *The Kite Runner*. Specific passages of the mentioned novel were selected as a convenient sample for analysis.

Usually a novel is called historical when it replicates a period or event in history, often operates with historical figures as some of its characters, and the event described is at least 50 years old when the fiction is written down. (Zirakyar, 2010) The legal note on the copyright page of this novel announces: "This is a work of fiction. Names, characters, places, and incidents either are product of the author's imagination or are used fictitiously, and any resemblance to actual persons, living or dead, business establishments, events, or locales is entirely coincidental." As a result, this novel does not fulfill the criteria of historical novel.

Hosseini mentioned many events in this novel that don't match with historical facts. For example, on page # 4 he writes;

"Hassan never talked about his mother, as if she'd never existed. I always wondered if he dreamed about her, about what she looked like, where she was. I wondered if he longed to meet her. Did he ache for her, the way I ached for the mother I had never met? One day, we were walking from my father's house to Cinema Zainab for a new Iranian movie, taking the shortcut through the military barracks near Istiqlal Middle School--Baba had forbidden us to take that shortcut, but he was in Pakistan with Rahim Khan at the time. We hopped the fence that surrounded the barracks, skipped over a little creek, and broke into the open dirt field where old, abandoned tanks collected dust. A group of soldiers huddled in the shade of one of those tanks, smoking cigarettes and playing cards. One of them saw us, elbowed the guy next to him, and called Hassan.

"Hey, you!" he said. "I know you."

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

"You! The Hazara! Look at me when I'm talking to you!" the soldier barked. He handed his cigarette to the guy next to him, made a circle with the thumb and index finger of one hand. Poked the middle finger of his other hand through the circle. Poked it in and out. In and out. "I knew your mother, did you know that? I knew her real good. I took her from behind by that creek over there."

The soldiers laughed. One of them made a squealing sound. I told Hassan to keep walking, keep walking. "What a tight little sugary cunt she had!" the soldier was saying, shaking hands with the others, grinning. Here, in this passage, the entire Pashtun nation is oversimplified with insulting and abusive words them having about Hazaras. These types of events have no historical record. It is a stereotyping propaganda about Pashtuns that they have negative attitudes towards all Hazaras. Pashtuns did not give Hazaras the degrading name "tagha" (flat-nosed, narrow-eyed). Those who were ridiculing Pashtun as "Afghan-ghool" (stupid Pashtuns) were not Hazaras. Pashtuns just ignored that expression. They believe that the term "Afghan-ghool" (giant Pashtun) signifies "majority Pashtuns." Some non-Pashtuns used the insulting charge "chiragh kosh", a Farsi/Dari phrase for "light out!" defaming the (Ismaeli) Shiites for the alleged existence of sexual promiscuity in the very traditional society of Afghanistan! (Zirakyar, 2010)

"Then one day, I was in Baba's study, looking through his stuff, when I found one

of my mother's old history books. It was written by an Iranian named Khorami. I blew the dust off it, sneaked it into bed with me that night, and was stunned to find an entire chapter on Hazara history. An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women. The book said part of the reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi'a. The book said a lot of things I didn't know, things my teachers hadn't mentioned. Things Baba hadn't mentioned either. It also said some things I did know, like that people called Hazaras _mice-eating, flat-nosed, load-carrying donkeys_. I had heard some of the kids in the neighborhood yell those names to Hassan. `` (Hosseini, p. 5)

The above passage is a historically false statement about Pashtuns and Hazaras which is created by the imagination of Hosseini. Pashtuns and Hazaras were living together since many years. They supported each other in many suffering occasions. When a robber of non-Pashtun lineage Habibullah Bacha Saqaw, who was motivated by the British, captured Kabul from King Amanullah Khan (an ethnic Pashtun) in mid-January of 1929 and started his chaotic rule over Afghanistan for 9 months. The people of Hazara supported Amanullah Khan (Zirakyar, 2010).

``It was Rahim Khan who first referred to him as what eventually became Baba's famous nickname, _Toophan agha_, or "Mr. Hurricane." It was an apt enough nickname. 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. At parties, when all six-foot-five of him thundered into the room, attention shifted to him like sunflowers turning to the sun. Baba was impossible to ignore, even in his sleep. I used to bury cotton wisps in my ears, pull the blanket over my head, and still the sounds of Baba's snoring--so much like a growling truck engine--penetrated the walls. And my room was across the hall from Baba's bedroom. How my mother ever managed to sleep in the same room as him is a mystery to me. It's on the long list of things I would have asked my mother if I had ever met her. `` (Hosseini, p. 7)

The above passage stereotyped negatively all Pashtuns like the BaBa of Amir. The ironic language used for BaBa as a Pashtun is sufficient for his insult.

``"Then I'll tell you," Baba said, "but first understand this and understand it now, Amir: You'll never learn anything of value from those bearded idiots."

"You mean Mullah Fatiullah Khan?"

Baba gestured with his glass. The ice clinked. "I mean all of them. Piss on the beards of all those self-righteous monkeys."

I began to giggle. The image of Baba pissing on the beard of any monkey, self-righteous or otherwise, was too much.

"They do nothing but thumb their prayer beads and recite a book written in a tongue they don't even understand." He took a sip. "God help us all if Afghanistan ever falls into their hands."`` (Hosseini, p. 9) In this way, Hosseini is insulting ethnically pashtun-Taliban and other scholars of religion. In reality, many religious scholars living in Afghanistan have

good knowledge of Islam and there are many religious schools which testify their degrees of Islamic Arabic studies. The ``piss`` and ``monkey`` show a negative attitude of writer against Sunni Pashtuns.

``“Sometimes I look out this window and I see him playing on the street with the neighborhood boys. I see how they push him around, take his toys from him, and give him a shove here, a whack there. And, you know, he never fights back. Never. He just... drops his head and...” (p. 12) “If I hadn’t seen the doctor pull him out of my wife with my own eyes, I’d never believe he’s my son.”`` (Hosseini, p. 13) These words were used by BaBa about his pashtun solo son which shows how Pashtun-children are taught about violence and torture in their early nurturance. It is a stereotyping propaganda against Pashtuns and actually, many Pashtun children are reared with love and respect.

``In 1933, the year Baba was born and the year Zahir Shah began his forty-year reign of Afghanistan, two brothers, young men from a wealthy and reputable family in Kabul, got behind the wheel of their father’s Ford roadster. High on hashish and _mast_ on French wine, they struck and killed a Hazara husband and wife on the road to Paghman. The police brought the somewhat contrite young men and the dead couple’s five-year-old orphan boy before my grandfather, who was a highly regarded judge and a man of impeccable reputation. After hearing the brothers’ account and their father’s plea for mercy, my grandfather ordered the two young men to go to Kandahar at once and enlist in the army for one year--this despite the fact that their family had somehow managed to obtain them exemptions from the draft. Their father argued, but not too vehemently, and in the end, everyone agreed that the punishment had been perhaps harsh but fair. As for the orphan, my grandfather adopted him into his own household, and told the other servants to tutor him, but to be kind to him. That boy was Ali. `` (Hosseini, p. 13) It is another fake story imagined against Pashtuns that Hazaras were treated as slaves by them. Zahir Shah was considered a justified king in Afghanistan and there was no any type of rebel in Afghanistan at that time because of his good governance.

``But in none of his stories did Baba ever refer to Ali as his friend. The curious thing was, I never thought of Hassan and me as friends either. `` (Hosseini, p. 13) historically speaking, there were many Pashtuns and Hazaras living together in Afghanistan and still they enjoy their friendship. How someone generalize a case of BaBa and Amir to entire Pashtuns? Overgeneralization leads to stereotyping propaganda. Ahmad Khalid Dastagir, one of the Afghan history teacher in Kabul proclaimed that Afghan people don’t have any problems among them from the point of view of ethnicity and Afghan people have proved many times that they are united and they have defeated their country and combated against the great powers (Suleman, p. 2).

``A voice, cold and dark, suddenly whispered in my ear, _What does he know, that illiterate Hazara? He’ll never be anything but a cook. How dare he criticize you? _ `` (Hosseini, p. 19) these are the feelings expressed by Amir-ethnically Pashtun about Hassan-ethnically Hazara. Here, the writer wants to portrait again a negative picture of Pashtuns. ``Born to a German mother and Afghan father, the blond, blue-eyed Assef towered over the other kids. His well-earned reputation for savagery preceded him on the streets. Flanked by his obeying friends, he walked the neighborhood like a Khan strolling through his land with his eager-to-please entourage.`` (Hosseini, p. 20) ``...A man with vision. I’ll tell Daoud Khan to remember that if they had let Hitler finish what he had started, the world be a better place now.`` (Hosseini, p. 21) Assef, because of Pashtun family, is depicted with the

colours of oppression, violence and racism. In true sense, there are many Pashtuns in Afghanistan, especially in Kabul city who speak Persian language that is the language of many Hazaras and other ethnicities. It means they don't believe in racism and ethnicity. BaBa, the father of Amir is also speaking Persian with his son and friends. Truthfully, it was not only the Hazaras who became victim of racism and oppression at the time of inter-ethnicity conflict, but Pashtuns also suffered many hardships with the name of majority. And this process is still continue. According to Dorronsoro, in all my visits to Afghanistan since 1988, I have never seen as high a level of distrust and hostility between Pashtuns and other ethnic groups as I witnessed during April 2009.... As a result of the changing balance of power between the different groups, the Pashtuns have been discriminated against in the North of the country, where they are a minority. The local administration excludes them and exactions are frequent. Complaints to the Ministry of Interior or Tribes produce few results, leaving Pashtuns feeling further victimized (2009, p. 13).

“Assef always answered his own questions. His blue eyes flicked to Hassan. “Afghanistan is the land of Pashtuns. It always has been, always will be. We are the true Afghans, the pure Afghans, not this Flat-Nose here. His people pollute our homeland, our watan. They dirty our blood.” He made a sweeping, grandiose gesture with his hands. “Afghanistan for Pashtuns, I say. That’s my vision.”” (Hosseini, p. 22) “I’ll ask the president to do what the king didn’t have the quwat to do. To rid Afghanistan of all the dirty, kasseef Hazaras.”” (Hosseini, p. 22) The present national anthem of Afghanistan represents the all ethnicities of it. There is also a famous slogan; Afghanistan is for all. The writer has only presented a half picture of reality.

““You’re bothering me very much. In fact, you bother me more than this Hazara here. How can you talk to him, play with him, let him touch you?” he said, his voice dripping with disgust. Wali and Kamal nodded and grunted in agreement. Assef narrowed his eyes. Shook his head. When he spoke again, he sounded as baffled as he looked. “How can you call him your ‘friend’?” But he’s not my friend!_ I almost blurted. _He’s my servant!_ Had I really thought that? Of course I hadn’t. I hadn’t. I treated Hassan well, just like a friend, better even, more like a brother. But if so, then why, when Baba’s friends came to visit with their kids, didn’t I ever include Hassan in our games? Why did I play with Hassan only when no one else was around?” (Hosseini, p. 22) Here, again, the portrayal of Pashtuns is lined out as racist, oppressor and hatred people. It is a technique used by stereotyping propagandists. The writer did not mention the cruelty suffered by Pashtuns in recent years. Reprisals against Pashtuns, mass killings of Taliban forces and abuses committed by US forces have been documented. This includes the atrocities committed at Dasht-e-Leili, where Northern Alliance forces led by Dostum are believed to have shot, tortured and suffocated up to 2,000 alleged Taliban as well as ethnically-motivated violence, including rape, robbery and murder of Pashtuns living in the north (“The cost of war: Afghan experiences of conflict, 1978-2009”, pp.12-13).

“I told Baba about that and he said my teacher was one of those jealous Afghans, jealous because Iran was a rising power in Asia and most people around the world couldn’t even find Afghanistan on a world map. “It hurts to say that,” he said, shrugging. “But better to get hurt by the truth than comforted with a lie.”” (Hosseini, p. 31) Historically, Afghanistan was a part of Khurasan from long centuries but was oppressed by Iranian empire at that time. A pashtun leader Mirwais Khan started struggle to make it independent. (Miakhel, 2005, p. 8) The writer always tries to convince the readers that Afghanistan is

bound to Iranian culture and history. He expresses in Persian and Pashto is ascribed only to Taliban. He mentioned Rumi, Hafiz, Bedil, Sa'di, Khayam and Firdausi who were the poets of Persian language. He derived a character 'Sohrab' from 'Shahnama' of Firdausi which was rewarded very poorly by a King of Ghaznavid, Mehmood as it is full of the imaginary stories of Iranian legendary heroes ((Naraghi, p. 2; Nourazar, 2013, p. 347).

“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; on stage or at parties, he shirked the austere and nearly morose stance of older singers and actually smiled when he sang--sometimes even at women.” (Hosseini, p. 33) Here, Hoseini stereotyped Pashtuns as purists who were outraged by Ahmad Zahir-a Persian speaking singer. If we compare this statement with history, we found that Ahmad Zahir was as popular in Pashtuns as in Others.

“My brother Jalal actually went to fetch his hunting rifle before my father stopped him.” Rahim Khan barked a bitter laughter. “It was Homaira and me against the world. And I'll tell you this, Amir jan: In the end, the world always wins.... “That same day, my father put Homaira and her family on a lorry and sent them off to Hazarajat. I never saw her again.”” (Hosseini, p. 54) “...“She would have suffered. My family would have never accepted her as an equal. You don't order someone to polish your shoes one day and call them 'sister' the next.”” (Hosseini, p. 55) Surely, there are many Pashtuns and Hazaras who are interlocked in marriages. The mother of Hoseini also belongs to a Pashtun tribe. It is a clear contradiction between historical reality and the writer's imagination.

“Farid was first on- the list of preparations Rahim Khan and I made, a list that included exchanging dollars for Kaldar and Afghani bills, my garment and pakol--ironically, I'd never worn either when I'd actually lived in Afghanistan--the Polaroid of Hassan and Sohrab, and, finally, perhaps the most important item: an artificial beard, black and chest length, Shari'a friendly--or at least the Taliban version of Shari'a. Rahim Khan knew of a fellow in Peshawar who specialized in weaving them, sometimes for Western journalists who covered the war.” (Hosseini, p. 124) The writer depicted Pashtuns as Taliban (Zirakyar, 2010) and essayed the stories full of black lie about them. It was not so easy to enter Afghanistan with an artificial beard during the regime of Taliban. This narrative may not be testified by foreigner journalists.

In short, there are many such types of negative stereotypes prevailed in the novel about Pashtun-majority of Afghanistan. The imaginative events occurred in the story of novel are not verified by the facts of history.

Conclusion

“The Kite Runner” cannot be valued as historical novel. Its characters are imaginative and its events and happenings don't correspond to ground reality. There are numerous negative stereotypes prevailed in the novel that fulfill the criteria of stereotyping propaganda. According to Zirakyar (2010), two things may contribute to the creation of a poor historical novel: the oversimplification of historical issues, and a perceived or broad generalization about a specific social or racial group. On the other hand, a good historical

novel generally depends on the author's capability to completely understand the history of the era covered by him/her. The novel of Hoseini already has these two qualities. Rocko reviewed it and inferred that doubtlessly there are many facts that are untold and under explained in this tragic novel which is an oversimplification. There is also a large use of emotional appeal, and an unhidden message. This is a sign of propaganda.... There are many oversimplifications and stereotypes, even if they may be from a reality-based philosophy. The ethnic group of the Hazara and the Pashtun is not completely developed. Amir was always referred to as a Pashtun but the background of the Pashtun isn't fully touched upon. The writer only pay attention to the Mongolian-like physical attributes of the Hazara's, and because of this diversity, they are considered a more lower class than Pashtuns. They are usually viewed as an outsider; only being fully accepted into society to be servants for wealthy Pashtuns like Amir, and his Baba. Assef, the racist and much renowned bully in Kabul who just happens to love Hitler and his beliefs of ethnic-cleansing, is a stereotype (2006).

This novel is designed to soothe the Western audience's mind and to serve as a psychological operation in the post-911 U.S. war urge packaged as freedom and democracy (Zirakyar, 2010). In Mazzeno's point of view, the novel's complex plot consists of several conflicts that evoke sympathy for characters who are unjustly victimized. From these observation a researcher can concluded that "The Kite Runner" is not a historical novel as it does not satisfy the rules of history. Actually, it is stereotyping propaganda against the Pashtuns majority of Afghanistan and therefore, its film was banned by the government of Afghanistan from theater and DVD shops (Straziuso, 2008).

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