

# Unmasking The Failure of Multiculturalism in *The Kite Runner* by Khaled Hosseini

Fadhila Maghfirotul Ula<sup>1</sup>, Zuhurul Anam<sup>1\*</sup>

<sup>1</sup>Universitas Negeri Semarang, Semarang, Indonesia

[zuhgulanam@mail.unnes.ac.id](mailto:zuhgulanam@mail.unnes.ac.id)\*

| Received: 03/05/2024

| Revised: 20/05/2024

| Accepted: 24/05/2024

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## Abstract

This research investigates the issue of multiculturalism in Khaled Hosseini's novel *The Kite Runner* (2003). The novel narrates the friendship, betrayal, and redemption between two boys (Amir, who is from the Pashtun tribe, and Hassan, who is from the Hazara tribe) in Afghanistan, separated by social backgrounds and traumatic incidents. This research applies the Hybridity theory proposed by Homi K. Bhabha (1994), an Indian literary theorist and professor recognized for his contributions to postcolonial studies. A qualitative method is preferred as textual analysis heavily permeates the research. The main objective of this research is to center on Hosseini's presentation of the main characters in the novel, Amir and Hassan in the context of multiculturalism's failure in Afghanistan. The findings illustrate that the failure of multiculturalism between the Pashtun and Hazara tribes in the novel encounters challenges which include discrimination, persecution & violence, and systemic injustices. Efforts such as Building Inter-Ethnic Friendship and Solidarity and Against Discrimination and Injustice to overcome the failure of multiculturalism between Pashtuns and Hazaras fail due to the complexity of structural factors, limited access to healthcare and education, the persistence of violence and discrimination, differences in values and culture, and stereotypes and social practices in Afghan society.

Keywords: Afghanistan, multiculturalism, the kite runner

## 1. Introduction

The research seeks to identify and examine specific instances of the failure of multiculturalism in the relationship between the Pashtun and Hazara communities represented in *The Kite Runner*. Furthermore, it will illuminate the conflicts, disparities, and societal obstacles that emerge from the shortcomings of multiculturalism as portrayed in the novel's storyline. Moreover, the research will thoroughly examine the shortcomings of multiculturalism in the novel's setting, analyzing the factors contributing to these failures and investigating possible remedies and measures to tackle these problems.

The exploration of multiculturalism themes in literature has garnered significant interest among writers, with a notable work being Amy Tan's *The Joy Luck Club* (1989). Khalid Hosseini's works, notably *The Kite Runner* and *A Thousand Splendid Suns*, depict the realities

of life in Afghanistan without sentimentality, portraying the challenges, conflicts, and courage amidst the daily lives of Afghan society and delve into the dynamics of multiculturalism in Afghanistan. While *A Thousand Splendid Suns* focuses more on the harsh realities of life under Taliban rule (Subedi, 2023), *The Kite Runner* stands out in its profound portrayal of intercultural interactions and conflicts within Afghan society, making it a focal point in discussions about multiculturalism in literature. It is Hosseini's (2003) debut novel, which marked his literary career has garnered immense admiration for its historical and ethnographic importance (Imran & Ismail, 2022), becoming a bestseller in the USA and receiving acclaim as the reading group book of the year (Miswari, 2018). It spans a broader timeline, covering periods before and after the fall of the Taliban regime, providing a nuanced perspective on the complexities within Afghan society (Agnello et al., 2009).

Narrated by the protagonist Amir, *The Kite Runner* intricately weaves internal conflicts into the broader tapestry of civil war fueled by ethnic tensions (Adhikary, 2021). He reflects on the multifaceted challenges faced by Afghan society during political upheavals and societal changes. It vividly depicts racism, inequality, and social difficulties, mirroring social tensions, discrimination, and identity crises affecting its characters. Despite sharing similar nuances, both novels present significant differences in approaches and explored themes. The presence of *The Kite Runner* not only captures attention but also marks a unique existence in the contemporary literary scene. This work stands out for its ability to present complex themes distinctively and profoundly. As mentioned by (Agnello et al., 2009), Khaled Hosseini's *The Kite Runner* and *A Thousand Splendid Suns* describe in sympathetic detail what comes to be taken for granted in the war zone for the Afghans while lending us lenses into the personal lives of the protagonists. Readers of these two novels see streets lined with beggars, fatherless children, and husbandless wives who suffer from poverty, hunger, and fear (Hosseini, 2008a, b).

The debate surrounding the novel has attracted numerous scholars. Baniel (2019) argues that the novel reflects the essence of multiculturalism, which should appreciate and respect cultural and ethnic differences but instead leads to conflict and injustice. that the novel demonstrates the essence of multiculturalism, which should understand and respect cultural and ethnic differences but instead leads to conflict and injustice. Afghanistan's state is influenced by various factors, including political instability, ethnic conflicts, religion, historical conflicts, geopolitical positions, and a lack of economic development, all contributing to its destruction. The emergence of the Taliban regime represents a form of cultural hegemony, suppressing cultural diversity and imposing a singular ideology (Larry P. Goodson, 2002; Nidhiya, 2018). Similarly, the novel addresses the impact of migration, particularly the migration of Afghan citizens to the United States, which further fragments cultural identities and contributes to the erosion of values and traditional practices in Afghanistan (Hosseini & Zohdi, 2016). In line with Hosseini's viewpoint, it is also stated that the failure of multiculturalism in Afghanistan is evident in the characters' migration experiences and the challenges they encounter in adapting to a new cultural milieu. This struggle metaphorically represents broader cultural identity issues and the challenges immigrants and refugees face in acclimating to a new culture (Mousumi Paul, 2019). However, there is a gap in acknowledging that multiculturalism portrayed in the story appears to falter, as it fails to effectively address violence, racism, discrimination, systemic injustice, and cultural and identity conflicts.

Therefore, this research addresses this gap by analyzing specific instances of

multiculturalism's failure in *The Kite Runner*, highlighting the factors contributing to these failures, and proposing potential remedies. By examining how cultural and ethnic differences, along with historical and geopolitical factors, impact conflict, oppression, and the erosion of cultural identity, this study seeks to deepen understanding of the complexities and challenges inherent in embracing and maintaining multiculturalism within diverse societies.

A wide range of topics are included in multiculturalism, including population structure, cultural diversity, institutional policies or programs, societal practices, ideologies, values, aspirations, symbols, educational approaches, management styles, business strategies, or sociological and political concepts or theories (Maitra, 2009). Moawad and Shoura (2017) suggest that at its core, multiculturalism entails striving for parity through eliminating bias among various racial and ethnic communities.

In the context of Afghanistan, Paul (2019) argues that *The Kite Runner* portrays multiculturalism through its close relationship with culture, unavoidable cultural pluralism, and the multicultural constitution of each culture. The novel combines Afghan-American cultural identities, emphasizing that cultural diversity fosters harmonious relationships, cultural affiliations, and social cohesion which is supported by several factors. Hosseini S (2016) highlights the richness of cultural representation in Afghanistan, emphasizing the nation's diverse and complex society. Traditional customs such as observing Id festivities and engaging in literary pursuits are integral to Afghan culture. Baidi (2010) suggests that peace education programs and understanding cultural and religious diversity can promote multiculturalism, along with dialogue among civilizations to foster better understanding and respect for differences.

However, obstacles to multiculturalism in Afghanistan are evident, particularly regarding the fall of the Taliban regime following the Soviet invasion in 1979 (Khadawardi, 2017). *The Kite Runner* illustrates the suffering experienced by Afghan society under the Taliban regime, depicting instances of stereotypes, discrimination, and ethnic injustices, especially in interactions between Pashtun and Hazara characters (Hosseini & Zohdi, 2016; Naik, 2019). Schuler (2012) echoes these sentiments, noting that discrimination based on ethnicity, historical events like the Soviet occupation, and conflicts between Pashtun and Hazara groups are pervasive both in the novel and in reality. Hazaras are often portrayed as occupying lower societal positions, while Pashtuns hold higher positions and privileges, leading to divisions and tensions within Afghan society (Handayani, 2020).

The failure of multiculturalism in Afghanistan can be attributed to rapid social and political changes that have led to the inability of multicultural political responses to ensure justice, stability, and social harmony (Cantle, 2012). Additionally, multicultural politics may inadvertently foster the formation of separate communities within nations, contributing to perceived shortcomings and negative consequences on integration and social cohesion (Bloemraad et al., 2014).

The idea of hybridity is particularly pertinent as it analyses the power dynamics present in hybrid cultures. Hybridity theory, as articulated by Homi K. Bhabha, adds another layer of insight to our understanding of power dynamics within hybrid cultures. Bhabha suggests that hybridity disrupts fixed notions of identity and creates spaces of negotiation and resistance (Bhabha, 1994). Scott Marshall (2009, p. 328) highlights Gayatri Spivak's emphasis on the necessity of examining power relations within hybrid cultures to address social and political

injustices. Spivak contends that "subaltern" voices often remain unheard in hybrid cultural contexts, underscoring power imbalances within cultural dynamics (Jawich, 2014). In the context of Afghanistan depicted in the novel, the failure of multiculturalism is frequently linked to social and political injustices where the voices of the weak or marginalized are suppressed. For example, characters like the Hazaras, a minority ethnic group in Afghan society, often endure unfair treatment and discrimination. This aligns with Spivak's concept of "subaltern," where their voices are silenced.

Jawich (2014) elaborates in his journal on Tim Warner's perspective of hybridity as a concept lying between multiculturalism and the melting pot concept. Warner not only emphasizes equality and integration but also highlights the inequalities and power conflicts that may arise within hybrid cultural contexts (Warner, 2007, p. 5). In the novel, the conflict between Pashtun and Hazara ethnicities and inherent social inequalities suggest that power relations within hybrid cultures are often unequal, resulting in injustice and profound conflicts in Afghan society, as illustrated in "The Kite Runner." Employing hybridity theory aids in understanding how characters like Amir and Hassan navigate their identities amidst cultural and social conflicts. Amir, as the protagonist, strives to navigate between his identity as a child from a privileged family and as someone influenced by Afghan cultural traditions. Meanwhile, Hassan, belonging to the Hazara ethnic group, grapples with his identity as part of a minority group affected by cultural and social dominance. The hybridity theory enriches our understanding of how conflicts and violence unfold within cultural and social contexts.

Moreover, within the context of multiculturalism, hybridity theory illuminates how characters in the novel strive to find their place in a world divided by various cultures and traditions. This illustrates their quest for equality and justice in a highly diverse and often conflicting environment (Nidhiya, 2018).

## **2. Method**

This research utilizes a descriptive qualitative approach that focuses on textual analysis. We will describe the challenges that can cause the failure of multiculturalism in *The Kite Runner* between the Pashtun and Hazara tribes. And the efforts that must be made for multiculturalism to succeed. Qualitative research investigates aspects of experience, meaning, and perspective, usually from the participants' point of view (Corbin & Strauss, 2015) which begins with explanatory processes or events to understand social reality which ultimately allows individuals to draw a generalisation in a conclusion from the process or event (Nurmalasari & Erdiantoro, 2020). It aims to understand individuals' experiences, behaviors, interactions, and social contexts without relying on statistical methods or quantification (Fossey et al., 2002). It enables a thorough analysis of individuals' experiences through the utilization of precise research methodologies (Hennink et al., 2020). Given that the subject of the investigation is a novel, the primary approach employed will be textual analysis (Hamilton & Finley, 2020). Hence, the results of this study are primarily subjective, yet thoroughly grounded in solid evidence.

To gather the necessary data, we initiate the process by thoroughly examining of the topic of failure multiculturalism. Next, the task involves locating a suitable text that is closely associated with the concept. Khaled Hosseini's novel, *The Kite Runner* (2003), is a proper text for analysis after multiple extensive readings. As stated by Mohajan (2018), one of the data collection processes is typically descriptive through documents. Then, we mark or note every

part deemed significant or reflective of aspects to be investigated. The collected data is then inventoried to facilitate further analysis. The classification stage is carried out to group data according to themes or topics relevant to our research focus. After data collection and classification, the final step is to analyze the data in-depth, considering cultural context, conflicts, character development, and messages conveyed by the author.

By analyzing Homi K. Bhaba's theory of hybridity, we focus our research on the interactions between diverse cultures. These interactions give rise to a space where identity is formed and new meanings are created. Thus, we will use this theory to understand intercultural identities (Pashtun and Hazara) that can be seen from the way their languages develop identities in the novel and how they influence the culture they inherit from the past. Hybridity theory provides a systematic and structured approach to understanding the complex and dynamic nature of cultural change in highlighting the failure of multiculturalism.

### **3. Findings and Discussion**

Afghanistan, located in the southern region of Asia, positioned between Pakistan and Iran, has a land area of 647,500 square kilometers and is home to an estimated population of over 29 million people (Tschudin, 2012). The nation has a heterogeneous ethnic composition, including more than fifty separate factions, with Pashtuns, Tajiks, Uzbeks, and Hazaras being the primary ethnic groupings. The Pashtun ethnic group, comprising 42% of the total population, has substantial political influence, whilst the Tajik community makes notable contributions to the intellectual and creative domains of Kazakhstan (Shah, 2020). The inclusion of Uzbeks and Hazaras in Afghanistan's composition enhances its cultural landscape and plays a significant role in its socio-economic progress. Discrimination rooted in ethnic origins, specifically targeting Turkic peoples, highlights the intricate nature of Afghanistan's social framework, which has been influenced by historical, cultural, and geopolitical elements (DeKastle, 2019).

The data we have generated based on the above descriptive analyses aims to systematically and factually describe the ethnic and social situation in Afghanistan. Nevertheless, Afghanistan is confronted with hurdles such as discrimination, persecution, and violence, alongside systemic injustices. This ongoing discourse prompts a deeper examination of the failure of multiculturalism within the Pashtun and Hazara groups. To rectify the failure of multiculturalism among the Pashtun and Hazara, this research endeavors to delve into the narrative surrounding the importance of improving education and awareness about the importance of tolerance, respect, and equality among different ethnic groups. Enhance dialogue and peace between the Pashtun and Hazara tribes. Advocate for an equal social and political justice for all ethnic groups in the society. And the last is reconciliation and forgiveness between Pashtuns and Hazaras.

#### **3.1 The Failure of Multiculturalism in Pashtun & Hazara in *The Kite Runner***

##### **3.1.1 Discrimination**

One of the key failures of multiculturalism in the novel is the deep-seated ethnic and class divisions within Afghan society. Hassan, a Hazara, is the victim of racism and discrimination, particularly from Assef, a Pashtun who believes in the superiority of his ethnic group over Hazaras (Nidhiya, 2018).

As revealed, the issues in Afghanistan are not just about the severe impact of poverty

on education but also about ethnic inequalities leading to discrimination among ethnic groups in Afghanistan (Jaka Satria & Zulhandayani, 2023). Ethnic discrimination between Pashtuns and Hazaras is a central theme strongly depicted in *The Kite Runner* novel. The dialogues and narratives in the novel depict how Hazaras are often mistreated by Pashtuns, showing deep-seated superiority attitudes.

*The Kite Runner* is compelling due to the cultural differences that lead to conflicts, inequality, and social challenges, explained by (Al Ramadhan, 2021), states that racism within the novel is strong, such as one of Assef's remarks to Hassan, a Hazara, "**Hey, Babalu, who did you eat today? Who did you eat, you flat-nosed Babalu?**" (Hosseini, 2003, p. 6). It happened when Amir and Ali walked to the market to buy *Naan*. The trouble was caused by older children who chased and made fun of Ali as he shuffled along. And then, Assef says "**A loyal Hazara. Loyal as a dog**" (Hosseini, 2003, p. 61), which at the time forces Hassan to give Amir's blue kite. The racism that grows in the novel escalates over time, leading Assef, Wali, and Kamal to commit unexpected 'acts' against the minority ethnic character.

Another example illustrating discrimination is in the narrative, where Amir reads a book stating that the Pashtuns have oppressed and mistreated the Hazaras. "**An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras.**" (Hosseini, 2003, p.7) This narrative reflects a view that positions the Pashtuns as rulers or superior in the ethnic hierarchy in Afghanistan that regards the Hazaras as an inferior class.

In addition, in Sanaubar's dialogue, Hassan's mother, does not hide her disgust at Ali's appearance, "**This is a husband?**" she would sneer. "**I have seen old donkeys better suited to be a husband.**" (Hosseini, 2003, p.7) and also "**There,**" she had said. "**Now you have your own idiot child to do all your smiling for you!**" (Hosseini, 2003, p.8), which happened after Sanaubar gave birth to Hassan and ended up leaving them in shame for having a stupid husband and son as Hazaras.

Even in the scene where Hassan experiences rough treatment from a Pashtun named Assef, Amir merely watches the incident unfold without doing anything to protect or defend Hassan. Amir's passive attitude demonstrates how ethnic discrimination has permeated the social norms of Afghan society. The quote, "**But he's not my friend! [...] He's my servant!**" (Hosseini, 2003, p. 33), encapsulates Amir's internalized adherence to Pashtun cultural norms, solidifying the prevailing cultural imbalance. This particular statement unveils the foundation of the central conflict within the novel, underscoring the idea that cultural disparities possess the potential to erode even the strongest bonds of friendship, giving rise to profound internal conflicts.

Furthermore, discriminatory treatment is also reflected in the novel's narrative when Hazaras are systematically excluded from the same educational and job opportunities as Pashtuns. Amir, as a Pashtun, easily gains access to education and better opportunities, while Hassan, as a Hazara, is limited in the opportunities he can obtain. The discrimination emerges as a manifestation of the broader failure of multiculturalism, where dominant groups impose their culture and norms on others, leading to marginalization and oppression (Nidhiya, 2018).

### 3.1.2 Persecution & Violence

Persecution and violence against Hazaras by Pashtuns are crucial aspects of the ethnic dynamics depicted in the novel. A striking example is when the main character, Amir, witnesses a Hazara named Hassan being tortured by a Pashtun named Assef. In this scene, Assef uses violence to assert his dominance over Hazara, while Amir, as a Pashtun, chooses not to intervene effectively, reflecting indifference and compliance with discriminatory norms.

After being sexually abused by Assef, Hassan tries to distance himself and reduce interaction with people around him, including Amir. The text shows that Hassan reduces interaction. **"For a week, I barely saw Hassan."** (Hosseini, 2003, p. 67). Reducing interaction with people around shows that he is experiencing trauma (Nisa', 2014). It not only leaves deep physical and psychological scars on the victims but also becomes a means to instill a deep sense of fear and powerlessness within the Hazara community, which is systematically marginalized and positioned as second-class citizens.

Then, there is the dialogue between Amir and Rahim Khan when telling the situation of Hassan and his family. Amir can only listen to things he never imagined for Hassan, so in the dialogue, Amir feels very deep pain for what happened to Hassan and Farzana.

**"The Talibs said he was a liar and a thief like all Hazaras [...] Hassan protested again,**

**So they took him to the street.." "No," I breathed.**

**".. and order him to kneel.." "No. God, no."**

**".. and shot him in the back of the head."**

**".. Farzana came screaming and attacked them.." "No."**

**".. shot her too. Self-defense, they claimed later.." But all I could manage was to whisper "No. No. No." over and over again.** (Hosseini, 2003, p. 186-187)

While Rahim Khan was away for a while, the Taliban heard a rumor that a Hazara family was living alone in a large house in Wazir Akbar Khan. Two Taliban officers went to the house to investigate and questioned Hassan. When Hassan said that he lived in the house with me, they accused him of lying and did not care even though the neighbors also defended Hassan.

*The Kite Runner* provides a profound exploration of the persecution and violence that can arise from rigid ethical systems, particularly those based on national and religious hierarchies. Through the tragic fate of Hassan, the novel highlights the devastating consequences of discrimination and violence, offering a critical perspective on the ethical issues that continue to plague Afghan society (Yuan-yuan, 2018).

### 3.1.3 Systemic Injustice

One striking example of systemic injustice is when Hassan has become a victim of rape. This is revealed in the narrative and dialogue between Hassan and Assef as follows :

**"I've changed my mind," Assef said.**

**"I'm letting you keep the kite, Hazara. I'll let you keep it so it will always remind you of what I'm about to do."**

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*"I don't know," Wali was saying. "My father says it's sinful."*

*"It's just a Hazara. Fine, All I want you weaklings to do is hold him down. Can you manage that?" Assef said.*

**I realized something else. I was weeping. From just around the corner, I could hear Assef's quick, rhythmic grunts.**

**About fifteen minutes later, I heard voices and running footfalls. I crouched behind the cubicle and watched Assef and the other two sprinting by, laughing as they hurried down the deserted lane.** (Hosseini, 2003, p. 62)

The use of violence by Assef as a form of oppression is a direct manifestation of the imbalanced power dynamics between the dominant Pushtun group and the marginalized Hazaras in Afghan society at that time. This illustrates how systemic injustice can lead to situations where individuals with greater power or social status feel entitled to oppress and exploit those who are weaker. The victims of rape are often humiliated, denied justice, and subjected to further abuse while in custody or detention (UNAMA & OHCHR, 2009). The quote also does not indicate any effort or legal consequences for the violent actions committed by Assef against Hassan. This reflects systemic injustice within the legal system, which may not adequately prioritize the protection of fundamental rights for individuals, particularly those from weaker or marginalized groups in society.

### **3.2 Countering the failure of multiculturalism among Pashtuns & Hazaras**

#### **3.2.1 Building Inter-Ethnic Friendship and Solidarity**

Creating harmonious inter-ethnic solidarity is one way of countering the failure of multiculturalism in *The Kite Runner*. Baba shows a deep understanding of the equality of love towards Amir and Hassan, regardless of ethnic differences. Amir says that Baba loves Amir and Hassan, without discriminating, just in different ways as Amir tells Sohrab about his relationship with Hassan.

*"Did your father," he began, eyeing his food, "did your father love you and my father equally?"*

*"I think he loved us equally but differently."* (Hosseini, 2003, p. 280)

The dialogue above illustrates how Baba loves Amir and Hassan, despite their differences, and emphasizes the importance of developing peaceful bonds despite diverse backgrounds and cultures. In a situation where multiculturalism fails, this dialogue teaches the importance of a deep sense of love and acceptance of diversity, in the face of stereotypes, prejudice, and complex conflicts.

Baba also emphasizes in his dialogue that Ali and Hassan were his brothers. It happened when Ali and Hassan wanted to leave Baba's house because they felt that they did not deserve to live with Baba's family because of the big lie that Amir told saying that Hassan stole his money and watch.

*"We are leaving, Agha sahib," Ali said.*



*Baba stood up, a sheen of grief across his face. "Ali, haven't I provided well for you? Haven't I been good to you and Hassan? You're the brother I never had, Ali, you know that. Please don't do this."* (Hosseini, 2003, p. 90)

This dialogue underlined Baba's understanding of equality, brotherhood, acceptance of differences, and his appreciation for solidarity among different ethnicities. It is emphasized that inter-ethnic solidarity can reduce ethnic conflict, increase inter-ethnic awareness and solidarity, and create harmony in social life (Pambudi et al., 2019; Purwaningsih, 2018).

### 3.2.2 Against Discrimination and Injustice

In the novel, Hassan, as a Hazara, experiences ethnic discrimination due to the Pashtun majority's condescending view of him. Despite his loyalty to Amir, Hassan is often ignored and considered less important by those around him, including Amir in some circumstances. As Assef says to Hassan "**A loyal Hazara. Loyal as a dog**" (Hosseini, 2003, p. 61).

This illustrates the systemic nature of injustice in Afghanistan and raises awareness of the importance of fair law enforcement and equal policies as necessary measures to address the problems of discrimination and injustice that occur in various forms in society.

A state must protect all citizens' human rights, including basic rights such as equality, freedom, and protection from discrimination. In contrast, fair and effective law enforcement, as well as policies that promote equality and end all forms of discrimination, can help reduce discrimination and injustice (Triyanto, 2012).

Therefore, education against discrimination and injustice is also necessary. Multicultural education is essential to prevent inter-ethnic discrimination. It helps reduce people's awareness and ability to identify and confront discrimination and builds an inclusive multicultural climate that values diversity (Hasibuan, 2021).

However, efforts to overcome the failure of multiculturalism between the Pashtun and Hazara tribes, through the two points above, have found complex and multidimensional failures. Although efforts have been made, structural factors such as limited access to health and education, the persistence of violence and discrimination, differences in values and culture, stereotypes and social practices of Afghan society (Rachman et al., 2020; Septiadi, 2019), also contribute to the inability to achieve the desired solidarity and harmony between the tribes.

## 4 Conclusion

The failure of multiculturalism in *The Kite Runner* novel, particularly between the Pashtun and Hazara tribes, which highlights the system's inability to address existing inequalities, discrimination, and injustices, manifests in deep-rooted ethnic discrimination. Hassan, as a Hazara, becomes a victim of racism and widespread discrimination, especially from Pashtuns who believe in their ethnic superiority over Hazaras. There is also persecution and violence against Hazaras by Pashtuns, crucial parts of the ethnic dynamics depicted in the novel. For instance, when Hassan is harassed by Assef, a Pashtun, who uses violence to assert dominance over Hazaras. This event reflects power imbalances in Afghanistan's social dynamics at the time, where dominant groups felt entitled to oppress and exploit weaker groups.

Efforts have been made to address this failure of multiculturalism through building inter-ethnic friendships and resisting discrimination and injustice. However, the complexity of issues

including limited access to healthcare and education services, persistent violence and discrimination, cultural differences, and entrenched social practices in Afghan society all contribute to the failure to achieve the desired solidarity and harmony among ethnicities.

Therefore, it is crucial to emphasize the need for more comprehensive efforts involving all stakeholders, including the government and civil society, to address these barriers. Multicultural education also plays a vital role in reducing individuals' awareness and ability to identify and confront discrimination, fostering an inclusive multicultural climate that values diversity.

In conclusion, efforts to overcome the failure of multiculturalism between Pashtun and Hazara tribes in *The Kite Runner* remain unsuccessful due to the complexity of related factors, including power imbalances, persistent discrimination, and the system's inability to ensure fundamental rights and protection for all citizens. More extensive and integrated efforts are needed to pave the way towards true solidarity and harmony amidst ethnic diversity.

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