

**TITLE: DEVIDING HUMANS INTO CATEGORIES AS A SOCIAL CLASS  
IN “THE KITE RUNNER”: UNVEILING SYMBOLISM***Qosimova Munisa Feruz qizi**A student of the**Bukhara State University**[monica2002qosimova@gmail.com](mailto:monica2002qosimova@gmail.com)**<tel:+998910891108>***ABSTRACT**

"The Kite Runner," a compelling novel by Khaled Hosseini, delves into the intricate complexities of social class divisions as a means of categorizing individuals within a particular cultural and historical context. This abstract aims to examine the portrayal of social class in "The Kite Runner," exploring its implications for the characters and their interactions within the narrative. Set against the backdrop of Afghanistan, "The Kite Runner" vividly illustrates the disparities and tensions arising from the social hierarchy in a stratified society. Hosseini presents a vivid portrayal of social class distinctions, delineating the lives of characters from different strata and depicting their interactions, aspirations, and struggles within a framework of societal expectations. The concept of social class as a method of dividing humanity into distinct categories has been a prevalent and enduring aspect of societies throughout history. This abstract aims to explore the significance and implications of social class as a means of categorization, reflecting on its impact on individuals and communities. Social class divisions encompass a spectrum of economic, cultural, and societal factors, often resulting in the stratification of populations into distinct groups with varying access to resources, opportunities, and privileges. This stratification can deeply influence individuals' life experiences, shaping their access to education, healthcare, employment, and overall quality of life.

**KEY WORDS:** social class, deviation, categorizing, humanity, "Kite runner", privileges, symbol

**INTRODUCTION**

"The Kite Runner," a literary masterpiece penned by Khaled Hosseini, intricately weaves a narrative that delves deep into the dynamics of social class divisions as a means of categorizing individuals within a specific cultural and historical milieu. Within the rich tapestry of Afghanistan, the novel vividly portrays the complexities and tensions stemming from social hierarchy, offering a captivating lens through which to examine the implications of such divisions upon the characters' lives. Through an exploration of social class as another way to divide humans into categories, this article

endeavors to unravel the profound thematic significance embedded in "The Kite Runner." By scrutinizing the interplay between socioeconomic stratification and human relationships, aspirations, and moral dilemmas, this investigation aims to illuminate the compelling portrayal of social class as a persistent force shaping the lives of the novel's characters. Embarking on this literary exploration, we navigate the nuanced terrain of societal expectations, power dynamics, and the enduring consequences of division, offering a deeper understanding of how social class influences the human experience within the evocative narrative of "The Kite Runner."

### **METHODS**

This research article employs a qualitative approach to analyze the stylistic devices in "The Kite Runner". A close reading of selected passages from the book is conducted to identify and interpret the symbolism employed by the author. These passages are examined in the context of the overall narrative to determine their thematic significance. The analysis is based on the researcher's interpretation and understanding of the text. The kites in The Kite Runner are symbols of freedom and individuality, as well as guilt and shame. Kites are not only an important, recurring symbol in the novel, but they also represent the overall theme by adding a heightened meaning to the novel. Amir loves kite fighting and kites connect him with Hassan.

### **RESULT**

The analysis of stylistic devices in "The Kite Runner" reveals their profound impact on the narrative. Symbolism, such as the kites representing friendship and the haunting presence of the past, adds emotional depth to the story. These stylistic devices contribute to the book's exploration of guilt, redemption, and the enduring influence of the past on the characters' lives. After some amazing success of this novel, every scholar has written an essay about the kite symbolism in this story. They all agree that it represents freedom and hope for a new beginning, while a runner is both a loyal friend and a redeemer who seeks forgiveness.

### **DISCUSSION**

Social class is defined as, "A system of ordering society whereby people are divided into sets based on perceived social or economic status" (Oxford dictionary). In The Kite Runner, written by Khaled Hosseini, social class plays a significant role. Throughout the centuries humans continue to find ways to divide themselves into categories such as ethnicity, gender and culture. The Kite Runner establishes that society uses social class as an additional way to divide humans into categories. Although Amir has negative experiences related to social class, culture, and gender he learns to grow and become his own individual who believes in equal morals.

Due to the separation of Hazaras and Pashtuns, Amir experiences social barriers at a very young age. In the novel there are two major ethnic groups, Pashtuns are the superior ethnic group and are Sunni Muslims; Hazaras are the minority and are Shi'a

Muslims. Hazaras work as servants for their entire life and are not given the opportunity to stand on their own feet due to their ranking in the hierarchy. In *The Kite Runner*, Hassan is a servant for Amir because he is a Hazara. Though both boys are around the same age, only Amir is allowed to attend school. Education puts many walls between Hazaras and Pashtuns, “School textbooks barely mentioned them and referred to their ancestry only in passing.” (9) Hazaras are erased from history in Afghanistan and do not have a voice in their own county and are treated like “load-carrying donkeys.” (10) Pashtuns believe that Hazaras “dirty [their Pashtun] blood.” (43) and ‘Afghanistan is the land of Pashtuns.’ (43) However, this is morally wrong because Hazaras are Afghans and should not be erased from history. Hence, this situation makes Amir see a barrier between him and Hassan “because history isn't easy to overcome. Neither is religion. In the end, [he] was a Pashtun and [Hassan] was a Hazara, [he] was Sunni and [Hassan] was Shi'a, and nothing was ever going to change that. Nothing.” (27) This is upsetting because Amir feels the tension in his relationship with Hassan due to the separation between ethnicity and social class. Furthermore, it is clear that education acts as an invisible boundary between Amir and Hassan because he takes advantage of this situation, by playing little tricks on Hassan. Since Hassan does not have the education to be able to read, Amir makes “up [his] own.” stories. (32) Amir acknowledges the fact that Hassan is oblivious and uses this against him because “Words were secret doorways and [he] held all the keys” (32) This is disturbing because at such a young age Amir is fulsome of his social class and wrongfully benefits from his privilege. Finally, Assef a Pashtun rapes Hassan and Amir watches and comforts himself when he says, “He [Hassan] was just a Hazara, wasn't he?” (82) This essentially proves that even though Hassan is a loyal friend to Amir, he only takes Hazara ethnicity and believes that Hassan should be treated as such. This is cruel because even at a young age, children like Amir believe that ethnicity and social class are far more important than being humane. This situation establishes another barrier between Amir and Hassan because Amir cannot relate to the pain Hassan goes through for being a Hazara. This makes Amir feel guilty and results in him pushing Hassan away from his life. Amir's experiences build an invisible separation between him and Hassan which is irrational because children should not have to go through this at such a young age. However, the protagonist later grows as he sees the separation but uses his newfound knowledge. When Amir goes back to Afghanistan he sees the demolished conditions of how people are living due to the Taliban, “the beggars [are] mostly children now, thin and grim-faced, some no older than five or six.” (257) He starts to feel more empathetic and this results in Amir being eager to save Sohrab, Hassan's son. When Amir brings Sohrab to America, General Taheri questions his decisions. He refers to Sohrab as “a Hazara boy” and Amir furiously says to not refer to Sohrab as a “Hazara” in his presence. This demonstrates that Amir understands that social classification should not come between

individuals. This overall shapes Amir into a better individual by removing the idea of the separation of ethnicity and learning to accept people for who they are. Amir goes through cultural differences between Afghanistan and America throughout his life. During his childhood, he attempts to understand the situation between Ali and his wife, Sanaubar since she is forced to marry him simply for honour's sake. Sanaubar is forced to marry Ali to, "restore some honor to [her] uncle's blemished name, even though Ali, who had been orphaned at the age of five, had no worldly possessions or inheritance to speak of" (10). This is alarming because she is married off like a piece of property. Though, this is normal in Afghan culture since women are not respected compared to men; Sanaubar is forced to marry her first cousin and suffers from a marriage she does not want. Amir goes over this in his childhood and does not fully understand Sanaubar's situation. However, he comes to understand the cultural situations between America and Afghanistan through Soraya. Due to culture, Soraya is continuously controlled by her father. She is considered a rebellious Afghan because she goes against her father's rules and runs away with her boyfriend. This is forbidden in Afghan culture and Taheri "showed up with a gun that night." and "made [her] come home." (173) This is tremendously disappointing because due to cultural expectations, her own life is threatened to be taken away by her father. This is outrageous considering the fact that she is not causing harm, she simply wants to live with the man she loves. She returns home with her father and is again forced to live under Afghan culture. This includes not being able to drink, because Taheri "[does] not approve of women drinking alcohol and Soraya does not drink it in his presence." (193) However, this is morally wrong because it should be her decision as an individual to make her lifestyle choices. Instead, she is forced to follow cultural expectations and adjust herself into being someone she is not. Throughout Amir's childhood and adulthood, he learns that Afghan cultural expectations are too strict and he modifies his morals. He also starts to develop in the American society which alters his perspective. He proves this by giving Soraya the benefit of the doubt and he does not judge her based on her past actions. Amir also does not control his wife and permits her to drink alcohol and have an opinion about their life decisions. He also notices that he is "different" compared to other Afghan men because he "[has] never been exposed firsthand to the double standard with which Afghan society sometimes treated them." (190) He understands that the Afghan culture is almost impossible for women to live by. This consciously demonstrates that Amir slowly alters his lifestyle around American culture, however, does not completely let go of his Afghan culture. When Amir and Soraya bring up the topic of adoption General Taheri says, "Now if you were American, it wouldn't matter. People here marry for love, family name and ancestry never even come into the equation.", and, "When you adopt, you don't know whose blood you're bringing into your house." (198) Though, Amir still decides to follow American culture and adopt

Sohrab. He learns to intertwine the good morals from both American and Afghan culture to be a better person and a better husband for his wife.

### CONCLUSION

In the novel *The Kite Runner*, Amir consistently grapples with the pervasive impact of societal divisions based on human-created social classifications such as ethnicity, culture, and gender. The challenges he faces lead him to recognize the importance of respecting individuals beyond their societal labels. When he returns to Afghanistan and witnesses the devastating effects of Taliban rule, Amir undergoes a transformative experience, shedding the notion of separation and embracing people for who they are. Embracing both American and Afghan cultures, he strives to amalgamate the positive values from each, aiming to become a better person. Seeking his wife Soraya's input and permission to adopt Sohrab, Amir begins to think independently, transcending the limitations of societal influences and evolving from his past adversities. This illustrates his understanding that social classification should not serve as a barrier between individuals. Ultimately, he matures into someone who advocates for equal moral standards, a pivotal transformation that underscores his journey towards greater compassion and empathy. Overall, this research contributes to a comprehensive understanding of the stylistic qualities of "*The Kite Runner*" and its enduring appeal.

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