

Racial Bigotry in Postcolonial Literature: A Study of Khaled Hosseini's *The Kite Runner*

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ABSTRACT

This article aims to unveil the caustic reality of racial bigotry that is the root of suffering for the people of minority races. Racism is not inherently benign, but the presence of a sense of superiority, one of its defining characteristics, exacerbates the situation. The novel *The Kite Runner* by Khaled Hosseini delves at the discriminatory actions between Pashtuns and Hazaras, portraying racism as a construct that arises solely from human distinctions. This article argues that racial discrimination leads to depression, helplessness, and low self-esteem among people of the weakest races, while on the other hand, it encourages people of superior races to boast about their own rigidity and principles. Khaled Hosseini portrays a dystopian society, and the lives of its inhabitants revolve around one thing: fear of intimacy. The qualitative method is adopted to mirror the conflicts, both internal and external, that force the so-called superior and inferior races to maintain an invisible but impenetrable wall between them. This article delineates the harmful side of racial bigotry, which leads people to judge others and develop a tendency to justify destructive actions that make people's lives miserable. This article also tries to show how racial bigotry, the legacy of colonialism, has grasped the minds of the people and made them follow only the hollow principles of racism, which are seen through their behaviours and distorted thoughts.

Keywords: Racism, Bigotry, Hazara, Pashtun, Discrimination, *The Kite Runner*, Fear

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INTRODUCTION

The saddest fact about this world is that God's superior creation is divided into groups, and it is heart-breaking that they consider this division to be their divine identity. The world has forgotten that men are men and only different physical appearances cannot transform a man into anything else. Unfortunately, racial bigotry gives one race the right to dehumanize people of another race, especially the weakest. Racial discrimination is a

form of prejudice that results in differential treatment based on an individual's race or ethnicity (Pager and Shepherd, 2008). Khaled Hosseini, who personally experiences the cruelty of racial discrimination, vividly presents the horrific picture of racial bigotry and its soul shaking consequences through the unjustified sufferings of the individuals in his book *The Kite Runner*. Racial discrimination makes a man to forget his intuition and provokes him to do anything (good or bad) to protect his self-assumed image. Amir, a character in *The Kite Runner*, is captivated by the race consciousness that compels him to pursue inhuman qualities. The racial discrimination of both Pashtuns and Hazaras renders Hassan appear more negligible and inferior than he truly is. The Pashtuns' feeling of superiority makes the Hazaras inferior only because of their different cultural and religious practices. Culture is the determining factor in the segregation of individuals into distinct groups, since it shapes their clothing, customs, and even moral values. The cultural objects referred to here include both tangible items, such as clothing and textiles, and intangible elements, such as language and conventions (Akram Sadat Hosseini and Esmail Zohdi, 2016). But unfortunately, the sense of superiority based on physical and cultural differences is nothing but an excuse that is used by the Pashtuns to justify their racist behaviours. On the other hand, while 'Identity' typically serves as a source of recognition and peace, the ethnic identity of the Hazaras often becomes the source of their sufferings. This paper will explore the problem of racial bigotry, the reasons behind it, and the unfair activities that resulted from it, using the text of *The Kite Runner*. This article will most vividly present the victims of racial bigotry who are suffering from either a sense of superiority or a sense of inferiority and how the sense of superiority and inferiority caused by racial bigotry compels them to do injustice and to accept injustice.

LITERATURE REVIEW

It is good for a person to have a clear idea about himself and his individuality, but possessive awareness about his race and the sense of superiority or inferiority caused by his racial bigotry is much more destructive. Racial bigotry has the power to erase a person's goodness and suppress their superego, preventing them from making accurate judgments. A person is greatly judged by his actions, and harmful racism controls the actions of those with extreme power. Racial bigotry emphasizes physical differences and wants to judge a person based on them, not through their actions. Physical differences between people have been observed throughout human history; all over the world, people have developed words for delineating them (M. Banton, 1980). The characters in this paper are well aware of their unfair actions and thoughts, but they consciously or unconsciously bow their heads down before the racial bigotry. Discrimination is a negative action carried out by members of a group against members of other groups, and it is a reflection of an attitude or action that tends to favor a particular group (Dovidio, 2017). Racial or ethnic groups that are considered equal will be treated fairly, whereas those that are considered unequal or different will be treated differently (Lia Endang Suryani & Destary Praptawati, 2019). In Afghanistan, there is an open battle between the majority (Pashtun) and minority (Hazara) races, and the human rights of the people of these two races are controlled by racial bigotry. The term "minority" discloses the low number of Hazaras; it also reveals a lack of the economic, political, and social power and influence faced by certain groups of Hazaras (Hosseini and Zohdi, 2016). Racial bigotry sows the seed of inferior complexity in the minds of Hazaras, causing them to internalize this negative attitude and maintain a debasing and prejudicial lifestyle. It is widely known that prejudice, defined as an irrationally based negative, or occasionally positive, attitude toward certain groups and

their members, can never lead to a positive outcome (Tischler, 2010). Racial discrimination brings nothing but negative impacts to society, even if it could be the reason for someone's death or physical assault. Racial discrimination leads to genocide or ethnic cleansing, slavery, and oppression. It also causes significant moral, cultural, and economic hardship for a nation. In conclusion, it negatively affects society" (Macionis, 2011). Racial bigotry controls the socio-cultural structure, which restricts various sociopolitical and economic opportunities, including physical movement. The existence of "pure race" is questionable, as it is just created by society for its own benefits, and that's why the principles of each race are different and changeable based on geography. The concepts of superior and inferior races are artificial constructs that are self-perceived and have no bearing on human society. (Haseena Kabeer & Priyanka Chaudhary, 2020). People's inhumane attitudes typically stem from psychological trauma. Hazaras face inhuman treatment, and they are forced to accept it humbly without any question. Pashtun objectifies Hazaras by devaluing their existence solely due to their different racial identities (Amit Kumar, 2018). Although the slave system is an ancient and outlawed practice, it remains prevalent in modern society. Regrettably, the slave system persists in modern society, albeit under a new name: 'servent'. Unfortunately, the slave system still exists, albeit under a new name, 'servent'. In Afghanistan, the Pashtuns use Hazaras as improvised slaves. This ethnic oppression leads to the confiscation of their land and their forced servitude as slaves to others. In Kabul, additional individuals were sold as slaves. Large numbers of people sought refuge in Mashad, Persia and Quetta, India (Wahab, 2007). From the above scholarly papers, there are no direct hints to reveal the caustic sufferings of human beings due to the worst effect of racism; this paper aims to focus on the realistic sufferings of the characters as a result of racial bigotry.

RACIAL BIGOTRY AND ITS FACTORS

Race

A race is a collection of individuals who perceive themselves as distinct from other races due to certain physical, cultural, and social distinctions. Each race adheres to a code to maintain a distance from other races. It is "a random choice of identifying certain physical or biologically inherited traits (N.R. Yetman, 1999). According to the researchers Vogel and Motulsky, "A race is a sizable group of humans who share a substantial portion of their genetic material and may be differentiated from other races based on their shared gene pool." The goal of a race is to beat the other competitor. A race never takes individuals' welfare into account; rather, it prioritizes the race's so-called development in a competitive manner. A race is a situation in which a number of individuals, groups, or organizations are competing, particularly for power or to achieve something first, as defined by the Oxford Advance Learner's Dictionary. The primary objective of race is to establish a psychological and social barrier between individuals.

Racism

Racism can be viewed as a dichotomous idea, with one facet embodying the detrimental features and the other facet embodying the beneficial aspects. The head and the tail are mutually exclusive and cannot be swapped. There is a tangible obstacle that divides the two entities. This perspective operates under the premise that different races can be distinguished purely based on their unique physical or biological attributes. Racism refers to the manner in which individuals express their hidden and overt opinions towards persons within a community (J. Arthur, 2007). Racism, as defined by the Oxford

Advanced Learner's Dictionary, is the conviction that certain races possess unique features, abilities, or qualities, particularly in a way that distinguishes them as either inferior or superior to one another. The fundamental idea is that certain individuals possess superiority while others possess inferiority. The most disheartening aspect of racism is its foundation in physical disparities. The physical differences are mostly influenced by factors such as atmosphere, climate, and nature. An African individual possesses a dark complexion, but it is not under their control or responsibility. Similarly, Mongolians may have flat noses for no reason. However, it is very disheartening that individuals endure significant hardship and degradation solely due to their distinct physical characteristics. Racism encompasses not only racial disparities but also cultural, moral, and behavioural distinctions. Racism primarily entails the act of discriminating against individuals based on their race. Racism is a by-product of colonization. The distinction between colonized individuals and colonizers facilitates racism. During the colonial period, the colonizers held a perception of their own superiority and imposed a sense of inferiority on the colonized population. Following the colonial era, a certain race develops a sense of superiority over another and proceeds to degrade and humiliate individuals belonging to minority races.

Factors working behind Racial Bigotry

Colonial Process

Racial bigotry is the legacy drawn from the colonial process. The claws of colonization not only destroy the social, cultural, and financial poles of the colonized people but also exploit the colonized people psychologically. The colonizers very cleverly attacked the colonized people's psyches, forcing them to feel uncivilized and inferior to the colonizers. The colonization process drew a line between the colonizers (the supreme ones) and the colonized (the wild ones), and even in the present world, this line is protected by race consciousness. The colonizers presented themselves to the colonized people as superiorly civilized, their language polished, and they had come into the native land to civilize them, believing it was their ethical duty to educate and refine the indigenous population. Unfortunately, this was merely a white lie, dividing the world into two groups and giving rise to the concept of otherness. This universe is "divided into mutually excluding opposites: if the self is ordered, rational, masculine, and good, then the other is chaotic, irrational, feminine, and evil" (Al-Saidi, 2014, 96, www.faculty.mccfl.edu).

The Europeans considered themselves progressive and superior, and found the natives regressive and inferior. The colonizers induced the colonized, or natives, to forget their true identity and perceive themselves as uncivilized, illiterate, and primitive. They very tactfully manipulated the colonized people. They led the colonized people to believe that their existence was insignificant because their skin, language, and culture were different from those of the colonizers. Actually, this was a trick played by the colonizers, and the natives fell victim to it.

In his famous book *Orientalism*, Edward Said exposes the truths about the colonizers, their oppression against the colonized, and their false projection of the east before the world. According to Said, the Europeans always worry about what they can do and what the colonized cannot do. They portray the west or the colonized as weak, inferior, and subjugated, with the intention of justifying their own perceived superior identity and culture. The colonizers consistently strive for hegemony over the colonized people; "the relationship between the occident and the orient is one of power, dominance, and varying

degrees of a complex hegemony" (Said, 1978). Said is based on the belief that colonialism is a continuous process that will never end fully; it will exist in the world in various forms and names, such as racism, race consciousness, corruption, and wars. Colonialism initiates distinctions and disintegrations, and in today's world, racial awareness carries these distinctions and disintegrations forward, preventing people from embracing one another without considering physical or cultural differences.

Frantz Fanon, a postcolonial writer, embodies the diminished psychology of the colonized people, a consequence of colonialism. In his renowned work, *Black Skin White Mask*, Frantz Fanon exposes the unending efforts of Black people to conform to white society. They attempt to conceal their black skin with a white mask in every possible way, a response to a sense of inferiority that stems from the colonial process. The white colonizers taught the black colonized people that white represents beauty, purity, and superiority, while black represents ugliness and inferiority. Naturally, humans want development, so the black colonized people, without judging the words of the white colonizers, indulge themselves in the race of transforming themselves into white by denying their originality.

"Every colonized people -in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality finds itself face to face with the language of the the civilizing nation" (Fanon, 1967).

The efforts of the black individuals do not yield any positive results. The white mask worn by the colonized individuals is incapable of concealing their dark complexion. An individual with black skin will always have black skin. The white civilization will perpetually refuse to embrace them. The white colonists will maintain their perceived supremacy by inducing feelings of inferiority among the colonized. The feeling of superiority and inferiority has not disappeared from the world with the formal end of the colonial era. Currently, the many groupings of individuals referred to as races continue to uphold a perception of superiority and inferiority. The legacy of colonialism has deeply ingrained racial awareness throughout the people, fueling both their feelings of superiority and inferiority.

Social Structure

A society's social structure promotes racial intolerance. It is only natural for a nation to have many more races, but the issue comes down to how many people belong to each race. The races are categorized as majority and minority races based on the number of people in each. It is frequently observed that the most vulnerable races are subjected to exploitation by the more dominant races. Members of dominant racial groups perceive themselves as superior and enjoy privileges such as a higher quality of life, access to education, and economic stability. This creates a perception among members of minority racial groups that they are undeserving of such advantages. Regrettably, individuals belonging to the most disadvantaged ethnic groups acquiesce to this reality and subconsciously strive to get the privileges only enjoyed by the more dominant races. According to Karl Marx, every society adheres to a class system, which will only come to an end with the culmination of the world. Every culture experiences the conflict between two social classes, commonly referred to as class struggle. "The history of all hitherto existing society is the history of class struggle" (Marx & Engels, 1848). A society mainly consists of two classes, which are contrastive in nature. As Marx and Engels said, every

society is made up of the individuals categorized as freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman, or, in other words, oppressor and oppressed, who were in a perpetual state of opposition to each other (Marx and Engels, 1848). The enslaved class (the means of production) sells its labor, but receives nothing in return. On the other hand, the oppressor class, which provides capital, benefits from the oppressor's labor. This class struggle enriches the rich while impoverishing the poor. Every class and race is aware of their status, so they keep their distance. This vile consciousness forces a member of the majority Bourgeoisie class to consider himself superior, as well as a member of the proletariat class to consider himself inferior. The unequal structure of society bows the seed of racial bigotry, which has wrapped the ego and superego of the members of majority and minority races in a black veil.

DISCUSSION AND FINDINGS

Post-colonial Literature

Postcolonialism is an analytical paradigm that explores the complex interaction between the colonizers and the colonized. This relationship is marked by a power dynamic based on control, imposition, and exploitation. Postcolonialism has since been extensively employed to denote the political, linguistic, and cultural encounters of societies that were previously under European colonial rule (Emir, 2010). Postcolonialism and imperialism are inseparable, as they have a deep-rooted connection. Both operated as formidable weapons against the vulnerable colonized population, inflicting significant suffering upon them. According to Lois Tyson, postcolonialism encompasses the clash between the colonizers and the colonized, wherein the colonizers perceive themselves as a superior race and subject the colonized to neglect as they consider them an inferior race. From the colonizers' perspective, colonized people are the 'other' and uncivilized. According to Tyson, the basis of colonization was rooted in the colonizers' presumption of their own superiority, which they juxtaposed with the purported inferiority of the indigenous people, the original occupants of the countries they occupied. The conquerors believed only their Anglo-European culture was civilized and intellectual. Consequently, indigenous populations were categorized as uncivilized, primitive, and underdeveloped (Tyson, 2006).

The colonizers' goal was to exploit the colonized socially and mentally, and to achieve this, they attacked the colonized people's roots, culture, and language. Many people think "post-colonialism" means colonialism is over, but this is not true. Colonialism is a continuous process, and the present world proves itself incapable of protecting itself from its claws. An indirect colonization process is going on. A brand-new literary subfield known as postcolonial literature has evolved to examine the social, political, and cultural legacies of colonialism. Post-colonial literature deals with works such as novels, dramas, and poetry that represent the hideous effects of the colonization process from the beginning of the colonial era to the present. According to Bill Ashcroft, "postcolonial literature refers to the works that have been influenced by imperial practice from the colonization to the present day." (Bill Ashcroft, 1989). Postcolonialism is a comprehensive concept that encompasses a wide range of subjects. Homi K. Bhaba, Gayatri Spivak, Edward Said, and Frantz Fanon are renowned theorists who primarily focus on post-colonialism.

Postcolonial literature offers a critical examination of the colonial process and its complete devastation, both in fictional and non-fictional works. The colonization process creates an indelible divide between the cultures of the colonizers and the colonized. Colonialism categorizes individuals based on their cultural, ethical, and physical attributes. The act of colonization engenders a highly detrimental mindset that categorizes individuals as either superior or inferior based solely on superficial and insignificant distinctions. Racism and racial prejudice gradually occur, resulting in adverse outcomes.

The Extremities of Racial Bigotry in *The Kite Runner*

J.P. Ferrier holds the notion that the Hazaras are the indigenous people of Afghanistan, although this viewpoint is not widely acknowledged. According to Farrier, the Hazaras have been living in Afghanistan since the era of Alexander the Great. They did not come from Afghanistan or any other location. Initially, they held the majority status as the largest ethnic group in Afghanistan. However, over time, they have transitioned into a minority ethnic group, comprising only 9% of the country's overall population. The term 'Hazara', derived from the word 'thousand', suggests that it was the most populous ethnic group. However, in 1893, half of them were persecuted, resulting in the loss of their number, position, and influence. The Hazaras are believed to be the residents of Hazarajat, an underdeveloped region of Afghanistan. There is a widely held claim that the Hazaras are the progeny of Genghis Khan, the Mongol monarch. They are widely regarded as Mongolians. Their physical characteristics bear a resemblance to those of Mongolians, rendering them foreign in their own nation. Afghanistan is a nation characterized by a diverse array of ethnic groups, including Pashtun, Hazaras, Baluchi, and Uzbeks. Khaled Hosseini's novel *The Kite Runner* effectively depicts the battle between the Pashtuns and the Hazaras, two ethnic groups characterized by contrasting population sizes. Firstly, it is important to note that the Pashtuns make about 46% of Afghanistan's population and hold significant power, income, and social status. Conversely, the Hazaras, who account for only 9% of the Afghan population, exist as parasites within their own country. The Pashtuns exert complete control over their lives and their desires. Discrimination is perpetrated against the Hazaras. The Pashtuns are utilizing all social, economic, and political amenities, while the Hazaras are unable to even consider using these basic amenities. There is a marginal line that separates these two ethnic groups, resulting in a distinct lifestyle. The 'Homes' of Amir and Hassan serve as an initial representation of the inequality that permeates their lifestyle. Amir, a Pashtun, and Hassan, a Hazara, are two distinct poles that coexist. Amir resides in a mansion, which he himself describes as "everyone agreed that my father, my Baba, had built the most beautiful house in the Wazir Akbar Khan district, a new and affluent neighbourhood in the northern part of Kabul. Some thought it was the prettiest house in all of Kabul" (Hosseini, 2013). However, Hassan, the Hazara, lives in a modest little mud hut that symbolizes his status: "On the south end of the garden, in the shadow of a loquat tree, was the servant's home, a modest little mud hut where Hassan lived with his father" (Hosseini, 2013). The way that the houses of Amir and Hassan are shown in the narrative alludes to the socioeconomic hierarchy that exists in Afghanistan, where Pashtuns and Hazaras are compared to ladder rungs, with the Pashtuns occupying the top rung and the Hazaras the lowest.

The Pashtuns and the Hazaras share a hierarchical relationship in which the Pashtuns have a position of dominance as masters, while the Hazaras are subordinate as servants. According to historical accounts, the Hazaras have consistently been subjected to

enslavement by the Pashtuns. The Hazaras were subjected to the practice of being sold as slaves, which persisted until the 19th century (Sarah Hucal, 2016). The Hazaras initially entered the workforce as laborers and servants, but it is more accurate to say that they were compelled into these roles due to a lack of opportunities to pursue alternative professions. Khaled Hosseini also criticizes the conflicting relationship between the Pashtuns and the Hazaras. Ali, the father of Hassan, serves as a servant to Amir's father, while Hassan serves as a servant to Amir, in accordance with the natural order of things. The purported friendship between Amir and Hassan is inherently feeble due to the dominant master-servant dynamic that exists between them. A Hazara and a Pashtun cannot form a friendship. Their purpose is to fulfill the needs and desires of the Pashtuns. They were, are, and will continue to be servants to the Pashtuns. "They believe that they should continue to be servants and laborers, internalizing the hierarchical systems that have been imposed upon them (Melissa Chioyenda, 2015). This is the prevailing conviction among the Pashtuns, stemming from their awareness of their racial identity.

The Hazaras' affiliation as Shia Muslims, unlike the Sunni Muslims, is another significant element that contributes to their isolation. The Pashtuns claim that the Hazaras are not genuine Muslims. In 1900, Amir Abdul Rahman Khan, the Pashtun monarch, issued a directive that resulted in a massacre in which hundreds of Hazaras were killed by Pashtuns. A significant number of Pashtuns believe that it is their duty to remove the Hazaras from their land in order to preserve its purity and integrity. The Pashtuns forcibly displaced the Hazaras from their territory. As Amir stated in the text, "The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women (Hosseini, 2013). The Pashtuns view Shia Hazaras as a plague. For example, even professors who are thought to be dazzling beacons of wisdom and enlightenment are contaminated by toxic racial consciousness. Rather than displaying enthusiasm, the teacher showed indifference when Amir handed him his mother's ancient history textbook and pointed to the section discussing the Hazara people.

"He skimmed through a couple of pages, snickered, handed the book back." That's the one thing Shi'a people do well", he said, picking up his papers, passing themselves as martyrs. He wrinkled his nose when he said the word Shi'a like it was some kind of disease" (Hosseini, 2013).

The Shia Hazaras are perceived as foreign invaders to Afghanistan, and their presence is seen as a contamination of Afghanistan's inherent purity. Assef's character is inherently Sunni Pashtun, and he regards it with a sense of pride. He firmly believes that only Pashtuns are native to Afghanistan, and he considers Hazaras to be a disgrace to the country, as he said:

"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.....Afghanistan for Pashtuns, I say. That's my vision'(Hosseini, 2013).

Assef is the voice of all Pashtuns. Every Pashtun fervently believes that the Hazaras are not genuine Muslims and legitimate residents of Afghanistan, a belief that is often reinforced by their strategic avoidance of the history between the Hazaras and the Pashtuns. In *The Kite Runner*, Assef is depicted as being resolute in his goal to expel all

Hazaras from Afghanistan. He perceives this as his mission, his ethical obligation. Since he was a boy, his thinking has been deeply ingrained with racial prejudice. As a child, he was aware that he lacked the ability to complete tasks alone. However, he possesses the knowledge and capability to intimidate individuals from the Hazara ethnic group, such as the straightforward target, Hassan. "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, 2013).

Later in adulthood, believing the Shia Hazaras to be trash that needs to be eradicated from Afghanistan, the homeland of the Pashtun people, he joins the Taliban to carry out his goal. Because they mistakenly believe that Hazaras are not true Muslims, the Taliban and the monarch have the same goal of executing Hazaras. "Hazaras are not Muslims; you can kill them," said Taliban commander Maulabi Mohammad Hanif (1990).

The Hazaras are denied certain social privileges, such as access to education. Because the Hazaras are relegated to serving the Pashtuns, they are unfairly denied the right to education. The Hazara youngsters are deprived of the opportunity to receive an education and enhance their personal development. Remarkably, none of them went to school in Afghanistan, even though in 1931 education had already become mandatory for six years (Harpviken, 1996; Sofie Haug Changezl, Heidi Biseth, 2011). Most Hazaras are illiterate, and their illiteracy was determined when they were in their mother's womb. Ali is illiterate, and Hassan also inherits this illiteracy from his mother. It is a natural rule in Afghanistan that the son of an illiterate Hazara servant will be the future illiterate servant, whose only purpose is to make the Pashtuns' lives simple and comfortable.

"That Hassan would grow up illiterate like Ali and most Hazaras had been decided the minute he had been born, perhaps even the moment he had been conceived in Sanaubar's unwelcoming womb- after all, what use did a servant have for the written word? But despite his illiteracy or may be become of it"(Hosseini, 2013).

These words indicate that the Hazaras are fated to be unable to read or write. In schools, textbooks do not include a chapter on the Hazaras and their history. The Hazara history is deemed unworthy of inclusion in educational textbooks. The causes for this are their heightened awareness of their racial identity and their feelings of uneasiness. They are concerned that if the Hazaras are educated, they will seize control of the country and undermine their discriminatory society. "The new location requires a whole new set of competencies, giving literate children an advantage over illiterate adults and shaking the old social structure" (Berger & Luckmann, 1991).

The physical characteristics of the Hazaras elicit a sense of racial awareness among individuals belonging to both the Pashtun and Hazara ethnic groups. "The physical appearance of the Hazaras is one factor contributing to singling them in wider society" (Anderson & Dupree, 1990). The Pashtuns marginalize the Hazaras due to their Mongoloid physical characteristics. Consider their slender ocular features, their flattened nasal structure, and their facial appearance. According to popular belief, the Hazaras are Mongol ancestors and resemble Chinese people. Their unique physical appearance is the root cause of their humiliations and insults. In *The Kite Runner*, Hassan and Ali are subjected to disparate treatment and significant disregard due to their distinct physical attributes.

“Things Baba hadn't mentioned either. It also said some things I did know, like those people called Hazaras mice-eating, flat-nosed, load-carrying donkeys. I had heard some of the kids in the neighbourhood yell those names to Hassan” (Hosseini, 2013)

The remarks above describe the cases of cruelty suffered by the Hazaras from the Pashtuns. The Pashtuns only attribute the designation of inferiority to others based on their distinctive physical traits.

CONCLUSION

This article has attempted to reveal the harsh truth of racial prejudice by highlighting the negative consequences it has had on individuals. For instance, it explores the impact of bigotry on Amir, who has become an empty shell of a person due to his self-imposed and falsely assumed personality. Additionally, it examines how racial bigotry has affected Hassan's self-worth, causing him to be unaware of his own potential. Racism creates an unjust division between individuals of different races. The race that considers itself superior loses sight of its real purpose and instead engages in a harmful competition to degrade those of the other race, whom they consider inferior. The Hazara people, who belong to a minority race, are deeply impacted by racial prejudice to the extent that they lose sight of their own humanity and come to believe that they are nothing more than subservient to the dominant Pashtun group, who may dispose of them as they choose. Hassan experienced a similar situation where he willingly gave up his own innocence and boyhood in order to protect the supposed dignity of his master, Amir. Racial bigotry corrupts Amir's personality to such an extent that he doesn't even understand the true meaning of friendship; he just uses it to maintain his superior complexity. A Hazara can exhibit loyalty towards a Pashtun, but they cannot establish a friendship. Assef, a deeply indoctrinated individual, exemplifies the utmost severity of racial prejudice as he regards the Hazaras as impure beings. Furthermore, he exhibits a complete lack of hesitation in resorting to whatever vile means to eliminate the Hazaras. His mentality is deeply tainted by racism, to the point that he is unable to see that impurity actually resides within his own mind rather than in the Hazaras. Racial hatred has a pervasive impact on every character in this work. In *The Kite Runner*, no individual is exempt from its grasp. Racial prejudice exerts dominion over one's inner being, integrity, societal standing, political influence, and educational opportunities. Undoubtedly, this contravenes the natural order and hence fails to yield any positive outcomes, as exemplified in the novel *The Kite Runner*.

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