



A Sociolinguistic Analysis of Social Status in Hosseini's *The Kite Runner*

Lect. Dr. Masoumah Abathar Witwit¹

¹ Babylon University/College of Education for Human Sciences/
Department of English – Iraq

hum833.maasoma.abathar@uobabylon.edu.iq¹

ملخص. تقوم هذه الدراسة بدراسة ظاهرة المكانة الاجتماعية في رواية خالد حسيني عدا الطائرة الورقية من منظور لغوي اجتماعي. تستخدم هذه الدراسة نظرية لايبوو للتحليل السردية ونظرية كولودين للتركيب القصصية من أجل تحليل الجانب التفاعلي للغة في هذه الدراسة. تهدف هذه الدراسة إلى: التحقيق في النصوص المختارة من الرواية استناداً إلى المكونات السردية الأتية: الملخص/الخلاصة، التوجيه، الحكمة، الحل، التقييم و الخاتمة. 2- تحليل الجانب السردية للنصوص المختارة من الرواية استناداً إلى المكونات العناصر السردية التالية: مقدمة القصة، اعلان القصة، أحداث القصة و ذروة القصة. تستند هذه الدراسة إلى الإجراءات التالية: 1- تقديم الجانب النظري لعلم اللغة الاجتماعي، مفهوم المكانة الاجتماعية و رواية خالد حسيني عدا الطائرة 2-2 تحليل العينة المختارة استناداً إلى النظريات التي تم تجميعها من أجل تحليل العينة في هذه الدراسة. الورقية.

Abstract. The present study investigates social status in Khaled Hosseini's novel the Kite Runner from a sociolinguistic perspective. Labov model of narrative analysis is used for the analysis of the data of single speaker's narrative and Goldwin 's story structure framework for the analysis of the interactive aspect of the data. This study aims at the followings: 1) investigating the selected texts of the novel according to Abstract, orientation, complicating action, resolution, evaluation, and





coda. 2) Scrutinizing story preface, story solicit, preliminary to the story, story action, story climax and story appreciation in selected texts of the novel. The study is based on the following procedures: 1- Presenting a theoretical background of Sociolinguistics, the notion of social statues, and Khaled Husseini's Kite Runner. 2- Analyzing the selected data according to the eclectic model adopted for the analysis in this study.

Keywords: Social Status, The Kite Runner, Sociolinguistics, Labov model of narrative analysis, Goldwin 's story structure framework

1. Introduction

Social status refers to the proportional rank that people as individuals hold which is related to rights, duties, and life style within a social ranking which is based on honor or prestige. Status can be ascribed which means that it is given to people at their birth without any reference to their capacities and it is based on age, sex, race or family relationships. It can be achieved or gained which is earned by people through competition and effort and it is based on occupation, marital status, accomplishments, education and many different things (The Editors of Encyclopedia Britannica, 2019). Each status is related to a bundle of rights and duties. For instance, adults and children do not have the same legal status (Sobel, Vallentyne, and Wall, 2019 :16). Thus, social status is a highly important notion for the organization of the society and people's relations in the society. Concerning literature, it reflects norms, and values, the echoes of a culture, class struggle and many other social facts (Albrecht, 1954). It also reflects social status. Rehman (2021) explains that social status authorizes the powerful to have more power and push the struggling people down in to a hole. A clear example for the reflection of social status in novels are pride and prejudice, sense and sensibility and The Kite Runner. In The Kite Runner, the hero of the story, Amir belongs to the high class in Afghanistan while his friend Hassan belongs to the lower class. The low class in Afghanistan is called Hazaras who suffers and live with very minimal rights. Thus, the novel of The Kite Runner reflects different social statues in the community of Afghanistan. It is regarded as clear reflection for the notion of social status in the society and literature. Consequently, the present study investigates the notion of social status in The Kite Runner from a sociolinguistic perspective. The problem of this study is that to that social status has not been investigated in the novel The Kite Runner from a sociolinguistic perspective. This study attempts to answer the following questions: 1- how social status is reflected





in elements of Abstract, orientation, complicating action, resolution, evaluation, and coda? 2- How social status is reflected in the levels of story preface, story solicit, preliminary to the story, story action, story climax and story appreciation? The study aims at investigating the followings: 1- Pinpointing how the social status is reflected in elements of Abstract, orientation, complicating action, resolution, evaluation, and coda. 2- Describing the ways in which social status is reflects in the levels of story preface, story solicit, preliminary to the story, story action, story climax and story appreciation. The current study follows the following procedures: 1- Presenting a theoretical background of Sociolinguistics, the notion of social statuses, and Khaled Hussein's Kite Runner. 2- Analyzing the selected data according to adapted model. This study is significant since to the researcher's best knowledge social status has not been investigated in the novel the Kite Runner .

2. Theoretical Background

2.1. Sociolinguistics

Nisa (2019) states that sociolinguistics is the field that deals with the relationship between language and society. Sociolinguistics can shed light in the best possible way on the study of the relationship between language and society. The relationship between language is like the relation between hands and gloves. This metaphor reflects the high degree of interrelation between language and society. It also sheds light on the nature of both language and society. This field like other fields has a practical and a theoretical aspect. This means that it is not possible to depend on personal experience and reach conclusion regarding the nature of language in society. There is a need to go out in order to explore, gather the data, analyze it and then to make explanations to reach conclusions. Sociolinguists investigate the social function of language and how it is utilized to convey meaning. According to Fisherman (1972), Sociolinguists are interested in being aware of "who speaks, which language to whom and when ."

Sociolinguistics deals with issues like social stratification, social class and social status. The term stratification is utilized to refer to the hierarchal ordering of people within a particular community (Trudgill, 1983). Social class is defined mainly by wealth, circumstances of birth, occupation, or criteria that is related to particular groups under investigation. If the main standard is money, then how much money, houses, sheep, belongings an individual possess determine his social class. Social status is highly determined by the social class membership (Troike and Blackwell, 1982: 87).





Social relationship between people in the society are related to rules, values, etiquette and other social factors, they are controlled by values of how to behave in a good manner which can be done through etiquette of using language (Mu'in, 2019: 6) .

Sociolinguistics deals with issues like varieties of language. Varieties can be categorized according to the users, the use, and social relations among speakers (Nisa, 2019: 6). Other issue that this field deals with is dialects which are classified in to regional and social dialects. The regional one is spoken in a specific geographical area. The social one on the other hand is related to specific social class or a societal factor like money, income, status and gender (Holmes, 2001:124) .

Baker and Ellece (2011: 134) define social class as the different ways in which society is categorized by putting different people in different groups based on the factors of their economic, cultural, and also ethnic features. Class according Marxism is the criteria and the system that categorize people based on their possessions. People who do not have a property must work for those who have it. Marx thinks that this aspect or condition is harmful to the society. Conservatives believe that social class separation is very important for the society and unescapable. In a number of contexts, social class separations are essential to the society. Social class may be very complicated to be defined and related to different kinds of behaviors, attitudes, background and education rather than material matters like economic status or ownership .

2.2. Social Status

The notion of social status has to main usages in the modern sociology. On one hand, the person's status is his or her position regarding the pattern of social status between the members of the social system. On the other hand, is his or her rank according to an evaluative ordering of members based on honor or prestige. Each of these types of usages has a heritage of conceptual and theoretical aspects (Fararo, 2017 :1) .

In its earliest usages, social status is related to the role and also the terminology in status role. Parsons (1902–1979) utilized this concept of status in his social theory and according to him, social orders exists and individuals are associated to the role expectation with their status (ibid) .

Another major usage of the concept of social status is related to the evaluative ranking which is identified as one of the dimensions of social inequality and stratification. The institutional explanations of positions within a social system deals with associated beliefs connected to honor or prestige (Fararo, 2017:2) .





Social status refers to the relative rank that an individual poses or holds associated with rights, duties, and lifestyle. According to the social hierarchy, status is related to prestige and honor. Status is divided in to two types. The first type is ascribed status which refers to status assigned to individuals at birth and not connected to any ability or talent. It does not require particular abilities or efforts. The other type is the achieved status which is gained by having special qualities, abilities and by doing effort. The ascribed one is based on age, sex, or family while the achieved one is related to education, occupation, material status, accomplishments and many other similar factors (Britannica, 2019) .

2.3. The Kite Runner

This novel is a story deals with a young man called Amir who is a Sunni Muslim who is fighting and struggling to find his identity and place in this world. He suffers from a traumatic childhood event. The adult Amir opens and starts the novel in the present day in United States. Then, the novel flashes back to Amir's childhood in Afghanistan. He starts with his typical childhood experiences and his memories with his father and his relationship with his friend Hasan who was a Shie Muslim servant. Through this novel, readers can experience growing up in Afghanistan in a single parent home which is similar to the situation found in the modern societies' households (Cliffs Notes, 2021) .

One of the greatest struggles of Amir in his childhood was to cope up with the complicated socioeconomic culture that he was dealing with. He grew up in Afghanistan as part of the high class but he never felt to be privileged within the shade of his family. Hasan and Ali whom is his father are servants are closer to Amir than his family. Baba (Amir's Father) did not explain things clearly for Amir about the nature of their society. He complicated things for Amir rather than simplifying and clarifying them. The ruling class in Afghanistan view life as black and white but Amir was thinking in a totally different way (ibid) .

Besides explaining his personal life, Amir also explains the situation in Afghanistan regarding its political system in 1970. During an important episode, that happens during a kite Flying competition, Amir did not do anything and decided not to act. He decided to flee and not to face aggressors when he was having a chance which leads him to feel guilty for the rest of his life. Amir and his father left Afghanistan and came to America which Amir believed to be a new chance to start over and forget the past. In spite of the fact that Amir and his father left the past behind them but the past refused to be buried forever. Finally, Amir decided to go back to his home land to face the wrong decisions that he made in the past with a small hope for amendments (Cliffs Notes, 2021) .





2-4 Khaled Hosseini

This author was born in Kabul, Afghanistan and had left to United States in 1980. Two novels written by this writer the Kite Runner and A Thousand Splendid Suns become global best sellers and were published in thirty -four countries. The graphic novel version of the Kite Runner had been published in 2011 (Hosseini, 2013) .

3. Methodology

The data of the analysis are selected excerpts from the novel The Kite Runner. The excerpts reflect social status of the characters in the novel. The excerpts are either single speaker's narrative or interactive narrative. The data will be analyzed according to an eclectic model that consists of Labov model of narrative analysis for excerpts of single speaker' narrative and Goldwin' story structure model for interactive narrative. The analysis will be a qualitatively one .

3.1. The Model

- Labov Model of Narrative Analysis

Labov differentiated narrative from any type of talk related to the past or events and he matched it with paradigmatic since the narrator share his experiences with the audience. For discourse to be narrative, talk should reflect a sequence of clauses that copy the sequence or real events (Boyno , Akil , Dolas , 2013:1) .

3.2. What is Narrative

Berger (1997:4) states a narrative is identified as a story and stories inform us about things that have taken place or still happening to people, animals or even aliens from the outer space. The story includes a succession of events which means that a narrative analysis within some period of time and this period can short or long .

Richardson (1990:118) explains that narrative is one method for summarizing past experience by matching the verbal sequence of clauses with the sequence of events that had taken place.

3.3. Types of Narrative

Schank (1990:29-40) categorizes narrative stories in the five main categories .

1. Official Narratives : these are stories that are learned from the official sources like school , church or the government .





2. Invented or adopted stories: these are type of stories that are created by people. But, the process of story creation and invention is a kind of adaptation rather than forming something out of nothing .
3. Firsthand stories: people describe their experiences all the time. These types of stories are the kind of stories that people talk about most .
4. Secondhand stories: these stories are identified as the first-hand stories of others that people have heard or remembered. Telling stories of others is described as a straight forward process, since the task is only an attempt to record the facts that were heard .
5. Culturally common stories: people get culturally common stories from their environment and no one tell these stories or invent them.

3-2 Labov's Narrative Categories

Labov (1972: 362-363) developed his model based on the assumption that stories of events include narrative clauses. These clauses or described to have beginning, middle and end. However, there are elements of narrative structure located in more developed narrative clauses. He designed a six-part model to be utilized in analyzing the structure of narratives.

Labov's narrative categories

Abstract (A)	An indication that the speaker wants a listener's attention and is signalling the start of the narrative.
Orientation (O)	The 'who', 'where', 'what' and 'why'. This sets the scene and provides background information that the speaker sees as important.
Complicating Action (CA)	The main body of the narrative
Resolution (R)	The ending of the narrative that ties up loose ends and provides closure
Coda (C)	A signal that the narrative has ended

3.4. Goodwin 's Story Structure Model

Goodwin's (1984) Story Structure is described as a linguistic theory which is dependent on how individuals tell stories. It can be said that this theory is an alternative to Narrative Categories proposed by Labov. The main difference between the two models is that Goodwin's (1984) theory deals with how stories





might be told by a number of people. This model sheds light on how interactivity can have a significant role in oral storytelling. His work is reflection of how people narrate stories (Gray, 2020).

Goodwin (1984) developed six categories for the analysis of the interactive nature of storytelling as in the following:

Goodwin's story structure

Story preface	A signal that a speaker wants to tell a story and an invitation for others to show interest
Story solicit	A response from someone else to that they want to listen to the story
Preliminary to the story	Background information to the story in the form of 'who', 'where', 'what' and 'why'
Story action	The main body of the narrative
Story climax	The conclusion of the narrative
Story appreciation	Signals from the audience that communicate their response to the narrative. This might be at several different points during the story and could consist of questions, agreements and laughter or other emotions,

4. Data Analysis

4.1. Excerpts' analysis of single speaker's narrative

Eight Experts will be analyzed according to Labov's (1972) narrative structure.

1- Excerpt One: Chapter One

Abstract, Orientation The curved wall led in the dining room, at the center of which was a mahogany table that could easily sit thirty guests and given my father's taste for extravagant parties. It did just that almost every week. On the other end of the dining room was a tall marble fireplace, always lit by the orange glow of a fire in the wintertime. On the other end of the garden, in the shadows of a loquat tree, was the servants' home, a modest little mud hut where Hasan lived with his father. It was there in this little shack that Hassan was born in the winter of 1964.





Complicating action: You! The Hazara! Look at me when I'm talking to you
Like Ali, she was a Shi'a Muslim and a ethnic Hazara.

They called him flat -noised because of Ali and Hassan characteristics
Hazara monologic features.

Resolution: In it, I read that my people, the Pashtuns, had persecuted and
oppressed the Hazaras. It said that Hazaras had tried to rise against the Pashtuns
in the nineteenth century, but the Pashtuns had quelled them with unspeakable
violence. This book said that my people had killed the Hazaras, driven from their
lands, burned their homes and sold their women. This book said that part of the
reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni
Muslims, while Hazaras were Shi'a.

The following week later, after class, I showed the book to my teacher and
pointed to the chapter on the Hazaras. Coda: " That is one of the things Shi'a
people do well", he said picking up his papers, " passing themselves as martyrs"
(Hosseini, 2003).

Chapter two and three

A-Abstract: the starts of the narrative is that the novelist draws the reader's
attention toward the differences between his way of living and his Hassan's life.

B- Orientation: the narrator sets the scene by identifying himself as belonging
to Sunni Muslims and living in a rich family with a luxurious life and identified
the place where Hassan and his father live shedding light on the fact that they are
poor living in a very poor house. The narrator identified himself as rich while
Hassan as a servant. He also shows how people who are Sunni deals with Shie
people as inferior and as enemies.

C- Complicating action: the narrator represents the main body of his narrative
by shedding light on the history of Hazaras' people and how they were killed,
oppressed and offended by the Pashtuns who are Sunni people.

D-Coda: the narrative has ended by presenting the present view of Hazaras by
Pashtuns and showing Pashtuns as rejecting the existence and the life of Hazara'
people between them.

Dealing with social status, Hazaras people are the minority who live in
mountains. Their social ranking is at the bottom of social hierarchy in
Afghanistan. They are the low social class in Afghanistan. They how a low social
status since they are poor and are refused in the society. Ali and his son Hassan
live in mud house and work as servants for Amir and his father. Historically, they
were threatened by Pashtuns who killed many of them. Regarding religion,
Hazaras are Shei while Pashtuns who represents the high class in the society are





Sunni Muslims. Many Pashtuns have ascribed status while Hazaras have achieved status. Pashtuns refuse the Hazara as an ethnic minority.

2- Excerpt Two: Chapter Four

Abstract, two brothers, Orientation: young men from a wealthy and reputable family in Kabul, got behind the wheel of their father's Ford roadster. Complicating action High on hashish and mast on French wine, they struck and killed on Hazara husband and wife on the road to Paghman. The police brought the somewhat contrite young men and the dead couples 'five-year-old orphan boy before my grandfather (Hosseini, 2003: 24).

Resolution Never mind any of those things. Because history isn't easy to overcome. Neither is religion. In the end, I was a Pashtun and he was a Hazara. I was a Sunni and he was Shi'a, and nothing was ever going to change that. Nothing (Ibid: 24)

Dying the school year, we had a daily routine. By the time I dragged myself out of bed and lumbered to the bathroom, Hassan had already washed up , prayed the morning namaz with Ali , and prepared my breakfast : hot black tea with three sugar cubes and a slice of toasted naan with my sour cherry marmalade. While I ate and complained about homework, Hassan made my bed , polished my shoes , ironed my outfit for the day,. Then, Baba and I drove off in his black Ford Mustang- a car that drew envious looks everywhere (ibid :26).

Coda Hassan absently plucked blades of grass from the ground as I read him stories, he could not read for himself. That Hassan would grow up illiterate like Ali and most Hazaras had been decided the minute he had been born (Hosseini, 2003: 26).

A- Abstract: the narrator introduces the story by presenting two rich brother from the Pashtuns.

B – Orientation: the narrator describes those two young men as belonging to a rich family and the context in which they were drunk and were driving an expensive car.

C- Complicating Action: The two young men hit a Hazara woman and a man and killed them. Those Hazara's couples left a child.

D- Resolution: the Pashtuns are Sunni and Hazara's are Shai. For this reason, they can never be friends since the Pashtuns want Hazaras' total elimination.

E-Coda: the Hazaras Hassan works as a servant for the Pashtun Amir. Hassan was born to be a servant while Amir was born to be served.

Concerning social status in this excerpt, Pashtuns are represented as having social status which is related to income, financial status, power, domination and religion. They can kill Hazara and no to be punished since Hazara are not





considered as humans with rights. Since Hazara are Shie Muslims and poor ones, they can never be friends with Pashtuns who are Suni Muslims and rich ones. Pashtuns as the higher class and the majority want the total elimination of Hazara people who are the low class.

3- Excerpt Three

Abstract Something roared like thunder, the earth shook a little and we heard the rat-a-tat-tat of a gunfire.

Orientation that night of July 17, 1973, Kabul awakes the next morning to find that the monarchy was a thing of the past. The king Zahir Shah was away in Italy. In his absence, his cousin Daoud Khan had ended the king's forty -year reign with a bloodless coup.

Complicating action: 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 home land, our watan. This dirty our blood. " He made a sweeping, grandiose gesture with his hands. Afghanistan for Pashtuns, I say, that is my vision.

I will ask the president to do what the king didn't have the qwwat to do. To rid Afghanistan of all the dirty, kasseef Hazaras.

Resolution: In fact, you are 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. How can you call him your friend? But he's not my friend! I almost blurted. He is my servant!

Assef said " you are part of the problem, Amir. If idiots like you and your father didn't take these people in , we 'd be rid of them by now. They 'd all just go rot in Hazarajat where they belong. You are a disgrace to Afghanistan.

Please, leave us alone, agha, Hassan said in a flat tone. He'd referred to Assef as "Agha", and I wondered briefly what it must be like to live with such an ingrained sense one's place in a hierarchy.

"Assef gritted his teeth. Put it down, you motherless Hazara. "

Please leave us be, Agha, Hassan said.

Assef's mouth twitched. Wali and Kamal watched this exchange with something akin to fascination. Someone had challenged their god. And, worst of all, that someone was a skinny Hazara. Assef looked from the rock to Hassan. He searched Hassan's face intently. What he found it must have convinced him of the serious of Hassan's intention, because he lowered his fist.

Coda: You should know something about me, Hazara. Assef said gravely. I am a very patient person. This does not end today, believe me. He turned to me. This isn't the end for you either, Amir. Someday, I 'll make your face one on one.





“Your Hazara made a big mistake today, Amir”. He spoke.

A-Abstract: The beginning of a war that will change many things in Afghanistan.

B- Orientation: Kabul was controlled by president while the king was away and the country was changing politically.

C- complicating action: Assef and all the Pashtuns believe that Hazaras must get out of Afghanistan since they are not Pashtuns and are Shia’.

D- Resolution: People of Pashtuns are not allowed to deal with Hazaras and Assef considers Amir as a disgrace because he and his family deal with such people.

E- Coda- Amir and Hassan got rid of Assef but Assef warned them that he will revenge from them in the next time they see each other.

Concerning the analysis of social status in this excerpt, Assef as a Sunni Pashtun who represent a person with high social status that is ascribed. Assef who represent the high-status Afghani people refuse the existence of Hazara in Afghanistan and they must be neglected and refused by the Pashtuns so they would leave to another country with Shei majority.

4- Excerpt Four: chapter six

Abstract: Here is what I do on the first day of snowfall every day.

Orientation: Winter was every kid’s favorite season in Kabul, at least those whose fathers could afford to buy a good iron stove. The reason was simple: they shut schools for the icy season. Every winter, districts in Kabul held a kite - fighting tournament.

Complicating action: In winter 1975, I saw Hassan run a kite for the last time. Usually, each neighborhood held its own competition. But that year, the tournament was going to be held in my neighborhood.

Resolution I sighed ‘ those Iranians For a lot of Hazaras, Iran represented a sanctuary of sorts. I guess because, like Hazaras, most Iranian were Shi’a Muslims. But I remember something my teacher had said that summer about Iranians, that they were grinning smooth talkers who patted you on the back with one hand and picked your pocket with the other. 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.”

Coda “Sure. And not the black-and-white kind either. We’ll probably be grown-ups by then, but I’ll get us two. One for you and one for me.” His saying that made me kind of sad. Sad for who Hassan was, where he lived. For how he’d





accepted the fact that he'd grow old in that mud shack in the yard, the way his father had. I drew the last card, played him a pair of queens and a ten.

Abstract: The narrator attracts the readers' attention to his activities in wintery snowing days.

Orientation: The winter in Kabul is cold and snow falls so the schools are closed. Also, the narrator explains the kite – fighting tournament in Kabul and how Hassan is a very good player.

Complicating action: the year of 1975 was the last time Amir run a kite with his friend Hassan. The competition between the kite runners will be made in Amir's neighborhood and he was excited to make his father proud of him.

Resolution: The Hazaras immigrate to Iran because they can not live in Afghanistan peacefully. They are killed or haunted in their home and have no right in their country so they live in Iran since Iran is identified as being a Shie country. Pashtun people hate Iranian people and consider them as thieves.

Coda: Hassan will live the same life of his father because he is a Hazara who do not have any rights in his country and are not treated equally like any other Pashtun in Afghanistan

Dealing with the analysis of social status in this excerpt, Hassan is a Hazara and belong to low social class and status. Hazara people are poor people who are servants for the Pashtuns and can not live like Pashtuns. Hazaras are in the bottom of social hierarchy. Since they represent the low social status minority group, they are oppressed economically, socially, and politically. They usually immigrate to Iran, since Iran consists of Shi'a majority. Because of their low social status, they are not able to develop themselves and remain in the same level for all their lives.

5- Excerpt Five: Chapter Seven

Abstract: The next morning, as he brewed black tea for breakfast, Hassan told me he'd had a dream. "We were at Ghargha Lake, you, me, Father, Agha sahib, Rahim Khan, and thousands of other people," he said. "It was warm and sunny, and the lake was clear like a mirror. But no one was swimming because they said a monster had come to the lake. It was swimming at the bottom, waiting." "Father says dreams always mean something." I sipped some tea. "Why don't you ask him, then? He's so smart," I said, more curtly than I had intended.

Orientation: THE STREETS GLISTENED with fresh snow and the sky was a blameless blue. Snow blanketed every rooftop and weighed on the branches of the stunted mulberry trees that lined our street. I had never seen so many people on our street. Kids were flinging snowballs, squabbling, chasing one another, giggling. Kite fighters were huddling with their spool holders, making lastminute preparations. From adjacent streets, I could hear laughter and chatter.





Complicating action: “We should get started,” Hassan said. I looked to the kids scampering down the street, flinging snowballs. “It is a beautiful day, isn’t it?”

“Let’s fly,” he said. “Let’s do it,” I said. Then I was screaming, and everything was color and sound, everything was alive and good. I was throwing my free arm around Hassan and we were hopping up and down, both of us laughing, both of us weeping. “You won, Amir agha! You won!”. “I heard you won, Amir,” he said. “Congratulations.” “Thanks. Have you seen Hassan?” “Your Hazara?” I nodded. Omar headed the ball to his brother. “I hear he’s a great kite runner.” His brother headed the ball back to him. Omar caught it, tossed it up and down. “Although I’ve always wondered how he manages. I mean, with those tight little eyes, how does he see anything?” His brother laughed, a short burst, and asked for the ball. Omar ignored him Omar flicked a thumb over his shoulder, pointing southwest. “I saw him running toward the bazaar a while ago.” I heard the voices again, louder this time, coming from one of the alleys. I crept close to the mouth of the alley. Held my breath. Peaked around the corner. Hassan was standing at the blind end of the alley in a defiant stance: fists curled, legs slightly apart. Behind him, sitting on piles of scrap and rubble, was the blue kite. Assef yelped as he flung himself at Hassan, knocking him to the ground. Wall and Kamal followed.

Resolution: I had one last chance to make a decision. One final opportunity to decide who I was going to be. I could step into that alley, stand up for Hassan--the way he’d stood up for me all those times in the past--and accept whatever would happen to me. Or I could run. In the end, I ran.

Coda: Hassan dragged a sleeve across his face, wiped snot and tears. I waited for him to say something, but we just stood there in silence, in the fading light. I was grateful for the early-evening shadows that fell on Hassan’s face and concealed mine

Abstract: Hassan told Amir about his dream and Amir got worry of this dream.

Orientation: The season is winter and the streets are full of snow. The kids were gathering in the street to compete for Kite running. People were laughing, chatting and celebrating for this occasion.

Complicating action: The kids start running their kites in the sky. Amir won the competition with the help of Hassan and both of them were two happy for these. Hassan disappeared after the competition and Amir was searching for him everywhere. He asked Omar and his brother who called Hassan as a Hazara in order to mock him and they laughed on Hassan’s face. Finally, they told Amir that they saw him in the Bazar. Then finally, he found Hassan at the end of a





valley where he was surrounded by other kids who hate the Hazaras. They beat Hassan and humiliated him.

Resolution: Amir did not have the courage to face them and help Hassan so he ran away. Amire felt was so regretful for this since Hassan was a very loyal friend for him.

Coda: Hassan wipe his tears and said nothing about this to Amir.

Dealing with social status in this expert, Hassan represents the suffering of Hazara people. They suffer mentally because of domination of the Pashtuns and are also abused sexually. Since Hazara children are considered as having no rights and do not have any power in the society, they are usually abused. No one stands against this abuse since Hazara people are powerless minority.

6- Excerpt Six: Chapter Eight

Abstract: For a week, I barely saw Hassan. I woke up to find toasted bread, brewed tea, and a boiled egg already on the kitchen table. My clothes for the day were ironed and folded, left on the cane-seat chair in the foyer where Hassan usually did his ironing.

Orientation: One overcast morning, as I was pushing the boiled egg around on my plate, Ali walked in cradling a pile of chopped wood. I asked him where Hassan was. "He went back to sleep," Ali said, kneeling before the stove. He pulled the little square door open. Would Hassan be able to play today? Ali paused with a log in his hand. A worried look crossed his face. "Lately, it seems all he wants to do is sleep. He does his chores--I see to that--but then he just wants to crawl under his blanket. I asked Baba if we could go to Jalalabad on Friday. Wednesday night, Baba had managed to invite another two-dozen people. He called his cousin Homayoun--he was actually Baba's second cousin--and mentioned he was going to Jalalabad on Friday, and Homayoun, who had studied engineering in France and had a house in Jalalabad, said he'd love to have everyone over, he'd bring the kids, his two wives, and, while he was at it, cousin Shafiq and her family were visiting from Herat, maybe she'd like to tag along, and since she was staying with cousin Nader in Kabul, his family would have to be invited as well even though Homayoun and Nader had a bit of a feud going, and if Nader was invited. I DIDN'T SPEAK TO HASSAN until the middle of the next week.

Complicating action: I TURNED THIRTEEN that summer of 1976, Afghanistan's next to last summer of peace and anonymity. Baba's motto about throwing parties was this: Invite the whole world or it's not a party. I remember scanning over the invitation list a week before my birthday party and not recognizing at least three-quarters of the four hundred-plus Kakas and Khalas





who were going to bring me gifts and congratulate me for having lived to thirteen. I was standing with Baba in the yard near the bar when someone said, “Happy birthday, Amir.” It was Assef, with his parents. Assef’s father, Mahmood, was a short, lanky sort with dark skin and a narrow face.

Resolution: “Fireworks!” We hurried back to the house and found the guests all standing in the yard, looking up to the sky. Kids hooted and screamed with each crackle and whoosh. People cheered, burst into applause each time flares sizzled and exploded into bouquets of fire. Every few seconds, the backyard lit up in sudden flashes of red, green, and yellow. In one of those brief bursts of light, I saw something I’ll never forget: Hassan serving drinks to Assef and Wali from a silver platter.

Coda: The light winked out, a hiss and a crackle, then another flicker of orange light: Assef grinning, kneading Hassan in the chest with a knuckle. Then, mercifully, darkness.

Abstract: Hassan was absent from Amir’s life and they did not meet for long days. He was preparing supper and ironing Amir’s clothes without talking to him.

Orientation: Ali who is Hassan’s father was worried and asked Amir why Amir’s shirt was bloody and Hassan denied knowing anything. Hassan was so upset and he spent his times in sleeping. Amir went in a trip with his father to forget about Hassan’s story but he could not. Hassan tried to be a friend with Hassan again but Amir refused. Later, they gradually began to talk again. Amir’s father made a huge birthday for Amir and a lot of people were invited to the birthday. Amir got a present from Assef who raped and hurt Hassan and Amir was unable to refuse it.

Resolution: There were fireworks that attracted everyone’s attention and in the through glimpse of fire, Amir saw Hassan serving drink to Assef.

Coda: Assef harassed and hurt Hassan again and Amir saw parts of this thing.

Dealing with social status in this excerpt, Assef represents the powerful Pashtuns who belongs to a high social class and have a high social status in Afghanistan. He repeatedly abused Hassan sexually which reflect the oppression of the powerful people who have access to different social resources for the powerless people in the society who has limited access to resources in the society. The ascribed social status of the Pashtuns makes them believe that they can eliminate the other ethnic minority groups.

7- Expert Seven: Chapter Sixteen

Abstract: There were a lot of reasons why I went to Hazarajat to find Hassan in 1986. The biggest one, Allah forgive me, was that I was lonely





Orientation: By then, most of my friends and relatives had either been killed or had escaped the country to Pakistan or Iran. I barely knew anyone in Kabul anymore, the city where I had lived my entire life.

Complicating action: There was a tandoor in the corner in the shadow of an acacia tree and I saw a man squatting beside it. He was placing dough on a large wooden spatula and slapping it against the walls of the _tandoor_. He dropped the dough when he saw me. I had to make him stop kissing my hands.

Resolution: They piled their things in the center of a few worn rags and tied the corners together. We loaded the bundle into the Buick. Hassan stood in the threshold of the house and held the Koran as we all kissed it and passed under it. Then we left for Kabul. we all celebrated in 1996 when the Taliban rolled in and put an end to the daily fighting. I remember coming home that night and finding Hassan in the kitchen, listening to the radio. He had a sober look in his eyes. I asked him what was wrong, and he just shook his head. "God help the Hazaras now, Rahim Khan sahib

Coda: A few weeks later, the Taliban banned kite fighting. And two years later, in 1998, they massacred the Hazaras in Mazar-i-Sharif.

Abstract: Rahim Khan went to Hazarajat in 1986 to find Hassan.

Orientation: Rahim Khan friend were killed or flee out of their home Afghanistan.

Complicating action: He found Hassan in a small village and Rahim Khan asked him to come with his wife to live with him in Amir and his father House in Kabul.

Resolution: Hassan had moved to live with Amir Khan. In 1996, Taliban ended the existence of Russia in Afghanistan. Every one was happy but Hassan was very worry for his people.

Coda: Taliban forbid Kite fighting and two year later attacked and killed Hazaras in Mazar-i-Sharif.

Concerning the analysis of the social status in the excerpt, the excerpt reveals another group of people who have a high achieved social status in Afghanistan who are identified as Taliban. Taliban is a terrorist group who has dominated and controlled life in Afghanistan for many years. They have gained access to all resources in the society since they have ended the Russian invasion of Afghanistan and their power and status in society is related to fear, terrorism, mind control and religion. Like many powerful social groups in the society, they use religion as a tool to control and to oppress. They have attacked Hazaras in Mazar Al- Sharif and killed most of people there because they have been Shei Muslim.





8- Expert Eight: Chapter Seventeen and Eighteen

Abstract: “Is Hassan still in that house now?” I asked. Rahim Khan raised the teacup to his parched lips and took a sip. He then fished an envelope from the breast pocket of his vest and handed it to me. “For you.”

Orientation: I tore the sealed envelope. Inside, I found a Polaroid photograph and a folded letter. I stared at the photograph for a full minute. A tall man dressed in a white turban and a green-striped chapkan stood with a little boy in front of a set of wrought-iron gates.

Complicating Action: That letter was written six months ago, a few days before I left for Peshawar,” Rahim Khan said. “I took the Polaroid the day before I left. A month after I arrived in Peshawar, I received a telephone call from one of my neighbors in Kabul. He told me this story: Soon after I took my leave, a rumor spread that a Hazara family was living alone in the big house in Wazir Akbar Khan, or so the Taliban claim. A pair of Taliban officials came to investigate and interrogated Hassan. They accused him of lying when Hassan told them he was living with me even though many of the neighbors, including the one who called me, supported Hassan’s story. The Taliban said he was a liar and a thief like all Hazaras and ordered him to get his family out of the house by sundown. Hassan protested. But my neighbor said the Taliban were looking at the big house like-- how did he say it? --yes, like ‘wolves looking at a flock of sheep.’ They told Hassan they would be moving in to supposedly keep it safe until I return. Hassan protested again. So, they took him to the street. and shot him in the back of the head.” “--Farzana came screaming and attacked them-- “--shot her too. Self-defense, they claimed later--”

Resolution: The Taliban moved into the house,” Rahim Khan said. “The pretext was that they had evicted a trespasser. Hassan’s and Farzana’s murders were dismissed as a case of self-defense. No one said a word about it. Most of it was fear of the Taliban, I think. But no one was going to risk anything for a pair of Hazara servants.”

Coda: Ali was sterile,” Rahim Khan said. “No he wasn’t. He and Sanaubar had Hassan, didn’t they? They had Hassan--” “No they didn’t,” Rahim Khan said. “I think you know who.”

Abstract: Amir asks Rahim Khan if Hassan is still living in his house and Amir Khan told him he no longer lives in his house and handed Amir a letter from Hassan.

Orientation: Amir opened the letter where he found a picture for Hassan and his family. Hassan explained his life in details for Amir in this letter.





Complicating action: The letter from Hassan was written before six month ago. Taliban attacked him and asked him to leave from their house and he refused so they killed him and killed his wife too.

Resolution: Taliban took the house and claimed that killing Hassan and his wife was self-defense. Nobody has ever protested for that because they think that Hazaras are worthless.

Coda: Ali could not have children and Hassan was Amir's brother.

Concerning the analysis of social status in this excerpt, the excerpt reveals that Taliban who have a high social status in Afghanistan attempt to eliminate the low status Hazara people. Hazara people are considered as enemies for Taliban since they are Shie Muslims. Taliban represent powerful group with high social status, so they kill any Hazara person without being punished by law. Hassan and his wife were killed by Taliban for being Hazara low social status people representing the minority in Afghanistan.

4.2. Excerpts' analysis of Interactive Narrative

1- Excerpt one

Story Preface I shook Hassan awake and asked him if he wanted to hear a story. He rubbed his sleep-clogged eyes and stretched. "Now? What time is it?"

Never mind the time. The story is special. I wrote it myself, I whispered, hoping not to awake Ali. Hassan's face brightened.

Story Solicit "Then I have to hear it", already pulling the blanket off him.

Preliminary to the story: I read it to him in the living room by the marble fireplace. No playful straying from the words this time; Story action, story climax: this was about me! Hassan was the perfect audience in many ways, totally immersed in the tale, his face shifting the changing tones in the story. When I read the last sentence, he made a muted clapping sound with his hands.

Story appreciation: "Mashallah" Amir agha. Bravo! He was beaming.

"You liked it?" I said, getting my second taste – and how sweet it was – of a positive review.

Someday, inshallah, you will be a great writer", Hassan said. "And people all over the world will read your stories".

"you exaggerate, Hassan, I said, loving him for it.

"No. You will be great and famous, he insisted. Then he paused, as if on the verge of adding something. He weighed his words and cleared his throat. "But will you permit me to ask a question about the story?" he said shyly.

"of course,"





“ Well, he said, if I may ask, why did the man kill his wife? In fact, why did he ever have to feel sad to shed tears? Couldn't he have just smelled an onion?

I was stunned. That particular point, so obvious it was utterly stupid, hadn't even occurred to me. A voice, cold, and dark, suddenly whispered in my ear, what does he know, that illiterate Hazara? He will never be anything but a cook. How dare he criticize you?

Well, I began. But I never got to finish that sentence (Hosseini, 2003: 33).

Story Preface: Amir asked Hassan to wake up to listen to his story. Hassan was excited to listen to Amir's story.

Story Solicit: Hassan accepted to listen Amir's story.

Preliminary to the story: Amir explained the story to Hassan with all its details and characters' details.

Story appreciation: Hassan liked the story and clapped for Amir. He told him that the story is great but he criticized some points of weakness in Amir's story.

Dealing with the analysis of social status in this excerpt, Amir is educated, wealthy, story writer and belong to the high social class in Kabul while Hassan is illiterate, uneducated, Hazara, servant, poor and belong to the lowest class in the society to the Hazara people who are the marginalized minority in the Afghanistan society. Hassan comments on Amir's story and criticize it but Amir underestimates Hassan's view about the story believing that he is illiterate and uneducated Hazara.

2- Excerpt Two Chapter Seven

Story preface: I stopped by a dried fruit stand, described Hassan to an old merchant loading his mule with crates of pine seeds and raisins. He wore a powder blue turban.

Story Solicit: He paused to look at me for a long time before answering. “I might have seen him.” He eyed me up and down. “What is a boy like you doing here at this time of the day looking for a Hazara?” “What is he to you?” he said. The old man raised a pepper gray eyebrow. “He is? Lucky Hazara, having such a concerned master. His father should get on his knees, sweep the dust at your feet with his eyelashes.”

Preliminary to the story: “He's our servant's son,” I said.

Story appreciation: He rested an arm on the mule's back, pointed south. “I think I saw the boy you described running that way. He had a kite in his hand. A blue one.” “Of course, they've probably caught him by now,” the old merchant said, grunting and loading another box on the mule's back. The other boys,” he said. “The ones chasing him. They were dressed like you.” He glanced to the sky and sighed. “Now, run along, you're making me late for nainaz.





Story preface: Hassan talked to a merchant asking him if he saw Hassan and tried to attract his attention to get answers for this merchant.

Story Solicit: The man paused before responding to Amir and was surprised because someone was asking about a Hazara who is supposed to be worthless. He responded by saying that he is a lucky Hazara and he must be a very good slave in return for this attention.

Preliminary to the story: Amir explained that Hassan is the son of their servant.

Story appreciation: Finally, he responded to Amir's demand and said that he saw he trapped by a number of kids who were trying to hurt him.

Regarding the analysis of social status in this excerpt, The Hazara people are considered as slaves because they have low status in the society and are refused because of their Shei dogma. They do not have any rights and can be beaten, humiliated, raped and even killed in any time by the Pashtuns who are the high-status Sunni Muslims in Afghanistan without any consequences for their actions. Hassan is regarded as a slave by the Pashtun merchant because of being Hazara which reflects the deep racism that is integrated in the Afghani society.

3- Excerpt Three Chapter Seven

Story preface: "Where is your slingshot, Hazara?" Assef said, turning the brass knuckles in his hand. "What was it you said? 'They'll have to call you One-Eyed Assef.' That's right. One-Eyed Assef. That was clever. Really clever. Then again, it's easy to be clever when you're holding a loaded weapon." "But today is your lucky day, Hazara," Assef said. He had his back to me, but I would have bet he was grinning. "I'm in a mood to forgive. What do you say to that, boys?"

Story Solicit: "That's generous," Kamal blurted, "

Preliminary to the story: "You're a lucky Hazara," Assef said, taking a step toward Hassan. "Because today, it's only going to cost you that blue kite. A fair deal, boys, isn't it?" "A loyal Hazara. Loyal as a dog," Assef said. Kamal's laugh was a shrill, nervous sound. "Friends?" Assef said, laughing. "You pathetic fool! Someday you'll wake up from your little fantasy and learn just how good of a friend he is. Now, bas! Enough of this. Give us that kite. Assef flinched. He began to take a step back, stopped. "Last chance, Hazara."

Story appreciation: Hassan's answer was to cock the arm that held the rock.

"I don't know," Wali was saying. "My father says it's sinful." He sounded unsure, excited, scared, all at the same time. Hassan lay with his chest pinned to the ground. Kamal and Wali each gripped an arm, twisted and bent at the elbow so that Hassan's hands were pressed to his back. Assef was standing over them, the heel of his snow boots crushing the back of Hassan's neck. "Your father won't





find out,” Assef said. “And there’s nothing sinful about teaching a lesson to a disrespectful donkey.” “It’s just a Hazara,” Assef said. But Kamal kept looking away. The answer floated to my conscious mind before I could thwart it: He was just a Hazara, wasn’t he?

Dealing with the analysis of social status in this excerpt, Pashtuns thinks that they have the right to eliminate the Hazara people and to deny their existence as Afghani people because Pashtuns are powerful, wealthy and dominant while Hazara are the minority, poor, powerless and dominated. As a result, Hazara people can be insulted, mocked at, beaten or killed by Pashtuns. Hassan was mocked by Omar and his brother, enslaved by the Pashtun merchant, raped and beaten by Assef because he is a Hazara.

4- Excerpt Four: Chapter Eight

Story preface: “Did I ever tell you I was almost married once?”

Story Solicit: Really?” I said, smiling a little at the notion of Rahim Khan getting married.

Preliminary to the story: He nodded. “It’s true. I was eighteen. Her name was Homaira. She was a Hazara, the daughter of our neighbor’s servants. She was as beautiful as a pari, light brown hair, big hazel eyes... she had this laugh... I can still hear it sometimes.” He twirled his glass. “We used to meet secretly in my father’s apple orchards, always after midnight when everyone had gone to sleep. “Anyway, we had this fantasy. We’d have a great, fancy wedding and invite family and friends from Kabul to Kandahar. I would build us a big house, white with a tiled patio and large windows. We would plant fruit trees in the garden and grow all sorts of flowers, have a lawn for our kids to play on. On Fridays, after _namaz_ at the mosque, everyone would get together at our house for lunch and we’d eat in the garden, under cherry trees, drink fresh water from the well. Then tea with candy as we watched our kids play with their cousins...” He took a long gulp of his scotch. Coughed. “You should have seen the look on my father’s face when I told him. My mother actually fainted. My sisters splashed her face with water. They fanned her and looked at me as if I had slit her throat. 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’s just the way of things.”

Coda: “I’m sorry,” I said.

Dealing with social status in this excerpt, Hazara people cannot marry from Pashtuns since Hazara people are poor and low status people and with Shie dogma. Rahim Khan loved a Hazara girl but could not continue his marriage with





her since she was refused by his family and would be humiliated by them because of being a Hazara. Amir Khan was forced to leave his wife because of the society that refuses the existence of low -status Hazara people.

5- Excerpt Five: Chapter Twenty-One

Story preface: “But you want a real show, you should have been with me in Mazar. August 1998, that was. “We left them out for the dogs, you know.”

Story Solicit: “I’m sorry?” ” I heard myself say. “Stoning adulterers? Raping children? Flogging women for wearing high heels? Massacring Hazaras? All in the name of Islam?”

Preliminary to the story: “Door to door we went, calling for the men and the boys. We’d shoot them right there in front of their families. Let them see. Let them remember who they were, where they belonged.” He was almost panting now. “Sometimes, we broke down their doors and went inside their homes. And... I’d... I’d sweep the barrel of my machine gun around the room and fire and fire until the smoke blinded me.” You don’t know the meaning of the word ‘liberating’ until you’ve done that, stood in a roomful of targets, let the bullets fly, free of guilt and remorse, knowing you are virtuous, good, and decent. Knowing you’re doing God’s work. It’s breathtaking.” He kissed the prayer beads, tilted his head. “You remember that, Javid?”

Coda: “Like pride in your people, your customs, your language. Afghanistan is like a beautiful mansion littered with garbage, and someone has to take out the garbage.” “That’s what you were doing in Mazar, going door-to-door? Taking out the garbage?” “Ethnic cleansing,” Assef murmured, tasting the words.

Story Preface: Assef who is a part of Taliban now , motivate Amir to listen to his story of massacring the Hazara people.

Story Solicit: Amir got the idea and told him that he was doing all the wrong things in the name of Islam.

Preliminary to the story: Assef explained to Amir how the massacred the Hazara people and killed them without mercy. He was proud of himself and considers this to be God’s work.

Coda: Assef believe that he was saving his customs and language by killing the Hazaras and like the idea of Ethnic cleaning.

Regarding the analysis of social status in this excerpt, Taliban consider Hazara as Kafir because they are Shie and consider them as worthless because of being poor, belonging to a low social class and having no power in the Afghani society. Taliban believes in ethnic cleaning and the total elimination of Hazara people race. They consider this action as a sacred one that makes them near to God and consider eliminating the Hazara race as a sacred thing to be done. They enjoyed





attacking Mazar Al- Sharif which is a Hazara village and eliminating and killing all the people in that place. Assef is bragging for killing Hazara people and believe that he was chosen by God to do this thing. He also enjoys abusing and raping Hassan's son because he is a Hazara.

5. Conclusion

Khaled Alhussein represented social status in the novel Kite Runner on Abstract, orientation, complicating action, resolution, evaluation, and coda levels in the following ways: 1- in excerpt one, he presented the difference between the lives of Hazara Shie Muslims and Sunni Pashtun Muslims. He also presented the history of Hazara people as being oppressed by Pashtuns. 2- In the second excerpt, the novelist presents the fact that Hazaras are born to be uneducated, servant and poor people while Pashtuns are born to be rich, educated and maters. Also, he indicates the fact that Hazara and Pashtuns will never reconcile because they are Shei and Pashtuns are Shie. 3- In excerpt three, Hussein presented the believe of Pashtuns that Hazara people are not pure blood Afghani people and they pollute the air of Afghanistan with their breathing. This excerpt present Pashtuns as racists. 4- In excerpt four, Hossein presents the fact that Hazara usually immigrate to Iran since it is considered by them as a refuge from the oppression of conservative Sunni Pashtuns and because Iran represents a high Shei majority and Shei people can live with a high social status in this country. 5- In excerpt five, Hussein present the fact that Hazara people can be beaten, raped, enslaved and killed without any consequences since they are low -status Shie Muslims that have no rights in their country. 6- In expert Six, Hussein show how Hazara are abused sexually and repeatedly by the Pashtuns since Hazara are powerless while Pashtuns are powerful. 7- In excerpt seven, Hosseini presents the blood shed of Hazara people that was done by Taliban and especially in a village called Mazar-Al Sheriff. They are killed and oppressed by Taliban, because Hazara are weak minority. 8- In excerpt eight, Hossein presents the fact that Hazara people are killed by Taliban for no reasons. Also, he represents the fact that Hazara's property can be taken by Taliban at any time. Alhussein represented social status in Kite Runner on story preface, story solicit, preliminary to the story, story action, story climax and story appreciation levels in the following ways: 1- In excerpt one, Hussein represent the fact that Hazara has not right to be educated and are illiterate while the Pashtuns are educated and can reach to the level of story writing. Education represents high status while lack of education represents low status in the society. 2- In the second extract, Hussein presents how Hazara are regarded as slaves that must be grateful for the simplest things. Pashtuns





considers Hazara people as slaves with no rights. 3- In the third extract, Husseinini presents the fact that Pashtuns are powerful people who abuse Hazara people and children sexually. 4- In the fourth extract, Husseinini represents the fact that Hazara people cannot marry Pashtuns because Pashtuns consider Hazara as poor, low status people and are regarded as Kafir by conservative Pashtuns since they are Shei Muslims. 5- In the fifth extract, Husseinini presents the fact that Taliban attempts to make ethnic cleaning by eliminating Hazara people. Killing Hazaras is considered as sacred since Taliban believes that Hazaras are poor, low-status, Shei Muslims who must be removed from Afghanistan.

References

- [1] Albrecht, M. (1954). The Relationship of Literature and Society. American Journal of Sociology Vol. 59, No. 5 (Mar., 1954), pp. 425-436 (12 pages) .
- [2] Baker, P and Ellece, S. (2011). Key Terms in Discourse Analysis. Continuum International Publishing Group: London and New York
- [3] Berger, A. (1997). Narratives. In: Popular Culture, Media and Everyday Life, Sage Publications, London.
- [4] Britannica, T. Editors of Encyclopaedia (2019, September 13). Social status. Encyclopedia Britannica. <https://www.britannica.com/topic/social-status>
- [5] Britannica, T. Editors of Encyclopedia (2019, September 13). Social status. Encyclopedia Britannica. <https://www.britannica.com/topic/social-status>
- [6] Fararo, T. (2017). Encyclopedia of Law & Society: American and Global Perspectives: Social Status. Sage Publications, Inc: Thousand Oaks
- [7] Fishman, J. (1972). Sociolinguistics: A Brief Introduction. Linguistic Society of America .
- [8] Gray, E. (2020). What is Goodwin's Story Structure? Linguistics Online. <https://www.linguisticsonline.net/post/what-is-goodwin-s-story-structure>
- [9] Hosseini, K. (2013). The Kite Runner. Bloomsbury: London
- [10] Labov, W. (1972). Language in the Inner City. University of Pennsylvania Press, Philadelphia.
- [11] Nisa, S. (2019). Sociolinguistics. School of Distance Education, The English and Foreign Languages University.
- [12] Rehman, M. (2021). Social Status in The Kite Runner.





<https://www.bartleby.com/essay/Social-Status-In-The-Kite-Runner-PAGQ6PGCZP6>

- [13] Richardson, L (1990). Narrative and sociology. Journal of Contemporary Ethnography 19, 116–135.
- [14] Saville, T and Blackwell, B. (1986). The Ethnography of Communication. Southampton: The Camelot Press.
- [15] Schank, R. (1990). Tell Me a Story: Narrative and Intelligence. Northwestern University Press, Evanston, Illinois.
- [16] Sobel, D., Vallentyne, P., Wall, S. (2019). Oxford Studies in Political Philosophy. Oxford: Oxford University Press .
- [17] Trudgill, P. (1983). Sociolinguistics. London: Penguin Books Ltd.'

