

**STUDY OF A REFRESHING SPIRITUAL AND PERSONAL RIDE OF A  
PROTAGONIST IN *THE KITE RUNNER*.**

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**Abstract**

*The Kite Runner* is the first novel by Khaled Hosseini. This Novel not only shows the spiritual growth of a person, but also the past of the essence a nation and the pain of a country. It is a journey of redemption and the return of humanity. This journey moves across religious, social and economic reception. It is a journey of personal exploration while welcoming the past. In evaluating Amir's experiences from childishness to thoughtfulness, from betrayal to recovery, this article tries to reveal that he got strength, love, loyalty, responsibility, dignity, and the Amir on his way to salvation, for what he did to Hassan. His cowardice and selfishness, as well as his sufferings of ethics, disapproval and pain, are becoming strong qualities over the period of time. Therefore, this voyage cannot be seen simply as the self-actualization of the protagonist himself, but also as the return of humanity to all humanity.

**Key Words:**

Self-realization, Humanity, Spiritual Voyage, Sufferings, Understandings

**[1] Introduction**

*The Kite Runner* is the first novel by Khaled Hosseini, an African American writer. In 2006, Hosseini was honoured with a United Nations Humanitarian Award and was invited to the United Nations Refugee Agency as a UNHCR Goodwill Ambassador due to the international impact of his works. With its animated characters and poignant and surprising intrigue, the novel draws considerable attention and comment from the critical world after its release. Tony Sims of Wired magazine wrote that the book "reveals the beauty and agony of a tortured nation by telling the story of an unlikely friendship between

two children from different walks of life” (2011). The Washington Post Book World states that this is an intimate story of family and friendship, betrayal and salvation that does not require an atlas or translation to engage and educate us. Meanwhile, NBC News describes it as a reflection of Afghan culture, saying: “One of *The Kite Runner*’s great strengths is the comprehensive description of Afghans and Afghan culture. Hosseini writes with warmth and enviable familiarity. Afghanistan and its people ... they have a descriptive and easy to read report” (Italy 2012). The Chilean writer Isabel Allende considers the novel as “extraordinary” with love, honor, guilt, fear and redemption. Comparatively it was National research on the novel and its author is not abundant. Most of them can be classified according to the following: characteristics of the educational novel, social and political issues, symbolism, and character analysis, however, readers may find Amir’s spiritual growth by tracking his experiences, Amir escapes due to cowardice and jealousy in his childhood, and then he has to be mentally tortured in the long run. He finally gains his salvation by saving Hassan’s son and completing his growth.

So, the purpose of writing this article is to reveal that on the way to Amir’s redemption for what he did to Hassan, he has gained the power to pursue love, loyalty, responsibility, dignity and courage because only by this way you will free yourself from your sin. In the novel, Amir is not a hero whom Hosseini deliberately portrays as an ordinary person and a fighter, a lonely man with low self-esteem. Due to internal errors, Amir’s image is much more real and dynamic. His cowardice and selfishness, as well as his suffering of conscience, condemnation and torture, are gradually becoming strong qualities that deserve great recognition. In this way, Amir’s journey from confusion, from betrayal to redemption can be seen not only as the self-actualization of the protagonist himself, but also as the return of humanity’s positive side to an ordinary person.

## **[2] Amir’s Self-updating Process**

Self-actualization is a term originally introduced by Kurt Goldstein to reach his full potential. The expression of one’s creativity, the search for spiritual illumination, the search for knowledge and the desire to give and / or transform society are examples of self-realization (Goldstein, 1993, 44). Carl Rogers (2015, 489) used the term self-actualization to update the individual’s self-confidence. In theory about the centered person, self-realization is the continuous process of maintaining and improving the self-understanding of individual reflection, reinterpreting the experience so that the individual can relax,

develop, change and grow. As the researcher Rui Yuping (2004, 84) affirms, Amir's self-realization follows the model: naive temptation - running away from home - confusion - experience and judgment - lost innocence - insight - self-awareness and life.

### **[3] Naive Childhood**

Amir had a happy and naive childhood. The story took place in Kabul, Afghanistan. Amir and Hassan, the servant's son, were like brothers and close friends. Hassan is "the figure of Christ who sacrifices everything, who, even in death, calls Amir to redemption" (Rankin- Brown, 2008). He always helped and protected Amir. He was a good boy and "he never turned me down" (Hosseini 25).

Amir's father did not pay much attention to him. Therefore, Amir was confused and so naive that he thought he could change that by constantly trying to please his father. As a result, he later made a serious mistake.

### **[4] Betrayal in Youth**

To obtain his father's love, Amir participated in the dragon fight tournament and wanted to be the winner, who was the trigger for his loss. Hassan then decided to help him. Amir hid from cowardice and witnessed Hassan's insult.

At that time, Amir was in conflict. He had to decide whether to protect Hassan from his injuries or not. "I could go into this alley, defend Hassan, as he had defended me every time in the past, and accept what happened to me. Or I could run." (Hosseini 78) In the end, Amir ran. Although his thoughts were very contradictory, he finally decided to behave incorrectly. He was fully aware of his choice: "I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of hurting myself ... I aspired to cowardice because Assef was right: nothing was free in this world" (78).

To make matters worse, to escape shame and guilt, Amir put his money down and looked at Hassan's house and said Hassan had stolen it. Therefore, Hassan admitted it and then went to his father. Amir did nothing to keep her home. In Amir's subconscious:

I would leave Hassan at any time, no matter how loyal he was..... If it was one of the Hindi movies Hassan and I saw, it was the part I ran outside in. My bare feet

splashed the Rain. I was chased by the car and called to stop. I took Hassan out of the back seat and said sorry, sorry, my tears mixed with the rainwater. (112)

He just gave up and saw Hassan fight for himself. He betrayed Hassan and was lost.

#### **[5] Return to Humanity**

“There is a way to make peace.” (Hosseini 2). As the central image of the novel, the dragon is a symbol of friendship, justice, kindness, honesty, courage and wisdom. According to Rebecca (2009), the search for the dragon actually pursues the study of the best human nature. The two most important dragon fights in the novel, the Amir tournament wins and that in the end, symbolize the juxtaposition of roles, because in the end Amir became a kite runner. The dragon thus symbolizes the interrelation between treason and redemption. The search for the dragon is the search for human nature; dragon fights become a metaphor for Amir’s frustration and rebirth. Interactions with other important people are the key to the process of self-realization:

After interacting with the environment and especially after evaluating the interaction with others, an own structure is formed, an organized conceptual model, fluid but coherent in the perception of the properties and relationships of the “I” or “I” and the values associated with these concepts. (Rogers 15)

#### **[6] Positive and Negative Leadership**

Rahim Khan was the main positive leader. He was Amir’s best friend and business partner to Amir’s father. When Amir was a boy, his father often left him and criticized him. As long as Rahim Khan Amir helped. Not only was he Amir’s eldest, but he was also more like his friend: he always treated Amir the same way and encouraged him. Rahim Khan believed Amir was good at reading and writing and highly valued her. He was wise and knew how to respect Amir. A few years later, he laid out a path for Amir to recover, and that will be the key to Amir’s maturity. Rahim Khan not only focused on Amir’s interest, but was also in charge of Amir’s growth. He knew about Amir’s sin, but he was so patient that he did not say it and just waited for Amir to admit his mistakes. Later he was ill, so he told Amir all the facts and believed that Amir could take them, “A man who has neither conscience nor kindness does not suffer. I hope he ends up suffering with this trip to Afghanistan ...” (Hosseini 118). He knew that Amir was so

interested in his father's love and how much he had tried to obtain it. Finally, he helped Amir understand his father and forgive him.

In the novel, Amir's father was a handsome man who was a force of nature, an imposing Pashtun specimen. He was a brave man who would defend justice. On the way to Pakistan, his father risked being shot by Russian soldiers to protect a young woman. Amir was inspired by his father's courage. Even when Amir returned to save Sohrab, the scene was repeated in his head. "In the end, I am afraid I am very proud" (Hosseini 116).

Rahim Khan understood everything Amir's father did, such as feeding the poor on the street, building the orphanage, giving money to friends in need, etc. It was his way of salvation. As Rahim Khan said, he wanted him to understand that the good, the really good, was born out of his father's remorse when guilt led him to good.

However, Amir's father was also the negative leader. Hill (2003) argues that Amir's motivation for child betrayal is due to his uncertainty about his relationship with his father. As a father, it was cold and dry. He did not care about Amir's feelings. He had no patience with Amir. He taught Amir to be honest and told Amir that there was only one sin, only one, and it was theft; Any other sin is a variation on theft. "There is no more miserable act than stealing, Amir" (Hosseini 196). He considered robbery to be the most serious sin in the world, but he himself was the thief. And a thief of the worst kind because the truth scared Amir that he had a brother, Hassan his identity and Ali his honor. From then on, Amir's father was also a negative leader.

## **[7] Positive Partners**

Hassan and Soraya accompanied Amir's growth and helped him regain his humanity. Hassan was Amir's most loyal companion. Like Hazard, Hassan was often looked down upon and insulted by others. However, he never showed resistance. But when Amir had trouble, he got up and closed it. Because of Amir's fame, Hassan would rather be beaten and humiliated than give up the dragon because he knew how important the dragon was to Amir. "For you a thousand times" was Hassan's promise to his master, who showed how committed Hassan was to Amir. Although Hassan's mother had abandoned him many years after his return, Hassan greeted him and even treated him to death. Hassan knew that

Amir had cheated on him, but he never hated him and eventually forgave him. When Amir installed Hassan telling Baba that he had stolen his watch and money, Hassan admitted and apologized as if he had. He accepted the shame and sacrificed himself to save the friendship between them. Furthermore, he had never resented anyone because he had his own belief. Two decades later, he even wrote a letter to Amir, expressing his desire for reconciliation. Hassan was an honest, kind, brave, pure, tolerant, considerate and loyal man. The one who was like a mirror helped Amir discover his weaknesses in his character and set a good example of kindness, forgiveness, loyalty and justice for Amir. His earnings started Amir's self-actualization.

Soraya was Amir's wife. He was also a key figure in the Amir acquisition process. Due to his appearance and help, Amir began to think about his past. This laid a certain psychological foundation for Amir to have the power to walk the path of self-rescue. Before getting married, Soraya Amir admitted that, at 18, she had lived with a drug addict for almost a month.

#### **[8] The Different Growth Locations**

Amir grew up, changed, and was affected by his place of residence, whether in Afghanistan or California. Afghan Kabul was Amir's growing childhood backdrop. It was a quiet and beautiful place before war broke out. In Kabul Amir belonged to the upper class. Almost everyone showed him respect. He does not have to be under pressure from the outside world. He also had a loyal server who always helped and protected him. He was a teacher who could get almost anything he wanted. After the outbreak of war, he and his father had to flee to America. Everything had changed there. Even though he graduated from college, married his lover, and became an excellent writer in America, and everything seemed fine, he still did not feel like it belonged to him. Furthermore, Amir and his father were sub classified in America in the early years. America was a kind of new place that could hide the past; this may leave it empty, an oversight that would be impossible in Afghanistan.

#### **[9] Conclusion**

The kite runner carries a typical growth theme. Amir finally finished his greeting and matured. After Amir has suffered psychological torments that take him to a new

level and make him recognize and correct past mistakes, Amir enters a kingdom in the spirit of transcendence. The glory and darkness of human nature are two sides of a human being. Self-actualization is both the process of self-discovery and a return to the bright side of human nature. Personal growth can represent us all.

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