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Self and Identity as Memory

Case study: “*The Kite Runner*” by Khalid Hosseini

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Dedications

This thesis is dedicated to my beloved family and fellows, for their love, endless support and encouragement.

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Abstract

The present work is an attempt to address the notion of self, identity and memory. In Khaled Hosseini's novel entitled *The Kite Runner*. It is an American bestseller novel that represents the history of a nation and the misery it has endured. It is a journey to Afghanistan from the late monarchy until the rise of the Taliban and their takeover of power. With an interesting narrative plot and a description that is perfect, deep and accurate. The novel deals with human relations, homeland and war, belonging and alienation, treason and loyalty, memory and the persistence of past, which is inevitable only by going into it. The researcher has followed an analytical method to illustrate the impact of memory on self and identity and to show how the past persists until it is repaired. Through the process of this research a conclusion is reached, most of *the Kite Runner's* characters are haunted and tormented by their memories, they are defined by their past. In his novel Khalid Hosseini highlights how effective memories are in constructing personal identity and how the present is shaped by the past.

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General Introduction

General Introduction

One of the most complex notions in psychology is the concept of personality, It encompasses the physical, mental and emotional qualities in their interaction with each other and their integration into a particular person where he interacts with a particular social environment. There were many attempts to address the concept of personality. Some have defined personality as seen by others, as the effect of the physical, mental and emotional qualities of a person in others. And Some have defined it as what the individual feel and perceives about himself, and it is also revolved around the person's sense of self and identity. Moreover, self is the essence of individual identity, it includes the sum of personal characteristics, including physical characteristics, roles and values that the individual recognizes and considers as part of him. In addition, Person and identity are two interrelated elements. A person's identity is that he is a rational being capable of thinking and contemplating by feeling his own actions, so that feeling and thought cannot be separated, because the human being cannot know that he thinks unless he can feel. So, whenever this feeling extends to the previous actions and thoughts, personal identity is extended to include memory, because the past deed was made by the same self that realizes it in the present. Furthermore, memory is a crucial criterion in the process of forming personal identity, consciousness is not only conscious of the present state but also related to the person's past situations.

The present work discusses the issue of self and identity as memory in Khalid Hosseini's the *Kite Runner*. After the devastation of the war and the Taliban shock in Afghanistan, it became an almost impossible place for literary work. The Afghan writers had no chance to make their voices heard in the West. Things changed with the *Kite Runner* which is considered as the first novel written in English by an Afghan writer in California. It represents Afghanistan from the 1970s to the year 2002, it is a detailed

depiction of Afghanistan and Afghan culture before the Taliban stained it with innocent blood. It deals with friendship, spiritual bonds and hope that born from the ashes of pain.

One of the reasons that motivated this research which is about self, identity and memory in *the Kite Runner*. First is due to the significance of these topics in the study of personality. Second, the novel has been overwhelmingly successful, breaking all sales records around the world and topping the list of the most widely read novels. The book has topped the New York Times bestseller list for more than two years, having sold more than seven million copies in the United States alone. Moreover, *The Kite Runner* delineate an extremely real picture of a fictitious story. Beautifully illustrates the different dynamics present in interpersonal relationships. It evokes a wide range of personalities and characteristics that each person will experience in his or her life. The book makes the reader sense the experience without living it.

What makes us human, is our memories that connect together the different parts of our lives rather than bodily continuity. Which means that remembering something creates a psychological link between past self's experience and current self's. Moreover, there is a link between identity and memory, our memories helped draw connections between the events and experiences in our lives. Thus, the individual's identity derives from the content of his memory. In *the Kite Runner* which is an epic journey back to Afghanistan. Khaled Hosseini, elucidated that without fixing the past, the present cannot be lived. Therefore, this research work aims to answer the following questions:

1- How identity is shaped through the interactions with others and with external events throughout *the Kite Runner*?

2-To what extent does the novel show the persistence of the past, in which the characters are troubled by their memories?

3-How can memories elicit grief for what was lost and hope for what is to come?

According to Hosseini's novel, it can be hypothesized that people's lives are substantially affected by their past experiences. Their memories make up their identities, and their past dictate their future, hence, there is no escape from memories' influence.

In order to answer the previous research questions, this paper is divided into three chapters. The first chapter is a theoretical chapter in which the concept of identity will be addressed the philosophical aspect according to John Locke. Then it deals with the concept in psychology according to Sigmund Freud and Erik Erikson and in psychology according to Tajfel & Turner. The second part of the second chapter is about the term self in psychology according to William James, Michael Lewis and Carl Rogers. Then it tackles the relationship between self and identity . The third part is about the concept of memory its models and stages. At last self and identity will be defined as memory.

The second chapter is a literature review of the previous works that dealt with self and identity in *the Kite Runner*. It demonstrates the Personality development of the main character and his personal trauma. Then the Process of his Self-Actualization. The chapter also tackles the cultural identity of Afghanistan and the ethnic conflict between the Pashtun majority and the Hazara minority in Afghanistan. At the end of the chapter, the construction of Amir's and his father identities in the United States is also illustrated.

The third chapter is an analytical chapter that deals with self and identity as memory memory in the Kite Runner. It touches upon the relationship between Afghans and their homeland after moving to the United States, including their sense of nationality and belonging. The chapter deals also with the sense of Nostalgia. Moreover, it shows how memory of a particular event haunt the character and disturbs his life. The chapter highlights the psychological impact of past actions on the present and how memory crystallized identity.

In order to fulfill this research paper, it is necessary to have an idea about other scholars' views concerning the notion of self and identity in Khalid Hosseini's *the kite runner*. As stated by Hesham Khadawardi. *The kite Runner* revolves around guilt, what drag Amir back to his country to correct the mistakes he committed in the past is his guilt and sin toward Hassan. At the end of the novel, Amir's superego obtains strength and courage like never before, He sacrificed his life by returning to Afghanistan to save Hassan's son.

Moreover, as revealed by Juan Du. Amir's trip to Afghanistan is for self-actualization. Amir determined to confront his past by returning to his motherland to rescue Sohrab, where he met the evil man Assef who he was always afraid from. As unusual Amir decided not to escape where he confronted Assef and rescued Sohrab. Despite the harm he was subjected to, he reached his goal, and earned self-redemption and fulfilled his growth peacefully

In addition, according to Yang Chun. The influence of the rape incident emitted in Amir's life, causing him "nightmares, avoidance symptoms, hyper vigilance, disturbed sleep, and distracted mind, etc." Amir's psyche was greatly affected by being a witness to the rape incident. his close relationship with Hassan was entirely destroyed after they were like a "carrot and pea." after the accident, Amir suffers from the impact of trauma brought by the shame and guilt.

Not as mentioned previously, in this research paper the notion of self and identity as memory will be addressed in Khaled Hosseini's novel. As an attempt to illustrate how memory affects self and how it forms identity. Following John Locke and David Hume theories of self, identity and personality. However, the point of variation from the mentioned works revolves around what prompted the protagonist to go back to Afghanistan and what constitutes his identity.

In the course of this study, there were some hindrances such as lack of resources due to the library's unavailability to rely on.

Chapter One

Self, Identity and Memory

1.1 Introduction:

Since the beginning of humanity, people have been keen to preserve their social, cultural and national uniqueness, so that they possess an identity that assists to distinguish individuals in societies. It is an integral part of the origin of individuals from birth to death, identity is the interaction of self with society. Furthermore, every aspect in the individual's behavior and life is affected in one way or another by his abilities to recall past events and experiences through memory, which is one of the most important mental processes in human life. Many other processes, such as cognition, learning, thinking, problem solving, and speaking, depend on it, and virtually everything we do depends on memory. So, this chapter will contain several definitions which will serve as a background for the research paper. First it will deal with the concepts of self, identity and memory then it will tackle the relationship between them.

1.2 Identity in philosophy:

In philosophy identity is the absolute reality of a thing, which includes its essential characteristics that distinguish it from others (James 12). Personal Identity as an issue has always been a concern for many philosophers. The term addresses the philosophical questions that are raised about our being people, conscious beings, material objects. Indeed, many of these questions occur nearly to all of us now and again, what am I? when did I begin? what will happen to me when I die? The most significant question of personal identity is concerned with the persistence (our existence across time and how we can prove it) of identity through time (Erik 2017)

The term personal identity was introduced by the prominent 17th century philosopher John Locke who gave the problem its first clearly identifiable formulation. In his *Essay*

Concerning Human Understanding 1690, under the section "Of Identity and Diversity," he stated that "for we never finding, nor conceiving it possible, that two things of the same kind should exist in the same place at the same time, we rightly conclude that whatever exists anywhere at any time excludes all the same kind and is there itself alone."(Locke 310)

The existence of a thing in a specific place and time negates its existence in another time and place which means that identity is being one thing and not another. Locke holds that the basis of identity is the repeated act of consciousness not the body neither the soul, hence, personal identity depends on consciousness not on substance.

This being premised, to find wherein personal identity consists, we must consider what person stands for;- which, I think, is a thinking intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing, in different times and places; which it does only by that consciousness which is inseparable from thinking, and, as it seems to me, essential to it: it being impossible for anyone to perceive without perceiving that he does perceive (Locke317)

According to John Locke, personality and identity are linked. A person's identity is that he is a rationalistic being who is capable to think and meditate by consciousness his own actions so that thought and feeling cannot be detached because the human being can not realize that he thinks unless he can sense. So, whenever this feeling extends to past deeds and thoughts, the person's identity is extended to include memory because the past act is issued by the same self that perceives in the present. Thus, for lock this feeling is the problem of the person's identity which causes him to feel different from others and feels that he is the same. The concept of the person means that the person is a rational being. (Locke313)

Locke used this belief to support his "principle of individuation" the idea that a person keeps the same identity over time. He rejected the Cartesian dualism theory that personal Identity depends on soul. After creating the third term "consciousness" between body and soul, he argues that personal identity is not in the brain, but in the consciousness, "For, it being the same consciousness that makes a man be himself to himself, personal identity depends on that only." (Lock 320) He claims that it could be transferred from one soul to another, and it can be transferred from one substance to another, while the soul is changed, consciousness remains the same, as a result of that the personal identity is preserved through the change. (Locke 321)

1.3 Identity in psychology:

As the Oxford English Dictionary has it, "identity is the fact of being who or what a person or thing is. The characteristics determining who or what a person or thing is" Identity can be defined as the set of qualities that characterize a person, which distinguish him from others and make him unique, it includes all his aspects and his physical, psychological and social characteristics (James 21). A combination that is based on the sense of identity. Thus, personal identity involves, psychological identity and social identity. Psychological identity is the mental, emotional and behavioral characteristics that identify a person, moreover mental attitudes, interests and internal attitudes. So that it indicates his value and reverses those attitudes to the external world. psychological identity is consistent with the person's perception of the world around him, the reversal of the person's cognitive capacity, experience, and his understanding of the external world, this interaction is highlighted in his daily behavior and actions. (Chrysochoou 2003)

Sigmund Freud who is viewed as the father of psychiatry. His psychoanalytic growth theory which is a substantial breakthrough in psychology. It has a great influence concerning

the interpretation of individual's growth and it embraces new terms in the field of psychology: consciousness, unconsciousness, libido, ego and superego. In his theory Freud argues that personal identity is a dynamic self-construction, formed by the interaction of the substantial elements of the human mind id, ego and superego (McLeod 2018) "the id is the primitive and instinctual part of the mind that contains sexual and aggressive drives and hidden memories, the super-ego operates as a moral conscience, and the ego is the realistic part that mediates between the desires of the id and the super-ego"(McLeod 2016)

The ego attempts to create a balance between the unconscious impulses of id and the moral orders of superego and the pressures of the external world. He stated that "The poor ego has a still harder time of it; it has to serve three harsh masters, and it has to do its best to reconcile the claims and demands of all three...The three tyrants are the external world, the superego, and the id." (Freud 108)

Thus, Personal identity is based on multiple and constantly changing elements that are affected by the external world. It is incomplete and renewed by the renewal of a person's psychological state and his relationships with others. Even without a person's conscious of development it develops.

Freudian theory of personality has paved the path for the emergence of other new theories, including the theory of psychosocial development of Erick H. Erickson (1963), which focused on the growth of the ego highlighting the importance of social factors, psychological and biological in the process of growth and personality formation. Erikson, the founder of evolutionary psychology, divided the stages of human growth from cradle to grave into eight approximate stages explaining the crises and growth challenges that a person is supposed to undergo at any stage and which he must pass successfully to grow undamaged psychologically. Erikson says that any stage is based on the stage that precedes it which entails that success at any stage leads to a great degree to succeed in passing to the next, as

well as failure leads to a large extent to the same in the next stage, especially in the first four stages (from the age of 0 - almost a year) which Erickson considers to be the foundation stone for the rest of the stages of life . That is, most of the successes or failures and psychological problems often settle in the personality of the child before you meet him as a teenager or adult later. These are Erik Erikson's stages of psychosocial development:

Stage 01: Trust vs. Mistrust (from birth to 2 years old) is the breastfeeding stage which is one of the stages that directly affect the formation of trust in the infant, the infant's sense of trust can be developed at this stage through tenderness and affection.

Stage 02: Autonomy vs. shame and doubt (two to four years) at this stage child autonomy can be developed through several strategies such as training him to feed himself and change clothes to his own, failure in these easy practices can be adverse such as developing a sense of shame in the child.

Stage 03: Initiative vs. Guilt (four to six years) It is the stage that the child experiences before entering school where he can develop a number of positive skills such as autonomy and the sense of personal value.

Stage 04: Industry vs. Inferiority (six to twelve years) The stage of the child entering the school and entering a new world among his peers, it is called the stage of diligence, where the child makes an effort to establish his place in the new world.

Stage 05: Identity vs. Role Confusion (twelve to eighteen years) it is one of the critical stages in which the child goes through “The adolescent mind is essentially a mind on moratorium, a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult”(Erikson²⁴⁵) At this stage the child begins to transform from childhood to adolescence so he tends to distinguish his identity and his

objectives. Any distraction experienced by the individual at this stage may drive to disorders and problems in his identity.

Stage 06: Intimacy vs. Isolation (eighteen to thirty years) At this stage the individual starts to form social relationships such as friendship and marriage. The failure of the individual at this stage leads him toward isolation, loneliness, and sometimes depression.

Stage 07: Generativity vs. Stagnation (thirty to fifty years) Is the stage in which the individual begins to use his efforts to benefit others. Parenting, raising children and productivity at work.

Stage 08: Ego Integrity vs. Despair (from fifty years to death) it is the last developmental stage that an individual may reach after succeeding in the previous stages. In this stage the individual has already developed a great deal of social autonomy, self-realization and integrity. Erickson described integrity as “the acceptance of one’s one and only life cycle as something that had to be” (Erikson 268).

1.4 Identity in sociology:

Social identity is the individual’s sense of belonging to particular group, in which the group enhance the individual to recognize his existence and his social value, it satisfies his moral and material needs. Hence, he attains self-esteem. A person does have multiple identities with multiple groups, and he will act differently in each group based on what is desired. Social identity is characterized by the existence of strong links between the identification of the group and the acquisition of the group values. People seek and insist to obtain or maintain a positive social identity that increases their self-esteem, the more the individual feels that he is acceptable and socially distinct the more he feels his social identity and thus arise by comparing what is inside the group and its values, customs and symbols community and what they represent values, habits and symbols (Tajfel & Turner 283).

The term social identity theory can be traced back to Henri Tajfel and John Turner (1979) which was their utmost contribution to psychology, they have stated that we categorize ourselves and others in various groups in which the groups are an essential part of our identity (nationality, religious creed, race, tribe, family ...) .Therefore, these classifications may give birth to the so-called prejudice to the members of the group and discrimination toward the members of the other groups. And as a way to enlarge our self-image we promote the position our group (in group) and we discriminate against the other groups (out group). (Tajfel & Turner 283).

Social categorizations are conceived here as cognitive tools that segment, classify, and order the social environment, and thus enable the individual to undertake many forms of social action. But they do not merely systematize the social world; they also provide a system of orientation for *self-reference*: they create and define the individual's place in society. Social groups, understood in this sense, provide their members with an identification of themselves in social terms. These identifications are to a very large extent relational and comparative: they define the individual as similar to or different from, as "better" or "worse" than, members of other groups. It is in a strictly limited sense, arising from these considerations, that we use the term social identity (Tajfel & Turner 283)

Social identity theory is built on three mental processes: social categorization, we classify individuals and ourselves to groups as a tool to understand our social world and their social behaviors. Through the process of social identification, we adopt our group ideas and identity thus our self-esteem will be impacted by the status of our group. The third process is social comparison these comparisons are often in the interest of our group where we prefer our group more than the other groups. This preference has two forms the first one as

compared to raising our group at the expense of the second group or compared to degrade the other group. (Tajfel & Turner 286)

1.5 Self in Psychology:

The term self-concept has always been problematic to be defined, it has preoccupied humans from ordinary people to philosophers and psychologists. According to the Oxford Dictionary the term self-concept means "A person's essential being that distinguishes them from others, especially considered as the object of introspection or reflexive action." The term self-concept is what the individual usually answers to the question of who am I? where this question includes extensive details relating to the status of the individual and his social position, his role in the group in which he lives, his impressions of his own public appearance, his actions and the way he interacts with others.(Vlad-Petre 2010) Moreover, the concept has occupied a vast area in personal studies in particular and in the field of psychology in general.In the late nineteenth century, the concept was developed by the psychologist William James who believes that the self is the sum total of all that man can consider as his, he said:

In its widest possible sense, however, a man's self is the sum total of all that he can call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank account. All these things give him the same emotions. (James 291)

William James has identified three parts of the self: The material self which includes the individual's body, his family and his possessions. The social self involves the views of others and their opinions about individual as stated by James "properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in

their mind."(James 294) And the spiritual self which embrace the individual's desires and feelings. (James 296)

Michael Lewis (1990) is among the psychologists who tried to find out the individual's self-concept evolvement, he believes that the concept of self develops through two levels: the existential self and the categorical self.

My associates and I called the first feature existential identity, making reference to levels in terms of the infant's ability to (a) distinguish self from other, (b) attain self-permanence, and (c) attain self-consciousness. The second feature we called categorical identity, referring to the particular aspects that children use to define themselves, such as gender, age, and role. This distinction parallels that of other forms of knowledge, for example, of objects.
(Lewis 102)

The most significant part of the self-scheme is the existential self, it is the individual's existential sense of being separate and distinguished from others and his awareness of self-stability. This awareness begins from childhood so that children realize his existence as a separate unit from others and continue this existential perception over time. The existential self is revealed from childhood from two to three months and arises as part of a child's relationship to his external world. The categorical self differs from the individual existential self, when the child recognizes his existence as an entity separate from others, he becomes conscious over time that he is part of this world and his belonging appears as a result of an integration of characteristics and qualities. So that each individual categorizes himself according to his gender, age and skills (Lewis 102)

As the psychologist Carl Rogers maintains in his theory of personality "The term self or self-concept is more likely to be used when we are talking of the person's view of himself,

self-structure when we are looking at this gestalt from an external frame of reference.” (Rogers 200) Each individual has a certain perception, opinions and beliefs he holds to be true about his personal existence. "Perception is that which comes into consciousness when stimuli, principally light or sound, impinge on the organism from the outside" (Rogers199). He claims that the self consists of three components: the self-concept, the self-experience, which is the essential component of self, and the ideal self is what an individual aspires to attain.(Rogers 200).The individual has an innate necessity to survive, grow and enhance his self, these biological drives are involved in the actualizing tendency which is “the inherent tendency of the organism to develop all its capacities in ways which serve to maintain or enhance the organism.” (Rogers196)

As stated by Rogers the concept of experience is s any position lived by the individual in a specific time or place. On the one hand experiences that corresponds to the concept of self leads to the individual’s comfort and his psychological compatibility. (Rogers197) On the other hand, experiences that do not conform to the concept of self, or are inconsistent with social norms are recognized as a threat to the individual, causing tension and poor compatibility, the individual tends to ignore or distort them. (Rogers204)

Rogers believes that the individual born with a motivational drive to achieve his self-concept, in the course of his interaction with his surroundings he tends to evaluate his experiences, whether it realized or not, so he accepts the positive and expose the negative. Self-realization begins by satisfying the initial needs then self-awareness grows as a stable thing that guides behaviors and shows new acquired needs that are more urgent than the evaluation process which are: need for self-regard is to get appreciation from others and need for self-esteem which arises as a result of the individual’s experiences in satisfying or frustrating his need for positive self-regard from others. (Rogers 209)

when the individual feels that in some respects he is prized and in others not. Gradually this same attitude is assimilated into his own self-regard complex, and he values an experience positively or negatively solely because of these conditions of worth which he has taken over from others, not because the experience enhances or fails to enhance his organism. (Rogers 209)

If the individual has gained certain appreciation from others, he will integrate it into his self and he will act according to the values and judgment of others concerning his self-regard.

1.6 Self and Identity:

Identity has to do with what the individual was in the past, what he is now and what he seeks to achieve, it includes the individual's functions, characteristics and social relations. (Leary & Tangney 69) While the self-concept involves mental ideas about "I" who thinks about the object "me" it also comprises content, behaviors and goals. (Leary & Tangney 72) Self and identity are usually used by scholars as synonyms, they are intertwined elements where identity is part of the self-concept. (Leary & Tangney 74) and "Sometimes the terms are used in reference to the process of making sense of the world in terms of what matters to "me" or to the consequences of social contexts on a variety of beliefs and perceptions about the self, or simply to refer to membership in sociodemographic categories such as gender or social class." (Leary & Tangney 74)

"Together, identities make up one's self concept variously described as what comes to mind when one thinks of oneself" (Leary & Tangney 69) As presumed by self and identity theories people are interested in knowing themselves thus self-knowledge allows them to recognize the world. Self and identity are expected to impact the person's way of thinking, his behaviors and feelings, and how he perceives himself and others. (Leary & Tangney 70)

Theories assumes that self and identity are saved in memory. (Leary & Tangney 75) Through self-images, self-feelings and images derived from other senses people realize themselves and they gain the feeling of knowing themselves through their experiences and autobiographical memories, thus this feeling leads to self-stability which helps in making senses and choices. (Leary & Tangney 69)

As believed by Leary & Tangney self and identity are “mental constructs that are shaped by the contexts in which they develop and influence action.” (Leary & Tangney 75) First, self and identity are mental structures stored in memory, this capability evolves at an early age where the child senses his self-image (mirror image). Through the development of language and cognitive abilities the child gains autobiographical memories based on language, he composes his memories in accordance to the social values on what he is supposed to do. (Leary & Tangney 75). Second, Self and identity are social products: “contextual effects on the self may be distal parenting practices, schooling, the culture, the time and place in which one lives, the experiences one has had early in life. Contextual effects on the self also may be proximal- the psychological implications of the immediate situations one is in.” (Leary & Tangney 76) self and identity are influenced by the context, the views of others play a prominent role in the construction of social self, so the individual act according to what is pertinent to his group memberships, family and culture. The individual feel better about himself and more qualified in acquiring his goals in the context that allows him to do so. Moreover, the opinions of others are significance, the individual changes his behaviors So the others view him as he views himself. (Leary & Tangney 76) Third, self and identity are forces for action: as stated by theorists the self is important for behavior, actions are created when the individual thinks about himself, the context also affects behavior by influencing the self-concept. Theorists suppose that self is comparatively stable over time as a consequence of stability of social relations, this stability arises from early flexibility, the self in its

development formed by the social context and it is hard to alternate when it develops (Leary & Tangney 78)

1.7 Memory:

A memory is a mental experience that is taken to be a veridical (truthful) representation of an event from one's past. Attributions we make about the origin of the active information that constitutes our mental experience are the result of cognitive processes that encode, revive, and monitor information from various sources or experiences. The integration of information across individual experiences is necessary for all higher order—complex thought. (Sternberg 211)

Every aspect of our behavior and daily life is influenced in one way or another by our abilities to remember past events and experiences. We need memory as a fundamental requirement of life, learning and self-protection, without memory we cannot face the present or plan for the future based on our previous experiences. (McLeod 2013) According to the Oxford Dictionary memory is “the faculty by which the mind stores and remembers information, something remembered from the past”. Memory can be defined as cognitive process of knowledge that works to store information, experiences and different situations that a person passes through, so he recovers and retrieve them when needed. Memory retrieves the required information after a period of time, whether long or short. (Sternberg187). To demonstrate the basic structure and how memory works psychologists suggested several memory models, among these models is the store model of memory which is proposed by Richard Atkinson and Richard Shiffrin (1968) that identifies three separate stages of memory: sensory memory, short-term memory and long-term memory. (Sternberg 193)

The sensory memory is the primary receiver of information that is later stored in short- and long-term stores. It is based on the sensory process in which it receives sensory stimuli. The sensory memory of a subject retains a raw sensory image before being understood and interpreted. The sensation or the subject continues for a short period of time not exceeding a second, then it is shifted to the second type of memory which is short-term memory. (Sternberg 194)

Visual information appears to enter our memory system through an iconic store. This store holds visual information for very short periods. In the normal course of events, this information may be transferred to another store. Or it may be erased. Erasure occurs if other information is superimposed on it before there is sufficient time for the transfer of the information to another memory store. (Sternberg 197)

Short-term memory is mainly based on the attention process. "Material remains in the short-term store for about 30 seconds, unless it is rehearsed to retain it. Information is stored acoustically (by the way it sounds) rather than visually (by the way it looks)." (Sternberg 197) This memory deals with stimuli or information that does not need to be stored for a long time, as this memory disappears as soon as recall events that occurred a few moments. Short-term memory is a tentative memory and a primary component which transfers and receives information from the long-term memory store. (Sternberg 198) Long-term memory is the permanent and perpetual repository of information. Memories that are stored in long-term memory last indefinitely, as stated by theorists its capacity is unlimited. (Sternberg 199)

Psychologists believe that any memory activity goes through three major stages, namely: encoding process, storage process and retrieval process. "Encoding, storage, and retrieval often are viewed as sequential stages. You first take in information. Then you hold it for a while. Later you pull it out. However, the processes interact with each other and are

interdependent” (Sternberg 230) The encoding process involves understanding, analyzing, perceiving and storing the situation in memory store as a result of the cognitive process. In the process of storage after recording experiences, positions, and information they are placed in the memory store, to maintain them for the longest period of time to be ready when needed by the individual. The retrieval process comes after storing the information in the memory store. So, the person can retrieve and restore them again when needed. (Sternberg230)

Some of the factors that tend to make an event memorable are characteristics of the event itself, and operate at the time of encoding. Events that are personally important, consequential, unique, emotional, or surprising are liable to be better remembered. These variables tend to co-occur so it difficult to assess the relative of contribution of each. Recall is also affected by variables that operate during retention, such as how the event is talked about or thought about.

(Williams, Conway, &Gohen 61)

The retrieval of information from memory is highly affected by the emotional factors. Emotional events are obviously often retrieved more than other events, because of their reiteration and constant recollection. (Kelly 14) Those events are encoded and stored in an efficient way, so that they persist evident and unforgettable, “people’s most vivid autobiographical memories tend to be of emotional events.” (Kelly 17)

1.8 Autobiographical memory:

“Memory for personal experiences comprises many different kinds of specific memories that together form the fabric of daily life and are recorded in autobiographical memory.” (Williams, Conway, &Gohen 21) Autobiographical memory is the memory of obtaining information about oneself, it focuses on recalling and retrieving personal experiences and events from the past, containing the historical record of the individual. (Sternberg 253) As

stated by Helen Williams, Martin Conway and Gillian Coben “Autobiographical memories are episodes recollected from an individual’s life” (Sternberg 22) Unconsciously personal experiences are stored, which leads to the creation of different types of memory thus autobiographical memory has various dimensions: it may contain biographical information. Psychologist suggested that “autobiographical memories are copies or reconstruction of the original event” (Sternberg 23). Autobiographical memory could be “specific or generic” it may appear from an observer or the experiencer point of view. (Sternberg23)

Concerning the function of autobiographical memory psychologists has identified directive, social and self functions. “The directive function of autobiographical memory involves using memories of past events to guide and shape current and future behavior, as an aid to problem-solving and as a tool for predicting future behavior.” (Sternberg 24) The social function of autobiographical memory is considered as a key function of memory; the exchange of memories supplies the item for conversation and thus simplify social interaction. (Sternberg 24) “The defining characteristic of autobiographical memory is its relationship to the self: Events that are remembered are of personal significance and are the database from which the self is constructed. Memory for our own personal history is of great importance as it is essential element of our personal identity.” (Sternberg 25) as maintained by researchers the most significance function of autobiographical memory is the relationship of self and memory in which “the autobiographical knowledge is proposed to constrain what the self is, has been, and can be in the future.” (Sternberg 25) According to phycologists self-esteem is important in shaping and recalling autobiographical memory so that “people with positive self-esteem remember more positive events, whereas people with negative self-esteem remember more negative events.” (Sternberg 25)

1.9 Self and identity as memory:

According to John Locke a person's identity includes his experiences, past events and thoughts, hence, that it extends to the past and to what one can recall, it doesn't involve what cannot be recalled. Identity is based on what the individual remembers from his past, individuality depends entirely on the continuity of memory so that there is no link of identity and individuality to the continuity of the mind or the continuity of the body. (Kihlstrom, Beer, & Klein2003)

elf-knowledge must be derived posteriori from experiences of sensation and reflection. Without the capacity to record such experiences in memory, there can be no self -- just an organism responding reflexively to environmental stimuli. On the other hand, the notion of self as memory makes no sense unless there is a person, namely oneself, to be represented in the memory. Perhaps the notion of I, me, and mine is derived empirically, but perhaps this primitive sense of the self, as distinct from other objects and people in the environment is given a priori. (Kihlstrom, Beer, & Klein2003)

As stated by John Locke personal identity relies completely on consciousness in which the oneness of consciousness is what makes a person himself to himself. (Locke 116)

For as far as any thinking being can repeat the idea of any past action with the same consciousness that he had of it at first, and with the same consciousness he has of his present actions, so far is he the same personal self. For it is by the consciousness he has of his present thoughts and actions that he is self to himself now, and so will be the same self as far as the same consciousness can extend to actions past or to come. (Locke 116)

Consciousness accompanies the perpetual actions of the person and his sensory perception, is what makes him feel that he is the same person in different times and places. This means that such consciousness gives the person a sense of identity “It is through this consciousness that he finds himself to be the same self that acted thus and so some years ago and through which he is happy or miserable now. In all these thoughts we place sameness of self in sameness not of substance but of consciousness.” (Locke 120)

As maintained by John Locke self as memory is the capability of recalling experiences from memory, whereas for David Hume is the capability to reset experiences in memory. He assured the relationship between identity and memory, where the function of memory is manifested in explaining causative connections between events. However, this capability qualifies the individual to expand his identity further on those actions and experiences that he could personally remember. Thus, his self-narrative also comprises events that he knows should have taken place, given what he remembers whether or not it has actually occurred. (Kihlstrom, Beer, & Klein 2003)

1.10 Conclusion:

To conclude, this chapter has first addressed the concept of identity from various angles: in philosophy according to John Locke’s theory of personal identity, in psychology according to Sigmund Freud and his psychoanalytic growth theory than in sociology according to the social identity theory of Henri Tajfel and John Turner. Next the concept of self was addressed in psychology according to the theory of personality of Carl Rogers. Memory is also defined with its different models by Richard Atkinson and Richard Shiffrin. Furthermore, the relationship between self, identity and memory was also clarified. “Without memory we would not be able to talk, read, write, or ride a bike. We would have no sense of self, nor recognition of others. We would have no knowledge of what we did yesterday, nor of

plans we had made for tomorrow. So, memory crucial in enabling us to function effectively
Thus Without it, the present cannot be lived. The future cannot be planned” (Kelly 05)
Memory is a cognitive process that works to store, and save information, experiences and
different situations that a person passes and learns. It retrieves information when it is needed
after a period of time, whether long or short. Thus, Memory is essential requirement of life.

Chapter Two
Self and identity in
the Kite Runner

2.1 Introduction:

Literature is an expression of reality in an aesthetic way based on language, where society is portrayed with its cultural, economic and political components. "Literature is a fundamental discipline for the knowledge of man, one that treads the deeper and vaster fields of humanism. Literature helps the reader to grow both personally and intellectually, because it enables them recognize human dreams and struggle in different societies that they would never otherwise get to know." (Mairina01) Literature is blending the details of real life with human's deep feelings.

One of the literary works that carry a great deal of emotion is Khalid Hosseini's novel *the Kite Runner* (2003). The novel is a journey to Afghanistan from the late royal era until the rise of the Taliban and its takeover of power. The following chapter will serve as a review of previous literary works that have dealt with the subject of self and identity in *the Kite Runner*.

2.2 Personality development of the main character "Amir":

The Kite Runner is a depiction of the main character's psych. The novel shows Amir's traumatic childhood with his friend and half-brother Hassan and his psychological struggle to attain his father's estimation. Amir passes through two main psychological conflicts first with his father "Baba" and then with his friend "Hassan". (IbnulFathi06)

2.2.1 Amir versus his father:

Amir's psychological problem arises as he tries to attract his father's attention. His failure to start an ordinary conversation with his father, is caused by him thinking that his mother died because of him while giving birth. (IbnulFathi 06) Amir elaborates saying that "I always felt like Baba hated me a little. And why not? After all, I _had_ killed his beloved

wife, his beautiful princess, hadn't I? The least I could have done was to have had the decency to have turned out a little more like him.” (Hosseini 14)

Another point where Amir and his father disagree is their hobbies, poetry and soccer. Amir's poetic tendencies, seems to him as another reason of his father non recognition. (IbnulFathi 06) he says

Of course, marrying a poet was one thing, but fathering a son who preferred burying His face in poetry books to hunting...well, that wasn't how Baba had envisioned it, I suppose. Real men didn't read poetry--and God forbid they should ever write it! Real men--real boys--played soccer just as Baba had when he had been young... But Baba sensed my lack of genuine interest and resigned himself to the bleak fact that his son was never going to either play or watch soccer. (Hosseini 15)

As a good kite fighter Amir's desire to get his father's estimate is strongly reflected during the winter where the kite-fighting tournament was held. He sought to win the kite tournament hoping his father would respect him and appreciate his presence at home. (IbnulFathi 06) “There was no other viable option. I was going to win, and I was going to run that last kite. Then I'd bring it home and show it to Baba. Show him once and for all that his son was worthy. Then maybe my life as a ghost in this house would finally be over.” (Hosseini 45)

2.2.2 Amir versus Hassan:

“I wanted Baba all to myself” (Hosseini 10) Amir's jealousy prompted him to betray his friend Hassan. Willing to realize his father's love and recognition, he neglects his ego and pursue his identity. He sacrificed Hassan trying to get his father's love. For Amir his only chance was tied to his winning in the kite tournament. “And That right there was the single

greatest moment of my twelve years of life, seeing Baba On that roof, proud of me at last.” (Hosseini55)

Amir betrayed Hassan when he chose not to help him in order to bring his father the losing kite .“The Rest of my life might have turned out differently if I had. But I didn’t. I Just watched. Paralyzed.” (Hosseini 61) Though having the opportunity to rescue Hassan but he unhands him besieged by Assef and his friends who sexually assaulted him. thus, he was a witness to Hassan’s rape. “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.” (Hosseini65)

2.2.3 Amir’s Id, ego and superego:

As a child Amir was controlled by the pleasure principle which is “the driving force of the id that seeks immediate gratification of all needs, wants, and urges.” (IbnulFathi08) Amir’s pleasure principle is apparent in the incident of Hassan’s rape, as he stood as a spectator, helpless, in front of the incident. Amir tends to escape from positions that he could not deal with. Therefore, he takes decisions that serve his interest only. (IbnulFathi 08) “I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt”. (Hosseini 65)

In addition, Amir’s sense of guilt grows, so that any view of Hassan makes him remember the amount of treason he did. He decided to escape his sin towards Hassan. So, he dug money under Hassan’s mattress to dismiss him and his father from work. Which explains that Amir’s superego is frail unlike his strong id. Despite his consciousness of the consequences Amir did not hesitate to do so because it was for his advantage. (IbnulFathi 09)

I wasn't worthy of this sacrifice; I was a liar, a cheat, and a thief. And I would have told, except that a part of me was glad. Glad that this would all be over with soon. Baba would dismiss them, there would be some pain, but life would move on. I wanted that, to move on, to forget, to start with a clean slate. I wanted to be able to breathe again. (Hosseini 89)

Next in the novel, Amir moves to America with his father. Although he still thinks about what would benefit him, yet he puts the lives of others into account when taking decisions. "Amir's ego is more at work than his id or superego." (IbnulFathi09) At the end of the novel, Amir's superego obtains strength and courage so he threw himself into danger by going to Kabul facing Assef to save Hassan's son, despite the gravity of the situation he threw himself in danger for the sake of Sohrab and Hassan. (IbnulFathi09)

2.3 Amir's Individual Trauma:

Individual trauma occurs as a result of personal experiences, it directly affects the self, it may also be a set of repetitive events that are hard to absorb. In Khalid Hosseini's novel Amir's character appears as a sinner and a victim, who had a distinctive childhood in the Wazir Akbar Khan neighborhood of Kabul. The defining incident in Amir's life is his treachery of his best friend and son of his father's servant. Although Amir was physically unscathed when letting Hassan get raped by Assef, he experienced a big anxiety after the incident, the traumatic memory of Hassan's rape haunted him and disturbed his life. (Chun 03) As narrated by Amir in the novel's beginning "standing in kitchen with the receiver to my ear, I knew it wasn't just Rahim Khan on the line, it was my past of unatoned sin" (Hosseini 01)

The influence of the rape incident emitted in Amir's life, causing him "nightmares, avoidance symptoms, hyper vigilance, disturbed sleep, and distracted mind, etc." (Chun 03)

Amir's psyche was greatly affected by being a witness to the rape incident. his close relationship with Hassan was entirely destroyed after they were like a "carrot and pea." (Chun 03)

When we were children, Hassan and I used to climb the poplar trees in the driveway of my father's house and annoy our neighbors by reflecting sunlight into their homes with a shard of mirror. We would sit across from each other on a pair of high branches, our naked feet dangling, our trouser pockets filled with dried mulberries and walnuts. We took turns with the mirror as we ate mulberries, pelted each other with them, giggling, laughing. (Hosseini 02)

Even after moving to the United State, marrying, and becoming a successful novelist, the traumatic impact of the incident chased Amir, made him suffer from guilt and shame, tormented by Hassan's sacrifices and kindness. The traumatic incident disturbed Amir's life. "But, always, my mind returned to the alley. To Hassan's brown corduroy pants lying on the bricks. To the droplets of blood staining the snow dark red, almost black." (Hosseini 76)

Amir as a child grows up unsure of his identity and strives to find out his true self. while he tries to gain his father recognition, he loses the path of discovering himself when he turns his back to Hassan in the alley to win his father affection. The one who guide Amir as a child and an adult toward his self-discovery was his friend and servant Hassan. Amir said "I thought of the life I had lived until the winter of 1975 came along and changed everything. And made me what I am today" (Hosseini 02). The persistence of guilt inside Amir drags him to redeem himself at any cost. Hassan remained present in Amir's memory until Amir returns to Taliban-ruled Afghanistan risking all his good living conditions, trying to atone his sin by saving Hassan's son "Sohrab" from the killer and the abnormal Assif, in fact Sohrab was the last chance for Amir to redeem himself .In spite of having fought a fierce battle with Assif, Amir sense that: "My body was broken... but I felt healed. Healed at last. I laughed"

(Hosseini 248) At last Amir succeeded in atoning for his sin as he gained his personal redemption. (Chun 04)

2.4 The Process of Amir's Self-Actualization:

The Kite Runner revolves around Amir's journey of self-discovery and reconciling with the past. It represents his alteration from innocence to puberty and from treason to deliverance. Throughout the path to salvation for what Amir did to Hassan, his weakness and egoism along with his mind conscience and torment convert progressively into potent qualities. Thereby he gained the strength to seek love, allegiance and trust, respect and bravery. (Du 01)

During his childhood Amir evade as a consequence of envy and cowardice. The story occurred in Kabul, Afghan. Where Amir experienced a cheerful and gullible childhood with his best friend Hassan, who was like a tower of strength for him. The way Amir's father was handled him by remissness and carelessness, induced Amir into puzzlement. Where he believed that things could be better via his continuous attempt to satisfy his father. Which led him to a huge misdeed later. (Du 02)

Thereafter Amir undergoes an extended psychological torment, when he sacrifices his friend Hassan intending to gain his father affection. Despite Hassan's loyalty to him, he opted to be no more than a witness to the rape scene. He said that "nothing was free in this world. Maybe Hassan was the price I had to pay, the lamb I had to slay, to win Baba. Was It a fair price?" (Hosseini 65)

Furthermore, Hassan wasn't only Amir's friend but he was also the one who served, defend and stood for him. Hassan was a kindhearted "never denied me anything." (Hosseini03) With a view to elude from disgrace and regret, Amir made things worse when he hides his money and watch under Hassan's mattress and then accused him for theft. Hassan

remained loyal and he didn't deny the theft. Regardless of how Hassan was devoted to Amir, Amir subconsciously would abandon him at any rate. (Du 01) "If this were one of the Hindi movies Hassan and I used to watch, this was the part where I'd run outside, my bare feet splashing rainwater. I'd chase the car, screaming for it to stop. I'd pull Hassan out of the backseat and tell him I was sorry, so sorry, my tears mixing with rainwater... But this was no Hindi movie." (Hosseini 92) At this time also Amir witnessed the departure of Hassan and his father Ali without doing anything. Thus, he wasted his true self when he deceived "the person whose first spoken word had been my name." (Hosseini 92)

Ultimately Amir determined to confront his past by returning to Kabul to save Sohrab, where he met the evil man Assef who he was always afraid from. As unusual Amir decided not to escape where he confronted Assef and rescued Sohrab. Despite the harm he was subjected to, he reached his goal, washed his sins and earned self-redemption and fulfilled his growth peacefully. (Du 02)

Through the interaction with others Amir's self was formed, so there were positive and negative guiders. The major positive guider for Amir was Rahim Khan, who was his father's closest friend and business partner. Unlike Amir's Father Rahim Khan was always interested in Amir where he supported and encouraged him for writing and reading. "The only gift I didn't toss on that mound was Rahim Khan's leather-bound notebook." (Hosseini 86) He treated Amir decently, though his awareness about Amir's sin but he was patient with him so as to confess his mistake himself, later he indicated the path for Amir to be good again, "A man who has no conscience, no goodness, does not suffer. I hope your suffering comes to an end with this journey to Afghanistan..." (Hosseini 259) Rahim Khan was dying, he uncovered the hidden truth to Amir, that Ali was sterile and Hassan was his half-brother. He helped him to grasp his father's situation and insisted on him to absolve his father. (Du 03)

Baba's famous nickname, *_Toophan agha_*, or "Mr. Hurricane. It was an apt enough nickname. My father was a force of nature, a towering Pashtun Specimen with a thick beard, a wayward crop of curly brown hair as unruly as the man himself, hands that looked capable of uprooting a willow tree, and a black glare that would "drop the devil to his knees begging for mercy,"(Hosseini 09)

So long as Amir considered his father as the ideal person who aims to achieve justice, building the orphanage and helping poor and needy people. Nevertheless, his father was a negative guider when Amir as a child betrayed Hassan as a consequence of his father's lack of interest, crucial and criticism. He indoctrinated him that theft is the only sin. "There is no act more wretched than stealing, Amir." (Hosseini 14) According to his father the worst sin is theft, whilst he was a thief who stole Hassan's identity, Ali's honor and Amir's right to know the truth that he had a brother. (Du 04)

2.5 Cultural identity:

The Islamic Republic of Afghanistan is situated in the center of Asia. It has an important strategic location, it lies along substantial commercial routes, linking south and east Asia to the continent of Europe and the middle east. Afghanistan is a mixture of cultures where it was once a focus of trade and migration. In the late nineteenth century, it was vulnerable to the great game between the British Indian Empire and Russian Empire. After the third Anglo-Afghan war, on August 19, 1919, the country restored its independence in its outer matters from the United Kingdom. (Farlina 13) In 1970, Afghanistan has sustained a cruel and a persistent civil war, it was invaded by the Soviets in 1979 then the US invasion of 2001 which ended the ruled Taliban government. Moreover, due to suppression, religious and

ethnic struggles many internal conflicts occur, the conflict has become prevalent in Afghanistan society. (Farlina14)

The Kite Runner isn't only about the spiritual growth of people but also about the spiritual growth of a country. It is a sympathetic representation of Afghans and Afghanistan culture. The novel mirrors the main issues of the Afghan society such as racism, discrimination and identity. There are many distinct ethnic groups in Afghanistan specifically Pashtun, Tajik, Hazara, Uzbek, Aimaq, Turkmen, Baluch, and other small group, the ethnic conflict gives rise to the civil war in Afghanistan. The issue of cultural identity is illustrated by the major characters, Amir and Hassan. Amir belongs to Pashtun the majority ethnic group which is identified by positive qualities, high social position, noble, wealth, upper class and the good manifestation. And Hassan belongs to Hazara the minority ethnic group which is characterized by negative qualities, low social position, poverty, lower class, physical blemish. (Farlina15)

Despite the fact that Amir and Hassan are descended from the same country, shared the same history and origin, the conflict between them is derived from their cultural identity their sense of belonging to certain ethnic group Hazara and Pashtun. Although they are from distinctive ethnicities, they share the same culture that represents them as one people. (Farlina44)

2.5.1 Language and Literature:

Among the signs that represent Amir and Hassan as one people as Afghans is the language they use to communicate, the Dari (Afghan Farsi) which is the spoken language in Kabul. Even though that Hassan is Amir's servant and they are from different ethnic groups they use the same language. One of the main educational bases in Afghanistan is poetry, In Afghan culture the classic Persian poetry has a great significance. In addition, one of the most

interesting things in literature for Amir and Hassan is poetry “Hassan’s favorite book by far was the-Shahnamah-, the tenth-century epic of ancient Persian heroes. He Liked all of the chapters, the shahs of old, Freidan, Zal, And Rudabeh. But His favorite story, and mine, was “Rostam And Sohrab”.” (Hosseini 23) Although Hassan was illiterate but he had the ability to grasp the meaning of words, when Amir read poetry and other stories for him. (Farlina 45)

2.5.2 Traditions:

Eid-e-Qorban, for Afghans is Eid Al-Adha is one of the two holy days for Muslims every year it is on the tenth day of Dhul-Hijjah. Muslims celebrate the prophet Ibrahim’s sacrifice to obey God, the sacrifice is one of the most important acts of Eid Al Adha including visits to neighbors, relatives and friends and exchange congratulations such as Eid Mubarak, the Afghans celebrate the day by reviving some customs. (Farlina 46)

We All stand in the backyard, Hassan, Ali, Baba, And the Mullah recites the prayer...the ritual of making the meat halal...the custom is to not let the sheep see the knife. Ali Feeds the animal a cube of sugar-another custom, to make death sweeter... the custom is to divide the meat in thirds, one for the family, one for friends, and one for the poor. (Hosseini 64)

In addition, Afghans also celebrate Eid Al-Fitr which comes after the fasting of the month of Ramadan. Where the Kabuli wear their best clothes, congratulates each other and distribute gifts to children. (Farlina 46) Besides “in Afghanistan, _Yelda_ Is the first night of the month of _Jadi_, The first night of winter, and the longest night of the year. As was the tradition, Hassan and I used to stay up late, our feet tucked under the kursi, while Ali tossed apple skin into the stove and told us ancient tales of sultans and thieves to pass that longest of nights”(Hosseini 119) it is believed that eating watermelon at that night will relive you from thirst until the other summer.(Farlina 47)

2.5.3 Traditional games;

Buzkashi game or goat-pulling it is a popular game in Afghanistan, usually it is held in spring. The game is rugged and violent there are no rules governing the game. It is a traditional game of slaughtering a goat from the target circle, by competing two groups of Afghan riders who are riding horses. (Farlina 47) “Buzkashi was, and still is, Afghanistan’s national passion.” (Hosseini 15)

In addition to the games played by Amir and Hassan in their childhood such as hide-and-seek, cops and robbers, cowboys and Indian, insect torture, they were flying and running kites together, which was their preferable game. The kite-fighting tournament it is a traditional Afghan game which is held in winter. It lasts a full day until only the winning kite is left alone in the sky. When the competition takes place, the boys meet from different ethnicities to follow, the streets get filled with fighters and the sky get filled with kites. (Farlina 47) “EVERY WINTER, districts in Kabul held a kite-fighting tournament. and if you were a boy living in Kabul, the day of the tournament was undeniably the highlight of the cold season.” (Hosseini 40)

For every kite fighter there is an assistant. In the winter of 1975, Hassan was the one who carried the spool and the line for Amir. (Farlina 48) According to Amir, “over the years, I had seen a lot of guys run kites. But Hassan was by far the greatest kite runner I’d Ever seen. It was downright eerie the way he always got to the spot the kite would land before the kite did, as if he had some sort of inner compass.” (Hosseini 42) This way Amir and Hassan’s cultural identity is evident as inferior and superior. Amir belongs to the superior ethnic group who has power over the inferior Hazara group, it is apparent when Amir decided not to save Hassan and left him as a victim of sexual harassment and then accused him for stealing his watch and money. (Farlina 48)

Baba came right out and asked. "Did You steal that money? Did you steal Amir's watch, Hassan?" Hassan's reply was a single word, delivered in a thin, raspy voice: "Yes". I flinched, like I'd been slapped. My heart sank and I almost blurted out the truth. Then I understood: This was Hassan's final sacrifice for me. If he'd said no, Baba would have believed him because we all knew Hassan never lied. And if Baba believed him, then I'd Be the accused; I would have to explain and I would be revealed for what I Really was. (Hosseini 88)

Amir belongs to a wealthy, respectable family whose father is a successful man and his mother is a lecturer of literature, He is Sunni Moslem from the Pashtun ethnic group that constitutes the ethnic majority in Afghanistan. Amir did not defend Hassan when he was subjected to racial discrimination in Afghanistan. As a result, Amir's conscience tortured him even after his move to America. when he failed to have a son, he thought that he was punished by God for his sin. Hassan is illiterate Hazara and a Muslim Shia he belongs to a poor family, his father works as a servant in Amir's father's house. Hassan's identity as a Hazara ethnic minority has made him a victim of racial discrimination of the Pashtuns and the Taliban. Thus, the cultural identity of Amir and Hassan is powerful and evident that cannot be altered whatsoever. Despite everything that has been done against Hassan, he has remained loyal and accepts it as a mere Hazara. Moreover Amir, even after moving to America, he didn't t give up his cultural identity. He chose a Pashtun wife and refused to adopt an unknown son. He didn't t give up his old values and honor. (Farlina 62).

2.6 Hazara vs Pashtun ethnic groups:

The Kite Runner is centered around the kite fighting, the traditional known game in Afghanistan, Khalid Hosseini highlights the multiplicity of ethnic groups in Afghanistan as

the colors of the kites, where hundreds of kites are fighting to deter other kites, the same thing with the ethnic groups they struggle to hold the power to control Afghanistan, which led to the outbreak of wars between them. (Nisa 10) Moreover, Afghanistan is a mosaic of races. Pashtuns form the largest group with the greatest strength, and they are Sunni Muslims followed by Tajiks and then Hazara where it constitutes the third largest race with 20 per cent of the population. Hazara is an ethnic minority. It descends from the mountainous region of Afghanistan called Hazarat and they belong to Shia Muslims. It has suffered a long period of persecution from the Pashtuns and the Taliban who are a group of Pashtuns who took control of Afghanistan after the Russian occupation. Where they aimed to make Afghanistan based on the Islamic religion. (Agustina 03)

I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women. The book said part of the reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi'a. The Book said a lot of things I didn't know, things my teachers hadn't mentioned. Things Baba hadn't mentioned either. It also said some things I did know, like that people called Hazaras _mice-eating, flat-nosed, load-carrying donkeys_. I had heard some of the kids in the neighborhood yell those names to Hassan. (Hosseini 07)

The Kite Runner, portrays the contradictions of Afghan internal society. There is a complex relation between the Pashtun and the Hazara. The sectarian and religious strife is in fact a struggle between the oppressor and the oppressed. The biggest reason behind the clash between the two groups or the Pashtun's rejection, repression and torture of Hazara is due to

the difference of religious ideology. Where the Pashtuns is a Sunna community whereas Hazara is a Shi'a community. (Nisa 61) "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 Sunni and he was Shi'a, and nothing was ever going to change that. Nothing." (Hosseini 20)

Throughout the novel there are many references to the Pashtuns' contempt for the Hazara. Despite the close relationship between Amir and Hassan, Amir never consider Hassan as a friend in front of the others, because he is a Pashtun and Hassan is a Hazara. (Nisa 61) "But in none of his stories did Baba ever refer to Ali as his friend. The curious thing was, I never thought of Hassan and me as friends either." (Hosseini 19) Hassan remained illiterate as the majority of the Hazara because the Pashtuns, like Amir and his father, did not feel that the servants needed to be literate. (Nisa51)

Hassan absently plucked blades of grass from the ground as I read him stories, he couldn't read for himself. 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 has been conceived in Sanaubar's un--welcoming womb-after all, what use did a servant have for the written word? (Hosseini 21)

For centuries the Hazara has suffered oppression and tyranny. As the lower ethnic class, they were subject to the upper-class discrimination. Those Quotations highlight the Taliban and Pashtun's strong hatred of Hazara people in the novel where Ali and Hassan represented the Hazara ethnic group.

Of all the neighborhood boys who tortured Ali, Assef was by far the most relentless. He was, in fact, the originator of the Babalu jeer, Hey, Babalu, who did you eat today? Huh? Come on, Babalu, give us smile a smile! And on days

when he felt particularly, inspired, he spiced up his badgering a little, Hey, you flat-nosed Babalu, who did you eat today? Tell us, you slant-eyed donkey!
(Hosseini 31)

“Afghanistan is the land of Pashtuns. It 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.” (Hosseini 33)

Hazara people were subjected to severe persecution by the Taliban and the massacre of Mazar-i-Sharif was the most damaging to Hazara. “We left the bodies in the streets, and if their families tried to sneak out to drag them back into their homes, we’d shoot them too. We left them in the streets for days. We left them for the dogs. Dog meat for dogs.” (Hosseini 237) The conflict between the two ethnic groups in Afghanistan, the Pashtuns and Hazara has a great influence on the lives of characters. The contempt and discrimination resulting from ethnic differences have changed the course of their lives forever. (Agustina 03)

2.7 The construction of Amir’s and his father identities in the diasporic context:

After the Soviet invasion of Afghanistan and following the stormy political events hit the country, Amir's father is forced to escape and emigrate with his son to the United States seeking safety and a new life. They move to a different society with a distinct culture, where they encounter diverse progress of identity construction and it is manifested in the resistance identity of Baba and Amir’s hybrid identity. (Wahyukirana 04).

2.7.1 Amir’s crossbred identity and Baba’s resistance identity:

Amir and his father faced changes in their lives specifically in their identity formation. They undergo the diaspora where they experienced cultural alternation. However, when

dealing with the new culture there is a contradiction between the father and his son. Unlike Amir, Baba encountered difficulties in adapting to the new life and its various systems. (Wahyukirana54)

Moreover, so as to acquire and create a new identity the individual must assimilate the new culture. Amir has always been open minded with the impact of the American culture, amongst the things that increased his passion for American culture are clothes and books he had as a child and activities he did in his childhood which are all considered as American ones. The social situation of Amir changes from a wealthy unvalued son to a poor and beloved son. His membership has changed from a prominent ethnic group to a marginalized ethnic group. Despite the fact that those changes aren't beneficial for identity but isn't the same for Amir. (Wahyukirana54)

After moving to the United States, Amir loves America because he gained the chance to start a new far from the ethnic class of Afghanistan. He is able to skip his previous life which is marked with guilt of what he did with Hassan. Furthermore, unlike his father Amir didn't experience alienation and distance from his country, as it is the case with his father, who is eager to return to Afghanistan. Although Amir has lost his material privileges as a rich child belonging to the prestigious class of Kabul, it didn't affect him because he acquired his father's love and recognition and became able to realize his dream of becoming a writer. In addition, Amir adopts the American way of living, he studied in college and earned major degree in English creative writing. And so, he characterizes himself as an American because in America he managed to be himself without the provisions of others and social norms. He gives up his Afghan past and therefore he reconciles with the US identity. Thus, Amir found it easy to absorb American culture, where he realizes that his life is better in America more than in Afghanistan. (Wahyukirana55)

Amir's identity is a combination of two cultures the Afghan culture and the American culture. Amir is a hybrid person while living in America, he used the Afghan language (Salaam alaykum, bachem, tachakor) as well as the American language (goddamn, bastards) Amir is considered as a hybrid as well when it comes to marriage. In Afghan customs, the woman who has a prenuptial relationship is considered an adulteress. Although Soraya had a relationship with another person before marriage, Amir accepted the matter and didn't hesitate in his decision of marrying her. This illustrate Amir's adoption of the American culture. (Wahyukirana66) "How could I, of all people, chastise someone for their past "Does it bother you enough to change your mind?" "No, Soraya. Not even close," I said. "Nothing you said changes anything. I want us to marry." (Hosseini 142)

Another point that illustrates Amir's hybridity is his interest in family matters. When he wants to adopt his nephew Sohrab the son of Hassan. He burry in mind the blood association which is a significant matter For the Afghan unlike the Americans.as it is explained by General Taheri who is against Adoption(Wahyukirana 58)

Blood is a powerful thing, bachem, and when you adopt, you don't know whose blood you're bringing into your house. "Now, if you were American, it wouldn't matter. People here marry for love, family name and ancestry never even come into the equation. They adopt that way too, as long as the baby is healthy, everyone is happy. But we are Afghans, bachem. (Hosseini 162)

In addition, on the one hand Amir perform the afghan customs during his wedding in America: the garments, the rituals and the wedding place which is a collection of American and Afghan culture. They also set up the Islamic tradition of putting the Koran above the head of the bride. And they wear green suits. On the other hand, they perform Western customs like dancing, tuxedo and wedding ring. (Wahyukirana 59)

He rented a large Afghan banquet hall in Fremont--the man who owned it knew him from Kabul and gave him a substantial discount. Baba paid for the chilas, our matching wedding bands, and for the diamond ring I picked out. He bought my tuxedo, and my traditional green suit for the nika--the swearing ceremony. (Hosseini 145)

Meanwhile, it is difficult for Amir's father to adapt the American culture. He lived most of his life in Afghanistan and he remained committed to his Afghan identity. All his successes, goals and pride were taken from him. His social status has changed from a rich, respectable, revered man from the upper classes to a poor working-class man. Moreover, He wasn't pleased to live in America and he refused to change his identity even though he was influenced by American culture while living in Afghanistan. Amir said that his father likes the idea of America, not America itself. Besides, it is not easy to change the values of the individual to new values suddenly. When a person is old, he has already established his previous cultural identity. As with Amir's father, his failure to accept the new culture is due to his great affection to Afghanistan culture. Compared to Amir, he is older and more related his previous culture. (Wahyukirana 59)

He adheres to his former life and refuses to define himself as an American. In his view America made him suffer and nothing suits him. He is longing for his past in Afghanistan, he still preserving pictures that reminds him of his pride. As Amir state that

Baba was like the widower who remarries but can't let go of his dead wife. He missed the sugarcane fields of Jalalabad and the gardens of Paghman. He missed people milling in and out of his house, missed walking down the bustling aisles of Shor Bazaar and greeting people who knew him and his father, knew his grandfather, people who shared ancestors with him, whose pasts intertwined with his. (Hosseini 108)

There are significant differences between Afghan and US society. The resistance identity of Baba appears in many sides of his life. He resists against the social system of America and the values system. Baba completely rejected the American culture. He refused to learn the English language, As Amir said: "I tried to get Baba to enroll in ESL classes to improve his broken English. But he scoffed at the idea "Maybe I'll spell 'cat' and the teacher will give me a glittery little star so I can run home and show it off to you," he'd grumble." (Hosseini 106) He sees the new identity as an insult to his own worth. The Afghan values of Baba are very strong he tries hard to preserve his Afghan culture by resisting American culture, so he uses the Farsi language. He is deeply attached to his past and he tries to retrieve it. Baba refuses to assimilate his new identity and refuses to give up his previous identity. Creating a conflict in his identity. Hence contrary to Amir who embrace the new identity, Baba becomes resistant his father remained. (Wahyukirana 62)

2.8 Conclusion:

To sum up, in this chapter several points have been addressed concerning the subject of self and identity in *the Kite Runner*. At First the literary work related to the psychological growth of the main character Amir was reviewed, then the issue of Amir's personal trauma then his process of self-actualization. Moreover, the cultural identity of Afghanistan, has been also undertaken in this chapter including the Afghan language, literature, customs and traditional games. This chapter also illustrated the multiplicity of ethnic groups in Afghanistan and the conflict between the Pashtuns and the Hazara. At last the topic of diaspora was discussed as well as the differences between the hybrid identity of Amir and the resistant identity of his father in United states.

Chapter Three
Self and Identity as
Memory in *the Kite
Runner*

3.1 Introduction:

The Kite Runner is the first novel written in English by the Afghan writer Khalid Hosseini. It represents friendship, betrayal, and fulfillment. It is a novel about the bonds between parents and children, between people and their homeland and about the truth that is revealed no matter how we try to hide it, and the past that is pursuing us no matter how much we try to escape. As the author maintains "It may be unfair, but what happens in a few days, sometimes even a single day, can change the course of a whole lifetime." (Hosseini 119)

This last chapter will tackle at first the relationship between the Afghan and their homeland after moving to the United States, and then it will show their sense of nostalgia and how nostalgia is beneficial and sometimes harmful. This chapter will also illustrate how memory forms identity and the impact of the traumatic memory on the character of Amir and his homecoming. At last this chapter will demonstrate how does the past persist until it leads to reconciliation with the present.

3.2 Nationality and belonging:

The term nationality was first used by Giuseppe Mazzini in 1835. He defined it as the feeling of the members of one nation of belonging. It is the association that brings them together and distinguishes them from other nations. This association may be ethnic, linguistic, cultural, historical, economic or political. The concept can be simplified as a group of people united by the unity of language, culture and common interests. (Mazzini 01) Moreover sense of belonging is an important part of a person's self-identification and belief about himself and the idea given to him by society, even though he is an individual, but his allegiance to certain groups or cultural or ethnic groups is most important in building his sense of social identity. However, the individual has a significant need to belong to social communities. (Dialogue society 42)

Through *the Kite Runner*, when Amir moved to America with his father various changes took place in their country, the situation in Afghanistan has been worsened by wars and conflicts aimed at controlling the government. When Amir returned to his birthplace, he found it completely destroyed and different from Kabul, which he carried in his memories. As described by Hassan in his letter to Amir:

Amir agha, Alas the Afghanistan of our youth is long dead. Kindness Is gone from the land and you cannot escape the killings. Always The killings. In Kabul, Fear is everywhere, in the streets, in the stadium, in the markets, it is a part of our lives here, Amir agha. The Savages who rule our watan don't care about human decency. (Hosseini 184)

Afghanistan has always been a beautiful place for Amir where he lived his childhood happily. He was shocked by the miserable situation that the country has endured as a result of wars and poverty it saddened him "Returning to Kabul was like running into an old, forgotten friend and seeing that life hadn't been good to him, that he'd become homeless and destitute" (Hosseini 210) Amir's homeland no longer exists as he used to. After war and conflicts waged by the Soviets, the warring tribes and the Taliban, it became a ghost town full of ruin and poverty. After being a culturally rich and prosperous country. As he narrated

We had crossed the border and the signs of poverty were everywhere. On either side of the road, I saw chains of little villages sprouting here and there, like discarded toys among the rocks, broken mud houses and huts consisting of little more than four wooden poles and a tattered cloth as a roof. I saw children dressed in rags chasing a soccer ball outside the huts. A few miles later, I spotted a cluster of men sitting on their haunches, like a row of crows, on the carcass of an old burned-out soviet tank, the wind fluttering the edges of the

blankets thrown around them. Behind them, a woman in a brown burqa carried a large clay pot on her shoulder, down a rutted path toward a string of mud houses. (Hosseini196)

The image of Afghanistan that Amir had in his mind has totally changed, after his return to Afghanistan, his national identity was vague to him. He said “I feel like a tourist in my own country”(Hosseini 196) On his return, he was not welcomed by the driver Farid, who represented the Afghans who remained in Afghanistan in times of war and conflicts. He misbelieved Amir’s national identity as an afghan, he considered him among those who sold their homeland to live a luxurious life in America. In Farid’s point of view the real Afghans are those who remained in their homeland during war and who sacrificed themselves. Thus, he sees Amir as a tourist who has returned to sell his remaining property in Afghanistan. In fact, the reason behind Amir’s trip wasn’t as Farid thought. He left his life and his wife in America in order to rescue Sohrab from the Taliban. Although Amir has left his homeland for twenty years, he said “I thought I had forgotten about this land. But I hadn’t. And, under the bony glow of a half-moon, I Sensed Afghanistan Humming under my feet. Maybe Afghanistan hadn’t forgotten me either.” (Hosseini206) After all that time he spent in America, he still senses his belonging to his homeland Afghanistan.

3.3 Sense of Nostalgia:

According to Johannes Hofer (1688) Nostalgia is the pain that a person experiences when he is away from his motherland and fear of not returning to it again. He formulated the term after observing that a group of Swiss migrant workers abroad had common symptoms such as insomnia, arrhythmias, indigestion, and later found to be one of the most important causes of longing and nostalgia for their homelands. Hofer maintained that

The disease is essentially due to a distorted imagination, whereby the affected area in the brain is the same that contains memories of the desired place. This was supposed to be the inner part of the brain where animal spirits, or demonic spirits, surge back and forth in the nerve fibers. As a consequence of constant dwelling upon them, these impressions turn so profound that the spirits eventually traveled these fiber channels on their own, suggesting an individual would turn nostalgic. (Andersson 15)

Psychologists point out that nostalgia is a defense mechanism used by the mind to improve the state of mind, especially when the individual feels lonely and unable to adapt the host country, where he feels nostalgic to return to a specific stage of his life. (Andersson06)In addition Kaplan has maintained that “There is no one who at one time or another has not experienced nostalgia” (Kaplan 465). Nostalgia according to Rosen is a “psychopathological condition affecting individuals who are uprooted, whose social contacts are fragmented, who are isolated and who feel totally frustrated and alienated.” (Rosen 340). And as maintained by Peters nostalgia is a “fleeting sadness and a yearning to an overwhelming craving that persists and profoundly interferes with the individuals attempt to cope with his present circumstances” (Peters135). Thus, nostalgia allows people to maintain their identity after great transformations in their lives. It is a manifestation of the desire to return home, accompanied by intense grief.

Khalid Hussein's novel *The Kite Runner* is the first novel written in English, and the first novel that gave a clear and detailed picture of Afghanistan after it was conceived as a war-torn country and a center for ethnic and religious conflicts. It portrayed everything related to Afghanistan by recounting the memories of the characters and their nostalgia for the past. Throughout the novel most of the characters have experienced the diaspora after the occupation of Afghanistan by the Soviets. They were forced out of their country fleeing war

and seeking peace. After moving to the United States, they feel nostalgic for their motherland and for the things they lost when they were deprived of their homeland among those characters are Baba and Amir. The sense of nostalgia varies from one person to another for Baba's sense of nostalgia is negative, where he feels sad when thinking about the past. As for Amir his nostalgic sense is positive.

3.3.1 Baba's sense of nostalgia

Baba is a wealthy business man from Kabul. He belonged to the upper class and his father was a judge with a high reputation, He owns the largest and most luxurious house in the city. He married a highly educated woman a lecturer in Persian literature from the royal family. Religion has long been regarded by him as a mere custom. he lives a modern and secular life. He devoted his life to help people. After the death of Baba's wife, his relationship with his son was not intimate, according to Amir their incompatibility with each other is due to the death of his mother. Later Amir tries hard to earn his father's appreciation which led him to sacrifice Hassan and Ali. After the Soviet occupation, Baba and Amir fled to the United States.

In Fermont, California the life style of Baba and his son has deteriorated. Their social status has changed where they became immigrants under the auspices of the government. It is difficult for Baba to adjust and to adapt the American way of living even though freedom and US politics suited him, but he rejected everything that was American, even the weather and the food. Among the things Baba was most upset about is the use of the identity card in US which is an unnecessary thing to insure one's integrity unlike in Kabul, where his name was sufficient to earn people's trust. He could not handle the new way of living so he felt nostalgic for his homeland and everything he owned in Kabul. Baba's situation is explained by Agnew in his saying "the individual living in the diaspora experiences a dynamic tension every

day between living 'here' and remembering 'there,' between memories of places of origin and entanglements with places of residence, and between the metaphorical and the physical home” (Agnewin04)

Baba is nostalgic for his past “He missed the sugar cane fields of Jalalabad and the garden of Paghman. He missed people milling in and out of his house, missed walking down the bustling aisles of Shor Bazaar and greeting people who knew him and his father, knew his grandfather, people who shared ancestors with, whose pasts intertwined with his.” (Hosseini 108) Afghanistan is his motherland where he lived with pride and dignity, where he fulfills most of his achievements and everything was under his control. What increased his nostalgia for his homeland is the radical change he has undergone, where he lost his high social status to an immigrant working in the gas station with a low wage. He was deeply attached to his country. Amir said that the only thing that his father loved as much as he loved his wife is Afghanistan.

Moreover, the last thing he did before he leaves his homeland is narrated by Amir “I remember Baba climbed halfway up the ladder, hopped back down and fished the snuffbox from his pocket. He emptied the box and picked up a handful of dirt from the middle of the unpaved road. He kissed the dirt. Poured It into the box. stowed the box in his breast pocket, next to his heart”. (Hosseini 132) Baba couldn't stay in Afghanistan so he took a little of his soil to carry his homeland wherever he is. kept that box containing the soil of his homeland until he died.

3.3.2 Amir's sense of nostalgia:

Amir's childhood memories are constantly related to Hassan. Hassan's loyalty was like challenge for Amir. Where he overcame his inferiority complex as unloved son through the torture of Hassan. Despite all the bad treatment Hassan received from Amir he remained loyal

as described by Assef. "A loyal Hazara. Loyal as a dog," (Hosseini 61) Amir's sense of nostalgia for his homeland has always revolves around the memories he lived with his Hazara servant and friend Hassan. They fed from the same breast they took their first steps on the same lawn in the same yard and under the same roof they spoke their first words. (Hosseini 08) They grew up together in the same house in Wazir Akbar Khan. As he mentioned

Hassan and I stand ankle-deep in untamed grass, I am tugging on the line, the spool spinning in Hassan's calloused hands, our eyes turned up to the kite in the sky. Not a word passes between us, not because we have nothing to say, but because we don't have to say anything—that's how it is between people who are each other's first memories, people who have fed from the same breast. A breeze stirs the grass and Hassan lets the spool roll. The kite spins, dips steadies. Over twin shadows dance on the rippling grass...I didn't remember what month that was, or what year even. I only knew the memory lived in me, a perfectly encapsulated morsel of a good past, a brushstroke of color on the gray, barren canvas that our lives had become. (Hosseini 103).

Amir's longing for Afghanistan has always included his childhood friend Hassan. For him most of his happy moments were with him. Even the smallest details were engraved in his mind. He said "One Summer day, I used one of Ali's kitchen knives to carve our names on it: "Amir and Hassan, The sultans of Kabul." Those words made it formal: the tree was ours." (Hosseini 21) thus, Amir's longing for his country did not disturb him as was the case with his father his sense of nostalgia is positive.

3.4 Amir's Disturbing Memory:

Memories of trauma are memories of events with negative parity and high emotional impact. Memories of traumatic events have different traits than other memories, they are

worse than neutral memories. Victims of traumatic events feel that they are able to remember these events as if they were happening, traumatic events are better remembered than painless events. Moreover, trauma is defined by its psychological effects on victims. It is not only the physical or psychological effects of the victims. Rather, it exceeds one's ability to tolerate and the process that generates emotions. (Manzanero06) In addition traumatic events affect people according to different factors, there are individual differences that determine the virtual experience related to the memory of the tried event. In some cases, these events lead to post-traumatic stress disorder “This disorder is characterized by a tendency to re-experiencing (flashbacks, dreams or feeling reoccurring), avoidance (efforts to avoid thoughts, feelings, memories, places or people associated with the event) and hyperactivation (insomnia, irritability or outbursts of anger)” (Manzanero03)

For the narrator of *the Kite Runner* “America was different. America was as a river, roaring along, unmindful of the past. I could wade into this river, let my sins drown to the bottom, let the waters carry me someplace far. Someplace with no ghosts, no memories, and no sins.” (Hosseini 114) Moving to America in a way suited Amir as he moved away from Kabul where he committed his biggest mistake. Amir said that America was a place to bury his memories. As he was longing for his country, he was trying hard to forget everything that was related to it so as not to remember what he done there.

In addition, Amir suffers from a disturbing memory which is a long-term memory it has continued to flow through the amount of emotions that occurred during the stage of encoding. The memory continued to chase Amir when he decided to give up his close friend Hassan, whom he considered as a brother. It was said that there is a brotherhood and kinship between those who fed from the same breast as Amir and Hassan. Amir witnessed the moment of Hassan’s rape without trying to prevent it at the same time Hassan preferred to defend Amir and decided to sacrifice himself so that Amir win the blue kite. When Assef gave

him a chance to escape in exchange for giving up the kite. He refuses saying that Amir won the tournament and he ran the kite for him. The scene of Hassan's rape has deepened in Amir's mind. He said

Assef knelt behind Hassan, put his hands-on Hassan's hips and lifted his bare buttocks. He kept one hand on Hassan's Back and undid his own belt buckle with his free hand. He Unzipped his jeans. Dropped His underwear. He Positioned himself behind Hassan. Hassan didn't struggle. Didn't Even whimper. He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb.(Hosseini 64)

Assef publicly raped Hassan. Amir is watching the entire incident from the sidelines, but he did not dare to intervene for Hassan who was in this position just for him and his blue kite. Although Amir does not tell anyone about this incident, the guilt cripples him from within. In order to overcome his guilt, he puts his new watch and some are money in Hassan's room in order to implicate him. Hassan admits to the crime he did not commit. to protect Amir.Hassan has long sacrificed to protect Amir this has increased Amir's guilt.

I became what I am today at the age of twelve, on a frigid overcast day in the winter of 1975. The I remember the precise moment, crouching behind a crumbling mud wall, peeking into the alley near the frozen creek. That was a long time ago, but it's wrong what they say about the past, I've learned, about how you can bury it. Because the past claws its way out. Looking Back now, I Realize I have been peeking into that deserted alley for the last twenty---six years. (Hosseini 02)

Living in America for so many years did not diminish his thoughts and feelings of guilt. He said “I drifted to sleep. And dreamed of Hassan running in the snow, the hem of his green chapan dragging behind him, snow crunching under his black rubber boots. He was yelling over his shoulder: For you, a thousand times over” (Hosseini 167) Amir never saw Hassan again. But his guilt made him remember Hassan more than anything else.

3.5 Homecoming:

Amir's disturbing memory has tantalized him and has taken away all his happiness. It disturbs his life so he became aware of the fact that the past persists. In 2001 when Amir received the fateful call from Rahim Khan his father's best friend, he knew that it was not only Rahim Khan on the phone but the past of unatoned sins. He told him that he had to go home in order to fix the mistakes he had made. Rahim Khan said “Come. There is a way to be good again,” (ibid 166) Rahim Khan invites him to Pakistan. After meeting him, Rahim Khan told Amir that Baba had sold him the house and due to his deteriorating health, Hassan and his wife were summoned to stay with him. Amir said ““Hassan,” I said. When was the last time I had spoken his name? Those thorny old barbs of guilt bore into me once more, as if speaking his name had broken a spell, set them free to torment me anew. Suddenly the air in Rahim Khan's little flat was too thick, too hot, too rich with the smell of the street.” (Hosseini 174)

Hearing that Hassan is killed was difficult for Amir to believe. He was killed by a pair of Taliban officials after trying to protect the house in the absence of Rahim Khan. Despite telling them that he lived in the house with Rahim Khan, they did not hesitate to kill him and his wife just because he was a Hazara “Hassan slumps to the asphalt, his life of unrequited loyalty drifting from him like the windblown kites he used to chase.” (Hosseini 186)

Amir learned from Rahim Khan that life was not lenient with the Hazara in Afghanistan. Ali had been betrayed by his lame leg and stepped on a minefield just outside of Bamiyan. Hassan and his wife, Farzana, were killed after confronting Taliban officials who tried to take over Baba's house in Wazir Akbar Khan. Their son Sohrab was sent to an orphanage.

Moreover, Amir was shocked by what Rahim revealed, he discloses the secret that Ali was sterile and Hassan is Baba's son and Amir's half-brother. He said

I felt like a man who awakens in his own house and finds all the furniture rearranged, so that every familiar nook and cranny looks foreign now. Disoriented, He has to reevaluate his surroundings, reorient himself. How could I have been so blind? The signs had been there for me to see all along; they came flying back at me now: Baba hiring Dr. Kumar to fix Hassan's harelip. Baba never missing Hassan's birthday. I remembered the day we were planting tulips, when I had asked Baba If he'd ever consider getting new servants. Hassan's not going anywhere, he'd barked. He's staying right here with us, where he belongs. This is his home and we're his family. He had wept, wept, when Ali Announced he and Hassan were leaving us. (Hosseini 191)

For Amir's father, the greatest sin that man commit is theft now and after hearing the truth. Amir considers his father a thief who stole from him the right to know the truth that he has a brother. And he stole from Hassan his Identity and from Ali his Honor. Thus, Amir felt that his entire life was a lie at the same time his guilt increased because everything he had committed in his childhood wasn't only against a friend, but it was against his half-brother. After knowing the truth, Amir found out that he and his father were similar, both have betrayed those who were loyal to them. However, Rahim Khan instructed Amir to fix the

mistakes of the past by returning to Afghanistan to save his nephew Sohrab from Taliban. He said that there is a way to be good again a way to break up the circle of lies, betrayals and secrets. "I looked at the round face in the Polaroid again, the way the sun fell on it. My brother's face. Hassan had loved me once, loved me in a way that no one ever had or ever would again. He was gone now, but a little part of him lived on. It was in Kabul." (Hosseini 192) Amir agreed to his request and decided to return home. So that he rescues Sohrab, reconcile past and get rid of painful memories.

3.6 The persistence of the past and the healing of the future:

The influence of the past plays a big role in the lives of the characters in *the Kite Runner*. For Amir, he defines himself by his past. he is influenced by his childhood relationships, which affect his life later. When he continued to feel guilty for what he did in his childhood, he held himself responsible for the killing of Ali and Hassan by the Taliban because he had driven them out of the house. He said "it's wrong what they say about the past, I've learned, about how you can bury it. Because The past claws its way out." (Hosseini 02) Amir's guilt and his need for salvation illustrate the impact of past events on the present.

. "I watched Hassan get raped,' I said to no one. A part of me was hoping someone would wake up and hear, so I wouldn't have to live with this lie anymore. But no one woke up and in the silence that followed, I understood the nature of my new curse: I was going to get away with it." (Hosseini 72) After the rape incident Amir did not disclose his sins to anyone. He remained confined to his sin and stuck between disclosing his mistakes and maintaining his pride. Which has worsened his situation. Unlike Amir, when he met Soraya, she disclosed her past to him and did not hesitate to tell him what she had gone through and the mistake she had committed. He said "I envied her. Her secret was out. Spoken. Dealt with. I opened my mouth and almost told her how I'd betrayed Hassan, lied, driven him out, and

destroyed a forty-year relationship between Baba and Ali. But I didn't". (Hosseini 142) Amir hid the truth from Soraya for fear of distorting his personal image and for fear of refusing to marry him. He decided to hide what happened, but in return he betrayed himself, causing him problems in the growth of his personality where he continued to feel dissatisfied with himself.

The persistence of the past drags Amir to heal his present, by returning to Afghanistan and saving Hassan's son from Assef. After meeting Assef, Sohrab was found in his grip where he was sexually assaulted. As Amir described "Sohrab's eyes flicked to me. They were slaughter sheep's eyes. They even had the mascara--I remembered how, on the day of Eid of qorban, the mullah in our backyard used to apply mascara to the eyes of the sheep and feed it a cube of sugar before slicing its throat. I thought I saw pleading in Sohrab's eyes." (Hosseini 244) When Amir asked Assef, to free Sohrab for money he refused. In return, Assef asked him to set up a fight if he won, he can take Sohrab with him. However, Amir has always been afraid of Assef, as a child he did not prevent Assef from raping his friend Hassan for fear of being physically hurt. For Amir it was the last chance to heal himself, so he decided to fight Assef.

Mostly, I remember this: His brass knuckles flashing in the afternoon light; how cold they felt with the first few blows and how quickly they warmed with my blood. Getting thrown against the wall, a nail where a framed picture may have hung once jabbing at my back. Sohrab screaming. The sound of my ribs snapping like the tree branches Hassan and I used to break to swordfight like Sinbad in those old movies. Sohrab screaming. The side of my face slamming against the corner of the television stand. That snapping sound again, this time just under my left eye. Music. Sohrab screaming. Biting down in pain, noticing how my teeth didn't align like they used to. Getting kicked. Sohrab screaming. (Hosseini 248)

Despite all the physical harm Amir suffered at the hands of Assef, he felt saved it is the first time he is punished for his actions. He said that his body was broken, he has not been beaten in his life with such amount of violence but he felt healed. Healed at last. And he laughed. Moreover, Amir kept the secrets of his past in Afghanistan from his wife and guilt continued. When he revealed his past to his wife, he began to feel relieved from his sin he said "Then I did what I hadn't done in fifteen years of marriage: I told my wife everything. Everything. I had pictured this moment so many times, dreaded it, but, as I spoke, I felt something lifting off my chest." (Hosseini 284)

In addition, Rahim Khan was aware of Amir's betrayal of Hassan. He was asked to save Sohrab as a way to rid himself of guilt. Rahim Khan tells him that Baba was a man torn between two halves. He also explains that sin or betrayal does not mean only guilt and iniquity. Where Baba's good deeds came out of his betrayal: feeding the poor on the streets, building an orphanage, giving money to needy friends, doing everything he could to relieve himself, and much good came from sin. Rahim Khan believes that true redemption when sin leads to good. "Your father, like you, was a tortured soul, Rahim Khan had written. Maybe so. We had both sinned and betrayed. But Baba had found a way to create good out of his remorse. What had I done, other than take my guilt out on the very same people I had betrayed, and then try to forget it all?" (Hosseini 261) Amir could not keep up with the present without reforming the past. He took the risk and saved Sohrab from Assef but did not feel salvation until he decided to adopt Sohrab. Moreover, Amir betrayed his friend Hassan and Hassan even after his death gave him a chance to redeem himself. the gifted boy Sohrab. Amir reconciled with his past by adopting Sohrab that had no shelter. Thus, a benign act stemmed from Amir's sin.

The influence of the past on the present is highlighted in the novel. Through the character of Sohrab. Sohrab's past was also painful, he suffered greatly after his parents were

killed and after he went to the orphanage. The sexual and physical abuse he suffered made him afraid every time Amir tried to approach him. After being rescued from Assef, he trusted on Amir and hoped to take him to America away from all his livelihood in Afghanistan. His fear of returning to the orphanage made him commit suicide after Amir told him he could not move to America with him.

Afterward, Sohrab survived suicide and Amir finally approached him. At the end of the novel, Amir became the kite runner for Sohrab as was Hassan for him in the past. "I ran. A grown man running with a swarm of screaming children. But I didn't care. I ran with the wind blowing in my face, and a smile as wide as the Valley of Panjsher on my lips. I ran" (Hosseini 328) Amir said to Sohrab the same phrase that symbolizes love and loyalty between Hassan and Amir "For you, a thousand times over" Since the winter of 1975 Amir has been suffering from the past pain of what he did with his friend Hassan, where their relationship ended in winter. Amir says "when spring comes, it melts the snow one flake at a time, and maybe I just witnessed the first flake melting" it is indication of the melting of guilt, Amir's guilt that has long tormented him, now and after his reconciliation with the past he could live the present peacefully with his nephew Sohrab. Finally, Amir got rid of his guilt and sins he had committed in the past against Hassan. He showed his loyalty to Hassan by adopting Sohrab. He reconciles with his past and healed the present.

3.7 Conclusion:

To sum up through this chapter, the subjects of nationalism and belonging were addressed, it shows that despite all the time in the alienation, Amir's sense of belonging to his homeland has not changed. This chapter also touched on the subject of memory; it touches on nostalgia for good things. Where Amir remembers his good times with Hassan as a child. His sense of nostalgia differs from Baba's sense of nostalgia, where he is nostalgic for his

homeland and feels sorry for what happened to him and his beautiful old country which is destroyed. These good memories evoke sadness for what was lost. The subject of disturbing memory was also discussed, where memory disturbs and tortures a person when it is related to a traumatic event. Finally, this chapter explains how the *Kite Runner* indicates the impact of the past on the present. For Amir, the decisions and mistakes he made in his childhood, influenced the rest of his life, he could not live his present until he reconciled with his past.

General Conclusion

General Conclusion

This dissertation leads to the conclusion that our past, present and future are closely linked to our memories. Memories are strongly influenced and based on the emotions surrounding the event or the experience of past. However, our past brought us where we are today through the process of memorizing things, whether the memory is sensory memory, short-term memory or long-term memory. What make us identify ourselves as the same persons as we were in the past is through our memory that forms our personal identity.

Moreover, the first chapter defined the concepts of self, identity and memory and the relationship between them. Each concept is part of personality. The concept of self involves mental thoughts about “I” who thinks about the object “me”. Identity is linked to what the individual was in the past, what he is now and what he seeks to achieve, it includes the individual's functions, characteristics and social relationship. Basically, the terms are usually used as synonyms by scholars. They are two interlocking terms where identity is part of the term self. Theories of psychology assume that self and identity are saved in memory. people perceive themselves and gain a feeling that they know themselves through their experiences and autobiographical memories.

The second chapter is a literature review of previous works that address the issue of self and identity in Khalid Hosseini's *the Kite Runner*. At first this chapter have discussed the protagonist's psychological development, his traumatic childhood and the psychological conflicts he passes through first with his father and then with his friend. Then Amir's process of self-actualization was raised. The second part of this chapter have dealt with the Afghan cultural identity including language and literature, traditions and traditional games. Moreover, the ethnic clash between the Pashtun Majority and the Hazara minority in Afghanistan was tackled. At last the issue of diaspora was reviewed it included Baba's resistance identity and Amir's crossbred identity.

In addition, the last chapter is an analytical chapter in which the theme of memory was targeted in Khalid Hosseini's *the Kite Runner*. At the outset of the chapter the issue of belonging and nationalism was tackled, it shows how strong are the bonds between Afghanistan and Afghans. Despite the fact that Amir has been away from his homeland for a long time, after returning home he felt his belonging. Moreover, sense of nostalgia was also addressed in this chapter, where it varies from father to son. Baba's sense of nostalgia is negative while for Amir his sense of nostalgia is positive. In this chapter, Amir's disturbing memory was discussed also besides his homecoming. Finally, the issue of the persistence of the past was also covered in this chapter.

Full of feelings and emotions, Khalid Hosseini portrayed *The Kite Runner* superbly in his narrative of Afghanistan history before and after the Soviet invasion, the rise of the Taliban and the atrocities that followed. It tells the story of two kite runners, Amir the son of a wealthy businessman and Hassan the son of a Hazara servant. Amir fled to America with his father, thinking that he would erase the effects of sins by moving away from his homeland where sin was committed, but that was in vain the inevitable past of his childhood memories continued to haunt him and disturb his life. After more than twenty years he returns on a perilous journey to atone for his sins and to reconcile with his past.

In his first novel Khaled Hosseini emphasizes that the essence of personal identity is memory. Where memory plays the most important role in the individual's life, memory linked him to what he lived and serve as a reference for his identity through events that are engraved on it. Some people represent the first memories of each other as Hassan and Amir "the sultans of Kabul" at the beginning of the story, a memory full of attitudes was the strong motive behind Hassan's saying to Amir: for a you thousand times over. At the end of the story, it was the same motive that made Amir run after all, when he saw a light smile on

Sohrabs lips. It was just a smile that did not make things better, just a smile like a dry leaf on a dry tree trembling and swinging with a splash of air.

Future researches will be truly rich and diverse. What can be dealt with in future research can be for example the analysis of some significant topics in the novel including stream of consciousness. A future researcher may as well question ethnicity and racism in Afghanistan and probably investigating the same question of the present research to find another new result.

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