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**MASTER DISSERTATION**  
**LITERATURE AND CIVILIZATION**

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**Manifestation of the American Dream in Khaled Hosseini's novel**  
**The Kite Runner**

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**A Dissertation Submitted to department of letters and languages in Partial  
Fulfillment of the Requirements for the degree of master degree in Literature and  
civilization**

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## **DEDICATION**

I thank Allah for granting me strength to finish my thesis.

I dedicate my humble work to my family and my friends.

I dedicate my dissertation work to my family and many friends. A special feeling of gratitude to my loving parents, Papa and Mama whose words of encouragement and push for tenacity ring in my ears.

To My sisters Sisa, Wissal and Dina whom have never left my side.

I also dedicate this dissertation to my many friends who have supported me throughout the process. I will always appreciate all they have done, especially Inasse and chaima

I dedicate this work and give special thanks to my best friend.

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## DECLARATION

I do hereby declare that this dissertation entitled « Manifestation of the American Dream in Khaled Hosseini's novel the Kite Runner » is the result of my research as a partial for the Master's Degree in English Literature and Civilization under the supervision of Mrs.Chenini Amri Boutheina, Faculty of Letters and Languages, English Language Division, Mohamed KHIDER University, Biskra, Algeria. I also declare that appropriate references or acknowledgments to the work of other researchers are made where necessary.

## **THE ABSTRACT:**

This paper discusses the nation of the American dream in Khaled Hosseini's novel *The Kite Runner*. By this we are dealing with Amir and Baba, in Khaled Hosseini's *The Kite Runner* (2003) shapes their respective views of the American dream, which believed to be intimately tied to personal freedom. However, over the course of their lives in the new land, both Amir and Baba have their own particular goals to pursue, which emerge from various points of view. The various dreams, which stem from the thoughts held by each of the characters, are shaped by how each of them values their nation, culture origin, and the nostalgic memories they inspire. All of the resentment, contentment, obscurities, regrets and the enjoyment they had in their hometown is intertwined with the process of each character ideological development. To analyze the topic, Psycho-analysis and postcolonial theory will be used as the foundation. Psycho-analyses theory is used showing the development of Amir which explains human behavior from the interaction of various personality elements. As the two male protagonists are compelled to flee Afghanistan owing to the civil war, postcolonial theory is applied explicitly to forced migration in the form of refugees. The two conflicting, ideologically driven views of each character, diverging in some respects but converging in others, merge in their father-and-son connection, both as refugees seeking a better life and as an ordinary people.

**Key words:** The American dream , The Kite Runner , Postcolonial ,Psychoanalysis.

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## General Introduction

Many writers have written about the American dream from various perspectives, such as Jean de Crevecoeur, who introduces the new land to Europeans who are unfamiliar with it in his essay "What is an American?" He describes the differences between America and Europe in terms of wealth, employment opportunities, and people's freedom, and he defines "the American" or "the new man" as follows:

“....What then is the American, this new man? ... He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds, he has become an American by being received in the broad lap of our great Alma Mater. Here individuals of all races are melted into a new race of man, whose labors and posterity will one day cause great changes in the world. Americans are the western pilgrims.”

(Letter III, 1782)

Since its inception, America has been a place of aspirations, chances, enormous fulfillments, and, most importantly, liberty. It unquestionably cleared the way for many immigrants of all nationalities to realize their dreams and dwell in the man's land. The immigration process began during the colonial era, when individuals from all over the world, particularly Europe, began to flock to the newly-founded territory. For many, America is the Promised Land, representing all of the moral principles and material success that extends the opportunity to start a new life. As a result, the American people are defined by their abstract values, which motivate the masses to work hard in order to achieve happiness and success and, as a result, to become efficient citizens in their community,

regardless of their race. Cultural and racial origins and historical background..The American dream, as depicted in *The Kite Runner*, reflected the viewpoint of ordinary Afghan citizens during the Taliban's rise and reign. As Amir's cab driver Farid correctly predicted, the American dream for Afghans at the time was primarily an escape from the dangers and unfortunate circumstances they faced. With the Taliban's terror and the resulting poverty, most Afghans dreamed of, if nothing else, escaping their dire circumstances. Thus, for those who lived in Afghanistan, the concept of the American dream begins with the betrayal of homeland?. Farid also speculated on what Amir's life was like and why he had returned. Farid assumed Amir had returned to Kabul solely to sell his land. Through Amir's sin and redemption, *The Kite Runner* also reveals human nature. Human beings are born with the ability to sin. Amir possesses many sinister characteristics. He is self-centered; he exudes arrogance of class superiority; he is dissatisfied and jealous of Baba's affection for Hassan, so he teases Hassan. Because of his timid and selfish nature, he flees when he sees Hassan being raped for taking the blue kite for him. He even sets Hassan up to expel Hassan and his father from the house in order to relieve his guilt. When Hassan makes one last sacrifice for Amir by admitting that he steals the money, Amir thinks selfishly, "Gladthat this would all be over with soon." (Hosseini). Nonetheless, he travels to Kabul to atone forhis sin, allowing us to witness the return of human nature. This behavior reveals his desire forgood humanity.

The Kite Runner reveals human nature through Amir's redemption. Humans are born with the capacity to sin. Amir possesses a number of sinister traits. He is self-centered; he exudes arrogance of class superiority; he is unhappy and jealous of Baba's affection for Hassan, so he teases Hassan. He flees when he sees Hassan being raped for taking the blue kite for him due to his timid and selfish nature. In order to relieve his guilt, he even sets Hassan up to expel Hassan and his father from the house. When Hassan makes one final sacrifice for Amir by admitting to stealing the money, Amir thinks selfishly, "Glad that this would all be over with soon." (Hosseini).

According to the above-mentioned literature evaluation, there appears to be a need for a thorough examination of the issue of Manifestations with the American Dream as explored in Khaled Hosseini's novel *The Kite Runner*. The above-mentioned research did not address the concept of the American Dream in relation to the psychology of society and its mechanics. The current dissertation, which is based on previous studies and investigations, analyzes the various features of Manifestations through characterization and the author's vision in his work of fiction, and therefore strives to enrich the conventional field of American modernist literature.

Aside from a general introduction and conclusion, this dissertation is divided into three main chapters. For this dissertation, the three chapters employ various components of psychoanalysis. The first chapter presents the theoretical foundation upon which we will build our detailed examination of the corpus analysis.

The characterization strategy will be employed in the second chapter to analyze the main character's life process in the novel. The last chapter will mostly focus on a secondary character who demonstrates the ability to start a new life against the odds.

The selected novel, *The Kite Runner*, provided the majority of the data for this research. It keeps the focus on the chapters and passages that reflect the writer's and the characters' varying reactions to the American dream. Data is also obtained through thorough library research, which includes both printed and electronic books, as well as articles related to the research topic.

This research aims at shedding the light on The American dream, as depicted in *The Kite Runner*, reflected the viewpoint of ordinary Afghan citizens during the Taliban's rise and reign. As Amir's cab driver Farid correctly predicted, the American dream for Afghans at the time was primarily an escape from the dangers and unfortunate circumstances they faced. With the Taliban's terror and the resulting widespread poverty, most Afghans dreamed of, if nothing else, a better future

## CHAPTER ONE: THEORETICAL FRAMEWORK

### 1. Introduction

The American dream is linked to the Americans. It depicts in American literature because of the Promised Land in the USA. It essentially means that any American striving for achievement can be fulfilling this dream. Following global warfare, the United States regard as offering infinite social and monetary possibilities to all hardworking residents. The American dream first appeared in American literature. As a result, a frame of work has emerged, extensively Khaled Hosseini's masterwork *The Kite Runner*, which appears to enjoy the liberty of the Nineteen Twenties. In his novel *The Kite Runner*, Hosseini describes a society that has accumulated money entirely to pursue pleasure throughout people's lives. We intend to discuss this in the following bankruptcy. to throw light on a few crucial points required for the examiner of this paintings: the American Dream, as a prominent theme of this novel, symbolizing its philosophy and historical backdrop, and it simultaneously, referring to psychoanalysis, reveals its mirrored image on selected characters from the unconventional

Who would not want to pursue the American Dream? Everyone and anyone would. "The American dream has turned into a nightmare." (Pearson 645) This research paper delineates the concept of the 'American dream' with the durability of myth and politics, success and failure, illusion and disillusion, using the example from work of the twenty-one century. The American dream is an equal opportunity for every one to do everything that can make life better and wealthier. It is a common motif in American literature. The disappointment occurs when the American dream fails in one's life. As in F. Scott Fitzgerald's *The Great Gatsby* To understand the dream in particular, it's worthy to shed light-weight on one {in all one among stone in every of} the best works of fine Scott Fitzgerald's the nice *Gatsby* which is taken into account as a robust socio-psychoanalytic critique of the American dream(Long 173). It in a approach or another exposes the bloodcurdling aspect of that dream. during a sure way, the

novel could be a story concerning the American dream that was first printed in 1925 within the inside of the 'roaring twenties' that depicts the decadency and therefore the rise in consumerism throughout an economic shift at the first World War, wherever the servicemen came to employment. The story could be a model of the dream, as Spindler suggests: "Gatsby's dream can be represented because the American Dream of success. it's the dream of rising from" rags to riches", of amassing a good fortune which will assure a lifetime of luxuriant ease, power, and wonder in a perfect world untroubled by care and dedicated to the enjoyment of everlasting pleasure with nothing to intervene between would like and fulfillment or Arthur Miller's *The Death of a Salesman*, with the impotent and frail Willy Loman. Based on 'psychomachia' on the other hand, the determination and excitement of the elderly man in Ernest Hemingway's *The Old Man and the Sea*. According to Azar Nafisi "Iranian-American writer", "the bad side of the American Dream arises when people pursue achievement at any cost, which undermines the vision and the dream." (Nafisi. P 54) Willy Loman may not have achieved wealth, but one should always be secure and pleased to restart after failing as the old man did. Fitzgerald believes that the American dream is a myth and that there is a dearth of hope, yet Gatsby sought the dream at any cost and by any means, which led to an unattended death.

## **1.1. The Evolution of the American Dream**

### **1.1.1. Definition of the American Dream**

The term "American dream" has become a worldwide concept that no single description can encompass its facets and implications. Nonetheless, researchers eventually attempted to describe this from their perspectives early on in his *Letters from an American Farmer*. Jean de Crevecoeur, a French American writer, constructed the very concept of the American Dream, the model of success, determination, and devotion as the inner qualities, viewed by the Puritans as the 'goodness' virtues through which the dreams of wonderland realized.

(Steinberg 181)

The term "American Dream" was not used until the publication of historian James Trusslow Adams' book *The Epic of America* in 1931, in which he stated: "The American Dream is that dream of a land in which life should be better, richer, and fuller for everyone, with opportunity for each according to ability or achievement" (Adams 404). This early recognition set the path for subsequent efforts to learn more about the concept of the American dream.

Adams points out that the term "American dream" can be interpreted in two ways: in its broad sense as a dream of equality, freedom, and democracy in the United States, and in its narrow sense as a kind of belief that everyone on the American continent, regardless of his or her background, can achieve it. Regardless of his background or circumstances, he will attain his goals and live a better life through strenuous effort. That is to say, rather than relying on a single social class, Americans should rely on their labour and innovation to achieve prosperity and success.

"The American dream is an American societal dream that promotes egalitarianism and notably money wealth, but it can also signify life prosperity; that is the realization of this dream," according to Merriam-Webster. Roger L. Pearson elaborated on this newly coined idea in 1970, explaining that "it is the belief that any man, whatever his beginnings, may pursue and realize his chosen goals, whether they be political, monetary, or social." It is the

literary representation of the American concept of a "country of opportunity."

However, the caveat implied in both of these definitions is that the American Dream remains just that a dream, not a promise that must be fulfilled. Identifying the American dream as providing a historical context that chronicles its growth.

### **1.1.2 Historical Background of The American Dream**

Americans accumulated much debt as more individuals utilized credit to buy products.

Keeping up with the American Dream was becoming an expensive endeavor. People still aspired to live lives similar to those they watched on television. However, those filmed lives were growing increasingly expensive and unrealistic. Furthermore, it was no longer necessary to save. The American Dream was available on credit.

President Barack Obama spoke of the reversal of the American Dream in his inauguration address. He pointed to the large number of people who had lost their homes. Then, in the early twenty-first century, the mortgage crisis forced many people to lose the lives they had worked so hard to attain.

According to President Obama, many young people no longer believe they can have a better life. Their parents were wrong, but the American Dream still existed—the fault was in our interpretation. According to a survey conducted by the Center for a New American Dream, 78 per cent of respondents regarded personal freedom as extremely important in their conception of the American Dream. On the other hand, 23% thought reaching the affluent was essential.

According to the Washington Post, a declining American middle class has led to 48 % (Virginia) Millennials (those aged eighteen to twenty-nine) believe that the American Dream was dead in 2015. Millennials believe that getting successful has grown more complicated and that surpassing their parents' accomplishments has become considerably more difficult. This notion is based on research suggesting that the middle class has progressively diminished.

According to the Pew Research Center, the middle class is no more extended America's economic majority; the number of persons in the income levels above and below it has



surpassed it. According to the Center, in 2015 Because of the improvement of USE, the American manner of thinking altered, causing antique dreams and standards in society to fall apart and modifications to stand up maximum of the new technology. As a result, it obtained several connotations at some point in American records. That is to mention, one-of-a-type people have various opinions on the manner to conform from their aspirations in phrases of the concept of the American dream.

The eighteenth and nineteenth centuries, the American was best known as "the original gold dream." because of its unequal monetary distribution, acute spiritual prejudice, and strict social hierarchy, many Europeans considered the mystical realm. Similarly to the immigrants who got here to the USA in the 18th century, the general public has been susceptible to the lookout for political equality. In different words, the early "American dream" became a dream of all immigrants (The Introduction of American Dream English Literature Essay, par. 4)..

The civil struggle emerged as a period of commercial enterprise fulfillment inside the course of which the American humans started to exercise considerable business and business gains. As a cease, the radical group of all immigrants arrived inside America. As an excellent way to enhance their popularity and escape the harsh situations imposed via their restrictive governments, however, they finally hooked up their career through work and became a legend; At the time, the United States modified into experiencing a speedy monetary increase. In that generation, the American dream can be as a dream of democracy and boom.

"The advent of the American Dream, aspect 5."

The United States observed fast economic expansion following World War I in the 1920s. Way to the pace of industrialization and the creation of the auto, its extensive use, and the American manner of lifestyle has substantially altered. This era became dubbed "the Roaring Nineteen Twenties." cash making and corruption became at the coronary heart of the American Dream at the time, ushering in a generation of economic success and spiritual poverty. "America has new inexperienced, and glowing. Had 'pandered to the final of all

human aspirations' and promised some component like 'the last and of all human fantasies' a for humanity "(quoted in "The creation of the American Dream, phase 6). It had been that is, without a doubt, the section of having a pipe dream. Modernist works consisting of James Joyce's *Ulysses*, launched in 1922, and Virginia Woolf's *Mrs. Dalloway* are examples of modernist works (1925). The modern international's opulence Fitzgerald's artwork is comparable to Ernest Hemingway's in depicting Khaled Hosseini (2003). One of the examples of what we might also say about what lifestyles can deliver us have been essentially reviews of the reality of the American best Florman, Ben, and Justin Kestler (Florman, Ben, and Justin Kestler 1)

## **1.2.The Representation of The American Dream in American Literature**

### **1.2.1. The American Dream depiction Khaled Hosseini**

The American Dream's tenacity can be traced back to the Declaration of Independence in 1776; the new nation was already endowed by its Creator with certain inalienable rights, including life and liberty. People were entitled to engage in various happiness-seeking activities. These pursuits of happiness frequently resulted in many people finding some degree of fulfillment. Alexis de Tocqueville claimed in 1831 that the Americans he saw had "earned or kept sufficient education and money to satisfy their desires.

Tocqueville went on to say that they "owe nothing to any man, expect nothing from any man, they develop the habit of always considering themselves as standing alone, and the oblivious to the fact that they are oblivious, and they are prone to believe that their entire fate is in their own hands.

(Tocqueville 1989, 194; emphasis added).

Surprisingly, the expression "American Dream" is entirely new. Journalist Walter Lippmann coined the term "American Dream" in a 1914 book titled *Wander and Mastery*, in which he pushed readers to find a new Dream for the twentieth century that would stop the malaise of government passivity that had enabled American politics to aimlessly drift (Jillson 2006, 6). However, in 1931, historian James Truslow Adams popularized the phrase "American Dream." Adams characterized the American Dream in language . Hart would recognize in his book *The e Epic of America* (working title: *The American Dream*): "the dream of a land in which life should be better, richer, and fuller for every man, with opportunity for each according to his to ability or accomplishment" (Adams 1941, 404). Nevertheless, for Adams, the American Dream entailed more than just acquiring wealth:

It is not a dream of cars and high wages merely. However, a dream of social order that each man and woman shall be able to attain total stature of which they are innate. Capable and recognized by others. Regardless of the fortuitous circumstances of their birth, it has been a dream of being able to grow to most entire development as man and woman, unhampered by the barriers which had slowly been erected in older civilizations, unrepressed by social orders which had developed for the benefit of classes rather than for the simple human being of any and every class. Furthermore, that dream has been realized more fully in actual life here than anywhere else, though imperfectly even among ourselves

(ibid 404–405)

At its foundation, the American Dream signifies a state of mind—an unwavering optimism bestowed upon a people who, while tempted to surrender to the trials of hardship, instead of rising from the ashes to continue constructing a great nation. Adams was inevitable that the United States would overcome its difficulties and that the American Dream would remain due to pervasive optimism. Adams said that the nation's die-hard optimism had already taken it from its primitive beginnings into the twentieth century and remained the foundation of its continuous success:

Beginning with a guard scarce sufficient to defend the stockade at Jamestown against a few naked Indians, we grew until we were able to select from nearly 25,000,000 men of military age such millions as we would to hurl back at our enemies across the sea, only nine generations later. A continent which scarce sufficed to maintain a half-million savages now supports nearly two hundred and fifty times that the number of as active and industrious people as there are in the world. The vast and empty land has been filled with homes, roads, railways, schools, colleges, hospitals, and all the comforts of the most advanced material civilization

(Ibid., 401–402)

The original works of national American literature have been obsessed with problems of self and identity since their inception. It began during the revolutionary period with the discovery of the North American continent and progressed throughout the nineteenth century. As a result, many Americans. They began to establish their own cultural identities and social norms based on the conviction in Individualism enshrined in their constitution. However, during the modernist era, the American dream had a relatively significant influence on American fiction. The term "American dream" originated with the early settlers who came to America in search of a better life. They felt the dream was connected to God and that if they worked hard enough, God would eventually reward and protect them. However, for them, the new world represented a place of hope and ambition, which stimulated their potential to succeed and achieve material wealth.

Captain Edward Johnson, a Puritan from England, was a pioneer in this regard. , declares: Oh yes! Oh yes! Oh yes! Know This is where the Lord will create new Heaven and a new Commonwealth. All you people of Christ who are oppressed, imprisoned, and scurrilously derided, gather yourself together, your wives and little ones, and answer your several. Names as you shall be shipped for His service, in the Western World, and more especially for planning the united Colonies of New England.

If one ponders Johnson's statement, he will discover that the American goal for prosperity stems from the puritan principle that worldly success is a sign of God's satisfaction. The presence of America is especially noticeable in the depiction that would come to be characterized as a "new Heaven and new Earth." It is, in fact, one of the new world's early founding beliefs.

The Declaration of Independence is essentially founded on the philosophy of the American Dream, saying, "all men are created equal, that they are "endowed by their Creator with certain unalienable Rights," including "Life, Liberty, and the pursuit of Happiness" (Cullen .p38). This claim would have demonstrated that Benjamin Franklin, an eighteenth-century

American leader, stated that any American citizen should have equal rights since it is a divine right. However, because of the Great Depression following World War I, things began to change during the twentieth century, and the dream became a myth. As a result, a strong naturalist movement arose to voice views differing from those of national romanticists like Edith Wharton. Stephen Crane, Theodore Dreiser, and Jack London were among those honored.

### **1.2.2. The Representation of The American Dream in The Kite Runner**

The principles of chance, correspondence, and opportunity are generally available to all Americans, described as the Pursuit of Happiness (The Free Dictionary). In Khaled Hosseini's novel *The Kite runner*, Baba and Amir Search for these American qualities, which make their appearance even more deception than a reality for them. From the outset, Amir and Baba are the two observers and offenders of partition, the two of which are in coordinated protection from the idea of consistency. They are excessively hampered by a vernacular check, making it harder for them to understand the openings that the Pursuit of happiness ensures. Moreover, Amir is limited by his set of experiences, which evades him from feeling complete independence. Finally, the dad and kid bunch observes that American the truth is not what it appears to be. This hope adds to Baba's difficulty getting work similar to his in Afghanistan. "Baba [had] gotten a work... as a right hand at a corner store," Amir watches (Hosseini 137). Before transferring to the USA, Baba was a commercial enterprise proprietor and member of Afghan society. He cannot repair his former reputation when you consider that his terrible English prevents him from communicating effectively with many Americans, forcing him to accept a piece that does not match him psychologically or physically. This issue to talk efficaciously reoccurs when Baba buys oranges from Nguyen's keep. Amir mentions, "Baba had had no cash on him [, and] had written Mr. Nguyen a take a look at, and Mr. Nguyen had requested identification" (Hosseini 134). Baba became enraged while his almost 12 months-old acquaintance disrespected him and demanded his license. Due to his constrained

comprehension of English, he cannot apprehend that it is miles commonplace to request identification to make a transaction. This struggle ends in Baba being barred from the store, demonstrating how difficult it is to take part in American society if you do not recognize English efficiently. These goods had been in no way granted to Amir and Baba. They experienced inequity due to discrimination perpetrated on them and those around them. The choice to do whatever they preferred, mainly in Baba's case, was by no means supplied due to his shaky command of the English language. Moreover, Amir became in no way genuinely free of his historical past in Afghanistan, and he became unable to taste the freedom that the USA promised. Those three occasions induced the notion that the American Dream had no direct dating to Amir and Baba's experience of American fact. These items had never been given to Amir and Baba. They have been subjected to injustice due to discrimination directed at them and those spherical. Because of Baba's susceptible mastery of the English language, they had never been given a choice to do everything they wanted. Moreover, Amir grew to be in no manner genuinely freed from his Afghan heritage, and he became no longer capable of enjoying the liberty that the United States promised. The three occurrences caused the perception that the American Dream was unrelated to Amir and Baba's enjoyment of American reality.

Those objects had been in no way given to Amir and Baba. They have been subjected to injustice due to discrimination directed at them and those around them.

### **1.2.3. The Kite Runner; Tragedy, Pain and Sacrifice**

When you are young, you learn various abilities and develop a range of characteristics. Decision making is one of the most crucial characteristics that you learn when you are young. Whether good or terrible, every decision has an outcome; you must decide to sacrifice. People learn selflessness via deeds of sacrifice. In the novel Kite Runner, sacrifice leads to the redemption of people while also bringing the full plot circle. The novel's foundation of redemption is betrayal, and a sacrifice accompanies every act of treachery. Amir later in the

book finds himself yearning for redemption as a result of Hassan's sacrifice.

When you sacrifice yourself, you complete your redemption. "'Of course,' Assef murmured behind us, 'I didn't say you could take him for free.'" Amir Sacrifices himself for Sohrab by avenging his past. (Hosseini 2003, p. 286).

To sacrifice one, you must put the needs of others ahead of your own. Amir does this when he gets in a fight with Assef about Sohrab. In the novel, Amir prioritizes Sohrab's demands before his own and risks his life to assist Sohrab. By doing so, he redeems himself by doing what he should have done years ago. When Amir redeems himself, the story comes full circle and redemption is finally realized. We experience this complete circle of redemption as Amir realizes, "My body was broken, but I felt alive" (Hosseini, 2003, pg. 303). Amir realized a lot after his battle with Assef. One of them is letting go of the sorrow, loss, and feelings he carried his entire life. He feels forgiven for finally standing up to something and someone because he did the right thing. Assef caused Hassan pain, and he now causes Hassan's son, Sohrab, pain. When Amir defends Sohrab, it is reminiscent of Amir's defence of Hassan years earlier. In the narrative, this represents a full circle of redemption. In the novel *The Kite Runner*, deeds of sacrifice result in full circle redemption. The novel depicts a situation in which a decision must be taken. To make a sacrifice is what allows for full circle redemption. In the story, Amir decides to sacrifice himself for the sake of another person, which has a significant impact on the plot and character development. A seemingly insignificant decision can have far-reaching consequences; often, the smallest option can have far-reaching consequences. Many people have to deal with traumatic situations that have a long-term impact on their lives. Many characters shift throughout Khaled Hosseini's novel *The Kite Runner*. Amir, Baba, and Sohrab have all experienced horrible occurrences in their lives, and we witness their impact on them. In the novel, Baba (the main character's father) has a horrible event that causes him to suffer greatly. Later in the story, we learn that Baba betrayed



his best friend, Ali, by having an affair with his wife, with whom he has a child, Hassan. No one knew what he had done except for Rahim Khan, Baba's business partner and close friend. Rahim told Amir what Baba had written in a letter, and Amir understood his closest friend was his brother. Amir yearns for Baba's attention throughout the narrative, but he never gets it. Amir believes that sacrificing Hassan is the only way to gain Baba's favour. After Amir and Hassan won the kite event, Hassan went kite running and ended up in an alleyway. Assef (the book's antagonist), Kamal, and Wali rape Hassan there. Amir observed everything that happened and did nothing to stop it, and this is when Amir's guilt kicks in. The blue kite that Hassan is guarding represents Hassan's dedication to Amir and all of Amir's remorse, but it is also the key to Baba's acceptance. Amir says, "I put the kite down and walked into his thick hairy arms. I buried my face in the warmth of his chest and wept. Baba held me close to him, rocking me back and forth. In his arms, I forgot what I had done. And that was good" (Hosseini; page 79). In addition to that, Amir tried his best to find Hassan's son so that he could fix; kind of, what he had done.

Wheezy cry. 'I am dirty and full of sin.' 'You are not dirty, Sohrab,' I assured him. 'Those men—' 'You are not at all dirty.' '—they did things...the wicked man and the other two...they did things...they did things...did things to me.' (Hosseini, pages. 319-320) Sohrab went through a lot when he was with those individuals, and we can see its effect on him. Sohrab is internally confused, as seen by his statement to Amir that he does not even want his parents to remain alive since he feels dirty and believes his father is ashamed and disappointed in him. We also witness it when he attempts suicide in the bathroom when Amir informs him that he may have to return to the orphanage.

Sohrab says to Amir, "—wish you had not...I wish you had left me in the water" (Hosseini; page 355). Sohrab was afraid that it would happen again, and he even wished that Amir did not save. At the end of the book, we can see Sohrab suffering from past times and their impact on him.

### **1.3. Conclusion**

Since its first appearance in James Truslow Adams' 1931 book, *The Epic of America*, the American Dream has been the goal of many people. In the middle of the Great Depression, Adams attempted to motivate the working class by gaining the term that would inspire a country, but how strongly do we hold these views today? According to this work, the American Dream is "a dream of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position" (p.375). The phrase conjures up images of social mobility and achievement.

Certain parts of the American Dream appear to be more critical in some formulations than others. Compared to others, Many people are interested in social mobility and the idea that everyone can move up the social ladder. While prior research has shown that one's social class at birth is highly connected with one's social class later in life, America's social mobility rates in the early twenty-first century have mostly stayed steady (Haskin et al., 2008). Participants in Chambers et al. (2015) two experiments were highly pessimistic about social mobility and frequently overestimated the amount of movement between social classes. The researchers hypothesize that this pessimistic assessment of our country's current social situation is due to the media's coverage and commentary on unemployment rates, income inequality, and other urgent economic concerns in the United States that significantly impact social mobility.

Because social mobility is viewed as unrealistic in today's culture, it may become less of a specific motif in the American Dream for younger people.

Many principles exist in American literature, including, but not limited to, that all people are equal. The United States of America is the Land of Opportunity; independence is respected, The American Dream is possible, and anyone with hard work and dedication can succeed. Many American authors used American dreams as a theme or recurring subject in their

writing to make their point. John Winthrop also wrote on this concept, dubbing it "American exceptionalism." This ideology refers to the belief that Americans as a whole are electable. Many principles exist in American literature, including, but not limited to, that all people are equal. The United States of America is the Land of Opportunity. Independence is respected, The American Dream is possible, and anyone with hard work and dedication can succeed. Many American authors used American dreams as a theme or recurring subject in their writing to make their point. This ideology refers to the belief that Americans as a whole are electable.

The American Dream has been credited with contributing to the formation of a unified American experience, but it has also been criticized for overblown expectations. Some observers have remarked that, despite widespread confidence in the egalitarian American Dream, the modern American wealth structure perpetuates racial and class inequality through generations. According to one sociologist, advantages and disadvantages are generally related to earlier status in a social group rather than individual triumphs or failures. Many authors, including Sinclair Lewis in his 1922 novel *Babbitt* and F. Scott Fitzgerald in his 1925 classic, *The Great Gatsby*, have satirized or mocked materialism in the Pursuit of the American dream since the 1920s. For example, Jay Gatsby's death parallels the downfall of the American Dream, reflecting modern-day Americans' pessimism. The American Dream is a significant theme in John Steinbeck's novel *Of Mice and Men*. George and Lennie, two pals, fantasize about owning a plot of land with a ranch so they may enjoy a better existence. Later in the novel, it is shown that not everyone can accomplish the American Dream; however, it is achievable for a few. Many people follow the American Dream to increase their chances of becoming wealthy. Some argue that the ease with which the American Dream can be realized changes with technological breakthroughs, the availability of infrastructure and knowledge, government laws, the status of the economy, and the altering cultural values of American demographics. As portrayed in *The Kite Runner*

the American dream mirrored the perspective of average Afghan civilians during the Taliban's rise and control. Reveals the nature of man Humans are born with the capacity to sin. Amir displays several evil traits. He is self-centered; he emanates arrogance of class superiority; he is unhappy and jealous of Baba's passion for Hassan, so he teases Hassan. He flees when he sees Hassan being raped for snatching the blue kite for him due to his shy and selfish attitude. In order to relieve his guilt, he sets Hassan up to expel Hassan and his father from the house. When Hassan makes one final sacrifice for Amir by admitting to stealing the money, Amir thinks selfishly, "Glad that this would all be over with soon." (Hosseini). Nonetheless, he travels to Kabul to atone for his wrongdoing, allowing us to see the return of human nature. This behavior reveals his desire for good humanity

## **CHAPTER TWO: CHARACTER ANALYSIS AND DEVELOPMENT OF AMIR "THE DREAM SEEKER" IN THE KITE RUNNER**

### **2. Introduction**

The Kite Runner is Khaled Hosseini's first novel. He is an Afghan American novelist.

Because of the international impact of his work, Hosseini received a United Nations humanitarian award in 2006 and was invited to serve as the UN Refugee Agency's UNHCR goodwill ambassador. With its colorful personalities and moving and beautiful plots, the novel garners much attention and remarks from the critics following its release. In addition, According to Tony Sims of Wired Magazine, the book "reveals the beauty and suffering of a troubled soul." nation as it relates the story of an unlikely relationship between two youngsters from opposing social classes" (Sims, 2011).

According to the Washington Post Book World, it is an intimate narrative of family and friendship, betrayal, and loss. There is salvation that does not require an atlas or translation to engage and enlighten us. On the other hand, NBC (National Broadcasting Company) News refers to it as the "One of The Kite Runner's major virtues is its empathetic portrayal of Afghan culture," he says. Depiction of Afghans and Afghan culture Hosseini writes about Afghanistan with compassion and fantastic knowledge. Furthermore, its inhabitants a straightforward and easily understood narrative". (Italia, 2012). Isabel Allende, a Chilean writer, considers the novel is described as "exceptional," with themes of love, honor, remorse, fear, and redemption. In terms of comparison domestic, there has not been much research done on the novel or its creator. The majority of them can be categorized as follows: Aspects include bildungsroman elements, social and political themes, symbolism, and character analysis. Nevertheless, Readers can discover Amir's spiritual growth by following his adventures. Amir flees due to his cowardice, and Jealousy plagued him as a child. He will next be subjected to long-term psychological torture. Finally, by saving Hassan's son, he achieves self-salvation and completes his development.

This chapter aims to show that Amir's path for what he did to Hassan, he has gained the ability to pursue love, loyalty, duty, decency, and courage since it is the only way to survive. He must absolve himself of the sin he has committed. Amir is not a hero in the story, and Hosseini portrays him as such on purpose. Amir's image marred by internal weaknesses is a typical guy in distress, a lonely man with low self-esteem. Much more natural and vibrant. His hesitancy and selfishness, as well as Condemnation, and that. The link of the American dream in Amir Development events and how it shows the presence of lifestyle change to the ability to rebuild a new life in a new area.

## **2.1. The Main Character in Khaled Hosseini's novel the Kite Runner**

### **2.1.1. Character Traits of The Protagonist Amir**

The story's narrator. Amir is the sensitive and bright son of a successful businessperson in Kabul, and he grows up with a strong sense of entitlement. Hassan is his best friend, and he alternates between acting as a loyal friend and hitting Hassan out of envy whenever Hassan receives Amir's father's admiration. Amir is an exceptional storyteller who progressed from an aspiring author to a published novelist. His strong desire to please his father drives his behavior early in the narrative, and it is the fundamental reason he permits Hassan to be raped. From then on, he is driven by emotions of guilt .

Amir, the main character in the novel, is portrayed as a character who has some moral concerns after betraying Hassan for his gain—becoming an insomniac, unable to see the word Amir carved in Amir and Hassan's favorite pomegranate, and feeling terrible. When saying Hassan's name, being perplexed by Amir's judgment of himself as a murderer, Hassan illustrates Amir's ethical concern in The Kite Runner. According to the above reasoning, the first Amir's ethical concern arises when he becomes sleepy and tries to inform everybody sleeping around that he is sleepless Assef raped Hassan in front of me. Amir's inability to sleep can be attributed to this. He was anxious after allowing Hassan to be sexually harassed by Assef.

Furthermore, Amir said: In his speech, he stated that he wanted someone to hear his confession so that he could be judged. I do not have to live with that falsehood any longer. "Would not have to live with that deception" is a sentence. Anymore" underlines the guilt Amir experienced after allowing Hassan to be raped by Assef and appears.

Furthermore, as reported by his insomniac, the ethical anxiety Amir had reflects Amir's typical description as an anxious person. For example, Amir's insomnia symbolizes his uneasy sense of concealing a heinous event, such as Hassan's sexual harassment. Furthermore, Amir's ethical concern reflects an internal conflict he was experiencing. "I watched Hassan get raped," I told no one... Part of me hoped that someone would wake up and hear, so I would not have to live with this lie any longer... That was the night I developed insomnia." "(Hosseini, 2003, p. 75).

In addition, as the novel's protagonist Amir could not bear gazing at the line, Amir had carved on the pomegranate stump, "Amir and Hassan: The Sultan of Kabul." Nonetheless, the sentence "Amir and Hassan: The Sultan of Kabul" indicates Amir and Hassan's close affinity. Furthermore, Amir cannot endure looking at the phrases he ever inscribed on the pomegranate tree, which represents Amir's shame and guilt over a betrayal he committed towards Hassan and depicts Amir's basic description as a coward. Furthermore, Amir's ethical concern reveals an internal struggle within him that causes him to be unable to look at the sentences he sought on Amir and Hassan's favorite pomegranate trunk. "I could not stand staring at the words I had carved into the tree stump with Ali's kitchen knife, Amir and Hassan: The Sultan of Kabul..." (Hosseini, 2003, p54)

The treachery he committed against Hassan occurred after he was an adult, and he abruptly uttered Hassan's name after a lengthy period of not doing so. Amir admitted that uttering Hassan's name caused the thorny old barbs of guilt to pierce him once more. The phrase "ancient thorn of guilt" refers to an old event of betrayal that Amir committed when he was a youngster, which cannot be and has already made Amir guilty. Furthermore, Amir expressed

his remorse and concern by describing how the air in Rahim Khan's little flat suddenly became too thick and heated, causing him to be unable to breathe freely. Amir's trouble breathing demonstrates his nervousness. Breathing difficulties are one of the physical consequences of cardiac palpitation. A heartbeat anomaly causes anxiety the trouble breathing, ranging from undetectable skipped beats to an increased heart rate.

Aside from that, Amir's overall description as an apprehensive person is described by the air in Rahim Khan's flat getting too thick and the sensation of guilt that bore into him after uttering Hassan after uttering Hassan's name.

Amir's experience with dense and heated air and guilt demonstrated his lack of courage when Rahim Khan recalled Hassan to Amir. "Hassan," I replied, and those prickly old barbs of remorse pierced me. Suddenly, the air in Rahim Khan's small flat became too dense and heated..." "176 (Hosseini, 2003). Furthermore, Amir's symptoms, such as trouble breathing, indicate an internal struggle within him.

The final scene with Amir occurs when Amir learns that The Taliban has killed Hassan. Amir realized he might not have led the Taliban to Hassan's house to kill him. Amir's ethical concern manifests itself in self-condemnation in this situation. Amir's self-condemnation can be evident when he believes he is one of the causes of Amir's death.

However, Amir reasoned that the situation might be different if Amir had never sent Hassan away from his home and life in the past.

Furthermore, Amir was terrified of being labeled as Hassan's murderer, reflecting Amir's basic profile as an apprehensive person. Because the way Amir expresses his issue by debating whether he may be presumed to be Hassan's murderer or not reflects his mentality as a person who is concerned about something that is happening. Furthermore, Amir's ethical concern reflects the internal tension within him. "... I had not brought the Taliban to Hassan's house to shoot him. However, it evicted Hassan and Ali from the house, and things may have ended out differently if I had not? (Hosseini, 198).



## **2.2. A Study of Amir's Psychological Change in the Kite Runner**

### **2.2.1. From Mistrust to Doubt**

Children need enough affection and attention from their parents during the baby and early childhood stages to help them build a sense of trust. They must learn to see their surroundings in a new light. Positively, however, as a child, Amir did not receive appropriate care from his father during his infancy and early childhood. He was abandoned by his mother as soon as he was born. When his mother died, his father hired a nurse. His father was nearly entirely concentrated on his own business, politics, and soccer, most of the time failing to spend any time with his son. As a result, Amir acquired a mistrust of his surroundings. Children in the toddler period must become acquainted with their surroundings and connect with them. On the other hand, the father was apathetic to Amir and did not make him feel fatherly affection or concern, which led to Amir even blaming himself for his mother's death at times. In his opinion, his father's disregard for. Because of his wife's death, he was the murderer of his father's princess. Furthermore, when Amir is confronted with his father's reluctance and apathy, he struggles to trust him. When he desired to sit, when he was with his father, he would stop him from entering the room and declare, "This is grown-ups' time." Then. He would close the door, leaving Amir alone. Amir would then sit at the door for an hour or two, listening. To their chitchat and laughs. His father's apathy caused him to question his own identity. He was always scared that his father might be kidnapped.

Away and thought his father loved Hassan more than he did. So when his father wanted to invite Hassan and him, he agreed. Amir lied to him about Hassan having things to do when he went to the lake to play. Everything he did reflected his enthusiasm for love. His impression that his father despised him. This His self-doubt was shown. Amir's father, in his opinion, wanted Amir to grow up to be a brave person. Soccer prodigy, this also prevented Amir from progressing to the following development stage. To summarize, in his newborn stage, Amir did not complete the mission of these two stages—developing a sense of trust and

autonomy. In addition, the toddler stage.

### **2.2.2. From Guilt and Inferiority to Jealousy**

According to Erikson's thesis, children learn to dominate their circumstances from pre-school to school age. They must learn to build initiative and independence with parental encouragement and support during this period. If kids find it impossible to match their parents' expectations, they will feel guilty.

When Amir was in this stage, he found himself unable to meet his father's expectations of being a good soccer player and brave enough to protect himself. He struggled to catch his father's attention, so he resorted to aggressive conduct, throwing pebbles at neighborhood windows or climbing trees. He began to feel guilty about himself. When Ali discovered him, he always claimed it was Hassan's fault. He learned irresponsibility rather than initiative when he made a mistake. Furthermore, throughout the school stage, children's confidence is critical to their future growth, and they begin to discover their true interests. If they receive acknowledgement and with encouragement from their parents, they will work harder to complete their duties and maintain their tenacity. Amir grew interested in reading and writing when he was ten years old. However, when he went to show his father the narrative he had written, his father stared at him and refused to read it. which gave Amir the impression that he was being handled indifferently. He should have been encouraged to continue his enthusiasm by participating in more activities at this point. However, due to his parents' lack of support, he developed a sense of inadequacy.

Their parents' attention quickly impacts children in this period. Amir craved his father's affection and cared for his inner world. His father's disinterest kept him from feeling inferior for a long time, which grew stronger when he discovered his father loved Hassan as if he were better than he was. An incorrect psychological feeling caused his Jealousy of Hassan. Amir was taken aback when his father announced that he would perform a harelip surgery as a gift for Hassan's birthday. He felt it was unworthy of giving such a gift to a servant; therefore, he

became envious. Such a feeling lingered for a long time and grew stronger as he grew. For himself, Years of longing for love had heightened his sensitivity. Even a little love from his father made him ecstatic or envious. He could have shown bravery by rescuing Hassan after Assef raped him, but he did not. In his perspective, regaining custody of his father required some sacrifice; therefore, he opted to be a coward and apathetic. This betrayal was motivated not only by his fear but also by his Jealousy of Hassan. That was also why he slandered Hassan, accusing him of stealing his money and watch. These actions resulted in Hassan's departure.

### **2.2.3. From Self-accusation to Role Confusion**

Erikson's theory states that children's development at each stage can significantly impact their next stage. Following his betrayal of Hassan, Amir lived a life filled with self-incrimination. He would never forget the scene where he examined himself and discovered his cowardice. He crouched behind the wall, peering into the alley, and found himself peering into it for the next twenty-six years. When a decision is made, people begin to proceed down the path of accepting the consequences. No matter how much they resent it, they must bear it on their shoulders. After Hassan left, Amir had all of his father's love. However, he cannot rid himself of such guilt; when he thought about that day and his life with Hassan, he found himself accusing himself. He remembered Hassan when he had to flee Afghanistan with his father. Hassan, he prayed, was still there to accompany him. Now, he was aware that it was impossible.

After arriving in the United States, they must forge their path in life. Therefore, at this point, Amir needed to establish who he was and what he could do for his family. His father was no longer a prominent role model for him. Develop a feeling of identity. However, Amir was experiencing role uncertainty at this point. His life in Afghanistan was happy and free of worries. However, in the United States, they must earn a living. Therefore, when he was confronted with this circumstance, he had no idea what he could do to improve their lives.

#### **2.2.4. From Being Willing to Love to Devotion**

People tend to end their role confusion in early adulthood and begin to integrate with society. They can be ready to love and make commitments once they have established their identities. Amir gradually got more aware of his own identity and matured at this time. When his father had disagreements with others, he would make the correct decision to maintain their friendly relationship with their surroundings. Furthermore, he eventually decided that he wanted to major in English writing and become a writer. From this moment, it is clear that he had discovered his dream and learned how to live in harmony with his father. Amir also met and fell in love with Soraya in the United States. Even after learning about her past, he accepts it. In addition, during this period, he learned to love and understand others. When his father was diagnosed with cancer, he gradually understood him and sought to pray for him.

He also learned to love his environment. When there were so many needy people and his father intended to slaughter sheep to help them, Amir stopped him and instructed him to give them money instead. Early adulthood is often defined as being between twenty and thirty-nine. Amir went through many changes during this time. When he realized he needed to save Hassan's kid Sohrab, he chose to devote himself. There was an example of his psychology at work.

Prior to the onset of adolescence, He appeared to live in his world, relying on Hassan's devotion and loyalty rather than actively devoting himself. His psychological health improved dramatically as he learned to love and devote himself. He was resolved to bring Sohrab back to the United States and provide him with a better life. During his fight with Assef, he also shows his determination to devote himself. When he returned to Afghanistan, he learned to be empathetic to the Afghan people's hardships. Different stages of a person's growth are involved, and these stages are closely associated with each other. The duties that people confront at various times are also not fixed. People can only complete their growth trip when the necessary qualities included in each stage are established under our growth. We can see

how this procedure changed Amir's growth path through his psychological alterations. In addition, our acts are inextricably linked to our psychological states. When we make an effort to grasp the inner worlds of others, we have a better understanding of the reasons behind their various decisions. He, like Amir, was simply a kid looking for affection and attention. When we accuse him of betrayal, we must also consider the fundamentals. He has given reasons for doing so. In this approach, we better understand Amir's personality and behaviors'. However, we also gain tremendous enlightenment and inspiration from Amir's own experience, demonstrating the relevance of family education from a psychological standpoint.

### **2.3. The American Dream and Amir in The Kite Runner**

#### **2.3.1. The Development of Amir in The Novel**

Amir is the main character in the novel, and he plays an essential role in its development. At the opening of the novel, Khaled Hosseini introduces his first character, Amir, who narrates his own life story from the winter of 1975 in Kabul. He recalls his history with Hassan when he fails to assist Hassan, his servant, who has experienced sexual harassment that has changed his life. "Mine was Baba, His was Amir. My name. Looking back on it now, I think the foundation for what happened in the winter of 1975-and all that followed-was already laid in those first words." (Hosseini 2003, 10)

Amir is an Afghan male who resides in Kabul's Wazir Akbar Khan neighborhood. He is from a wealthy family. His father, Baba (Baba means father), becomes one of Kabul's wealthiest merchants. Sofia Akrami, his mother, died shortly after giving birth to him. She is a well-educated woman who teaches English Literature. "Everyone agreed that my father, my Baba, had built the most beautiful house in the Wazir Akbar Khan district, a new and affluent neighbourhood in the Northern Part of Kabul. Some thought it was the prettiest house in Kabul." (Hosseini 2003, 4)

Amir now lives with his father, Baba, after his mother died. Amir enjoys his mother's hobbies, such as reading poetry and stories, which frustrates Baba with his first story. Amir wants to be a man loved by Baba (further for father), but he also despises Baba for wanting to be his father without realizing Amir's potential. Baba raises Amir by instilling Afghan characteristics in him, asking Amir to play soccer and go hunting. In this scenario, Amir despises Baba for forcing him to be a genuine man like the Afghan lads who enjoy soccer, kite flying, hunting, and fighting.

Baba shrugged and stood up. He looked relieved as if Rahim Khan, too, had rescued him. "Yes, give it to Kaka Rahim Khan. I am going upstairs to get ready, "And with that, he left the room. Most days I worshipped Baba with an intensity approaching the religious. But right then, I wished I could open my veins and drain his cursed blood from my body

(Hosseini 2003, 27)

Because his father does not value Amir's tale, Amir constantly compares himself to Hassan. It destabilizes their connection. In this example, Amir is envious when he observes Baba giving his servant, Hassan, a gift on Hassan's birthday and inviting Hassan to go out with them. On the one hand, he adores Hassan, his devoted friend and servant who is excellent and diligent. He despises Hassan because Hassan steals Baba's attention and affection. In this scenario, Hassan is not his friend but rather his Hazara servant, who attracts Baba's attention more than his son does, Amir. It is due to the resemblance of their personalities and interests.

The day before the orphanage opened, Baba took me to Gargha Lake, a few miles north of Kabul. He asked me to fetch Hassan too, but I lied and told him Hassan had the runs. I wanted Baba all to myself. Besides, one time at Gargha Lake, Hassan

and I were skimming stones, and Hassan made his stone skip eight times. The most I managed was five. Baba was there, watching, and he patted Hassan on the back. Even put his arm around his shoulder.

(Hosseini 2003, 12)

The apex of tension in Amir occurs after seeing Hassan's sexual abuse at the kite tournament in the winter of 1975. Amir stands back and observes the scene from a safe distance. Despite this, Hassan ran the last kite provided to Amir to victory.

'Inshaallah, well, celebrate later. Right now, I will run that blue kite for you,â he [Hassan] said. He dropped the spool and ran, the hem of his green chapan dragging in the snow behind him". (Hosseini 2003, 58-59)

Amir refuses to assist Hassan because he has agreed with a friend who despises Hazaras and is a sexual harassment agent that nothing in the world is free. As a result, someone must be sacrificed to fulfil Amir's willingness. Amir makes Hassan his sacrifice. On the other hand, Amir is torn between his heart and his ambition. Hassan's attention, loyalty, and care for Amir cause him to feel terrible because Hassan was a victim of sexual harassment. Amir resolves to end Hassan's life due to the buildup of his remorse by accusing Hassan of stealing his watch and money on his birthday. Amir wishes Hassan would leave him alone. He derives its solution from Baba's idea that a thief is an inexcusable sin. All sins share a common denominator (Hosseini 2003, 92). Amir will be able to rid himself of Hassan in this manner.

Then I took a couple of cash envelopes from the pile of gifts and my watch and tiptoed out. I paused before Baba's study and listened in. He had been in there all morning, making phone calls. He was walking to someone now about a shipment of rugs due to arrive next week. I went downstairs, crossed

the yard, and entered Ali and Hassan's living quarters by the loquat tree. I lifted Hasan's mattress and planted my new watch and a handful of Afghani bills under it.

(Hosseini 2003, 90)

Amir and Baba moved to America after the Russians attacked Afghanistan in the 1980s. In America, Amir recalls his recollections and guilt against Hassan from the past. Amir's shame causes him to cling to anything that reminds him of his misdeeds in the past. For example, when Soraya (Amir's wife) cannot conceive despite undergoing different reproductive treatments. Amir believes it is God's retribution for him. (Hosseini 2003, p. 164.) They have decided to adopt a kid to be their breed later, but the adoption process is difficult for Amir and his wife from Afghanistan. If an Afghan family want to adopt a child of an unknown breed, they must first obtain permission from the Afghan government. It will cause issues in the future. Because in Afghan society, the tradition of an individual's Afghan race, background, and offspring is essential in determining where they came from and the ethnic breed they are given. Furthermore, Sharia law in Islam does not authorize adoption, even in more moderate Muslim states. This quotation demonstrates his guilt. Influenced his decision not to adopt a baby of his breed:

We all had reasons for not adopting. Soraya had hers, the general his, and I had this: that perhaps something, someone, somewhere, had decided to deny my father food for the things I had done. Maybe this was my punishment, and perhaps justly so, I was not meant to be, Khala Jamila (Soraya's mother) had said. Alternatively, maybe, it was meant to be.

(Hosseini 2003, 164)



Amir's turmoil and remorse can never be resolved because he is unable to share the truth about his background with anyone, including his wife, Soraya. Amir understands and accepts Soraya's mistake in the past when she ran away with the Afghan boy when she was eighteen. (Hosseini 2003, p. 143.) On the other hand, he is powerless to undo what she has done to him. Amir compares himself to his wife, who can bravely recall the past before they married.

I envied her. Her secret was out. Spoken. Dealt with. I opened my mouth and almost told her how I had betrayed Hassan, lied, driven him out, and destroyed a forty-year relationship between Baba and Ali. But I didn't. I suspected there were many ways in which Soraya Taheri was a better person than me. Courage was just one of them.

(Hosseini 2003, 144)

Finally, Amir has the option of leaving for Afghanistan to fix his problem. He departs for Afghanistan with the situation being perilous due to the influx of foreign countries and extremists into the country. (Hosseini, 2003, p. 213) He wishes to bring Hassan's son to an orphanage in Afghanistan. His return to Afghanistan, despite the danger, demonstrates that Amir has mixed feelings, to the point where he wants to commit himself in order to escape his issues.

Afghanistan is like two sides of a coin to Amir: he hates it and misses it. Those issues merge into one, notably his readiness to atone for his wrongdoing and absolve himself of guilt. His travel to Afghanistan is to retrieve a piece of himself that has remained and wipe away any unpleasant memories with love to save his half-nephew, Sohrab. " 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. Waiting ". (Husseini 2003, p199)

The writer deduces from the preceding description that Amir is the protagonist. He receives the struggle from his father and another character, Assef, who despises Hassan and forces him to be bad around him. Amir is confronted with internal conflict: when Baba wants him to follow his desires, such as playing soccer, but he prefers to read novels; when Baba gives more attention and affection to Hassan, the servant boy, than to Amir; and when Hassan becomes a victim of discrimination and sexual harassment, he cannot help so that Amir feels guilty and sinful. This character can also be classified as round and dynamic because Amir's attitude changes; his enviousness toward Hassan causes Amir to allow Hassan to be sexually harassed and to desire to expel Hassan from his home. However, Amir's guilt and transgression toward Hassan drive him to wish to sacrifice himself in order to return to Afghanistan with the dangerous circumstances to bring Sohrab, Hassan's kid, to live with Amir in America and atone for his sin and remorse. Amir, on the other hand, Amir did not want to make the same mistake over again.

### **2.3.2. The American Dream with The Main Character**

On the one hand, Baba's new life exemplifies the contrast between life in Afghanistan and life in the United States. The novel specifies the time and location of the current segment of the story. An early remark on Reaganomics reveals the author's political leanings and concern for working for blue-collar folks, whether Americans or foreigners. Establishes a link between the United States and Afghanistan. That link is the disrespect the ruling parties appear to have for the general populace of their respective countries. However, the government may not always act in the best interests of all of its citizens when making ruling choices.

When Amir considers going back to Peshawar, Baba wisely points out that Peshawar was good for him but not for Amir, which is yet another sign that Baba is a good father or is attempting to be one: he is concerned about his son's well-being rather than his own. Although Baba is having difficulty adjusting to life in the United States, he finds it simpler to be a father.

In this chapter, the themes of presents and giving are revisited. We witness this explicitly twice: once when Amir characterizes America as Baba's gift to him, and again when Amir receives a car as a graduation present. In addition, we see it implicitly once, in Baba's delight at Amir's graduation, and this supernatural gift meant more to Amir than any automobile or money could. Amir decides not to "sacrifice for Baba," noting that the last time he did, "I had condemned myself." That is an intriguing comment since it reflects Amir's perspective on some of the decisions he has made in his life, and others interpret it as an abdication of responsibility. Suggesting that Amir's sacrifice for Baba ended up sentencing himself implies that Amir did something for Baba. It might be argued that what Amir did to seek Baba's esteem was indeed for Amir's self — his own need to be liked, respected, and appreciated by Baba. Some doubt whether Amir made any sacrifices, preferring to take the road looking back, the mature Amir knows, "I have doomed myself." In retrospect, the adult Amir accepts responsibility for his deeds and inactions, which the younger Amir could not accomplish. Said describes the Orient as "the land of Europe's biggest and richest and oldest colonies, the wellspring of its civilizations and languages, its cultural rival, and one of its deepest and most repeating ideas of the other" in his *Orientalism* (Said 1-2). Fear, scepticism, and avoidance of the "Other" in everyday media prohibit many people from favorably interacting with the peoples and cultures of the Middle East. In *The Kite Runner*, Hosseini breaks through barriers to reunite the East and West by achieving universality even in a foreign milieu. When attempting to adopt Sohrab, Hassan's son, orphaned because of his father's death, he faces various challenges. Adoption is only accomplished after Amir pulls the strings of a friend's government connections, as following the legal process leads to dead ends. In addition, while Amir is in Pakistan, the American administration is at the root of many of his problems. Previously, Baba and Amir had to wait six months in Pakistan for the INS (Immigration and Naturalization Service) to get them visas when they attempted to enter the United States as refugees. These images of America are complex and illustrate a period of

transition. While Baba and Amir may have survived the violence in Afghanistan, they will need to work hard to establish a solid existence in America. Make significant concessions.

## 2.4. Conclusion

Khaled Hosseini, a well-known Afghan American author, wrote the novel *The Kite Runner*. He was motivated by the American predicament in Afghanistan. *The Kite Runner* tells the story of someone rushing to catch a kite. It is a kite as a prize of honor, Amir, Hassan, and Assef fight source. It represents that Afghanistan's Afghan boys have triumphed. When they finally manage to cut the last kite that soars through the air, their victory is still incomplete because they must run and retrieve the last kite. Hassan is the youngster in this narrative who can run and get the last kite. Amir is the protagonist of the novel *Kite Runner*. Amir is from Kabul's most affluent and well-known family. He is a Pashtun as well as a Sunni Muslim. The Pashtun ethnic group is the primary ethnic group and the particular ethnic type in Afghanistan, and they are continually cruel to the minority ethnic group. His father is a wealthy businessperson. His mother is also a literary lecturer. On the other hand, Amir lives with his father and Baba's friend, Rahim Khan, because his mother died after he was born. When Hassan became a victim of racial discrimination in Afghanistan, Amir was powerless to protect him. It drives Amir to remain sleepless and remorseful until he travels to America and becomes a brilliant citizen. Writer. When Amir does not have a kid, he believes this is his punishment, to him from

The principles of chance, correspondence, and opportunity are generally available to all Americans, described as the Pursuit of Happiness (The Free Dictionary). And Amir Search for these American qualities, which make their appearance even more of deception than a reality for them. From the outset, Amir and Baba are the two observers and offenders of partition, the two of which are in coordinated protection from the idea of consistency. They are excessively hampered by a vernacular check, making it harder for them to understand the openings that the Pursuit of happiness ensures. In addition, the American dream was the principal touch of Khaled Hosseini's novel. The characters' development shows the ability to transfer such movement to the story

## CHAPTER THREE: A NON-AMERICAN DREAM IN POST-COLONIAL

### SETTING

#### 3. Introduction

The Kite Runner written by Khaled Hosseini. This study focuses on historical events simulated in the novel. This chapter uses post-colonialism theory and the approach of historical criticism to limit the data to historical events appearing in the novel. During the analysis, the historical events found in the novel occurred in Afghanistan, such as the Taliban regime. The writer concludes that there are historical events simulated in the novel. The author's way of expressing these actual events is by describing the conversation and narration between the characters in the novel. The author's imagination is the story of the novel itself. global problem based on classifying people into different categories based on their physical characteristics and making some people better and worse. Racism and ethnicity are usually considered the same concept, but ethnicity is a subclass of racism. Every country has several ethnic groups with similar origins and customs, which may or may not be judged equally by a powerful ethnic group. An example of such a country is Afghanistan, a strictly ethnic country. This study examines the social, cultural, and scientific studies of people's racial and ethnic characteristics, using the Afghan type as an example. Racism is not the result of scientific observation, but it stems from the human differences that emerged between the 16th and 19th centuries when people began to differentiate themselves. This aspect of racism is well described by the American sociologist In his view, some people's natural advantage over others is rejected. His novel "Kite Runner" depicts two major ethnic groups in Afghanistan, the Pashtuns and the Hazaragis, and their social, cultural and religious conflicts. Therefore, this article examines the roots of Afghan ethnic prejudice and oppression in the novel and explains and analyzes the reasons for their ethnic behavior based on the denial of human differences in Feigin. In addition, biological differences prove that the powerful section is just an excuse for achieving selfish goals by providing some evidence.

The novel *Kite Runner* is about friendship, forgiveness, and redemption due to a complicated relationship between the two characters Amir and Hassan. In Kabul, Baba, a Sunni Muslim, and the Pashtun privileged the majority. Hassan, the son of Amir's father's servant Ali, belongs to the oppressed class of Muslims, Hazaras, and Afghans. Both Amir and Hassan do not have a mother. They spend almost all their time together playing games and sharing things. The story of her favourite pomegranate tree. Dragon Fight is a popular game in Afghanistan. After cutting the opponent's kite string during the battle kite runner run. After the dragon. The runner keeps the kite, but the Grand Prix is the last kite cut. Amir is a kite fighter, and Hassan is Amir's great kite runner. Encounter Amir and the local thug Asef learned that Hassan belongs to another ethnic group. Community. As the perception of ethnicity invades Amir's mind, Led him to betray his most loyal and best friend, Hassan. Post colonialism is the result of a conflict with the West hypothesis. It is a rejection of the main story of Western imperialism; not only are other colonial eras subordinately eliminated but culture is wiped out. Norms and values. The postcolonial study is a study of the subaltern . Postcolonial culture is a historical phenomenon of colonialism with its signs. Transport, slavery, movement, Immigration, and racial and cultural discrimination. These issues are at the centre of Postcolonial theory. This theory has often been used to cover such a broad spectrum. In other words, it embraces all multicultural perspectives and represents different experiences, as explained by Amir in the *Kite Runner* novel.

### **3.1 The Colonialism in The Kite Runner**

#### **3.1.1 The History of Afghanistan in The Kite Runner**

Afghanistan is one of the poorest countries in the World. It is one of The most war-torn, the most devastated and besieged countries. It is that country I have been suffering from aggression, external pressure, and civil war for some time—the time of Alexander the Great. Historically, Afghanistan was the link between Central Asia, the Middle East, and the Indian subcontinent. So it is a country made up of many different people's nationalities due to countless aggression and migration. Within its current borders, there are at least a dozen major ethnic groups Baluch, Chahar Aimak, Turkmen, Hazara, Pashtun, Tajik, Uzbek, Nuristani, Arab, Kirghiz, Pashai and Perrian. Pashtun nationally has been the most dominant. The country's Royal families were Pashtun, and today the Pashtun represent about 50% of the total population. Tajiks come in second with 25% and rest make considerably smaller percentages. There are tiny Hindu, Sikh and Jewish communities within the country, but most of these people are Muslims. Many ethnic groups define their Islamic ethnic identity. Islam was introduced to Afghanistan by the Arabs in the 8th and 9th centuries. Previously, the country was dominated by various Persians, Greeks, and Sabians—The central Asian Empire. Conquered during the 1200s invasion of Mongolia Despite all, it was necessary to maintain control of part or all of the country until 1500 Resistance and Civil War. From that time, the Mughal Empire of North India and the Safavid dynasty of Iran fought over the mountains and valleys of Afghanistan. Armies marched into the city, sold land, killed people, and surrounded the city

After the city was destroyed, everything left by the previous invading army

. The beginning of modern Afghanistan dates back to around 1747.

Shah's army returns home after his death. Enter their leader, Ahmad Khan Abdali

He was elected King of Kandahar and Afghanistan. Ahmadshah wins from his people.

Title Baba. The Afghan throne remains in the Ahmad Shah tribe. There are many



A dispute between his descendants until his expulsion from Kabul in 1818. Since the 18th century, Afghanistan's internal affairs have been dramatic . Exacerbated by increased intervention by two new British imperialist forces Empire and Emperor Russia. . The British Empire was expanded and integrated Their colonial rule on the Indian subcontinent. Russians, as part of them, Expansion to the south and east of Central Asia. Two major forces are now involved in Afghanistan, known as the "Great Game". The presence of Russians and Kabul's diplomat, the Afghan war, took place twice in 1838 and 1878. Afghanistan was a British protectorate until 1919. After the collapse of Amanula's power due to the occurrence of the Uprising and Civil War In 1929, Muhammad Nader Shah came to power. Mohammed Zahir Shah was the last king of Afghanistan and previously reigned for 40 years. He was a complete dictatorial power. In 1973 the king was overthrown, and the republic was proclaimed. King just had Instead was defeated by his own family, Daoud, who appointed him president. King. In 1978, the Daud administration was overthrown by the army's left-wing. When the coup is over, officers hand over control to the two leftists of the country's Political parties, Khala, the People's Party, and Parcham, the Banner Party. Since 1978 The Soviet presence in Afghanistan is gradually increasing. December 1979, Soviet troops entered Kabul. Finally, Afghanistan is under control. Moscow. The battle between Russia and the Taliban. Moscow. Finally, 2 million refugees fled to Pakistan and 1.8 million to Iran. Other countries. In 1989, the Soviets withdrew their active presence from Afghanistan. In 1992, Mujahadeen fighters were able to capture Afghanistan. Mujahadeen ruled. Kabul from 1992 until his ouster in 1996. Over 60000 people were murdered during his reign, and thousands of women were raped. In 1994, the most influential groups emerged in a single group known as Taliban, meaning `student' – Sunni students of the Qur'an. In 1995 the Taliban Ultimate success by taking Jalalabad. The Taliban dominate about two-thirds of the country. Including Kabul. Nevertheless, it remains strong beyond the mountains north of the city. A reaction force called the Northern Alliance. The Taliban area is mainly the Hometown

of the Pashtuns (well known as the Pashtuns); as the Northern Alliance, It is composed of Uzbeks and Turkmen. 1997 Taliban prisoners killed by thousands by the North Alliance. When the Taliban temporarily seized Mazare Sharif in 1998, they were likewise. Many thousands of Shire Muslims in the city. In March 1999, the Taliban and representatives of the Northern Alliance reached an agreement. Take the first step towards the formation of a joint government. The Taliban More extreme than ever in their imposition of what they consider purely Islam Company. This change is likely due to increased contact with al-Qaeda fundamentalists. Thanks to al-Qaeda, the events in the United States in September 2001 signify the end of the Taliban. The Northern Alliance takes power with the support of the U.S. government. About Afghanistan. His novel "Kite Runner" was written against the backdrop of Afghan history. Deal with culture, foreign aggression, Immigration, cultural conflicts and terrorist attacks America and others are following the complex story of Amir and Hassan in the background. History and culture of Afghanistan. The novel kite runner is about friendship, forgiveness, and the difference in class of Muslims, Hazaras. Redemption is due to a complicated relationship between the two characters, Amir and Hassan. Kabul, Baba, Sunni Muslims, and Pashtun privileged the majority. Hassan, the son of Ali, Amir's father's servant, is a Shiite. Both Amir and Hassan do not have a mother. They spend almost all their time together playing games and sharing things. The story of her favorite pomegranate tree. Dragon Fight is a popular game in Afghanistan. After cutting the opponent's kite string during the battle kite runner run

After the dragon, the runner keeps the kite, but the Grand Prix is the last kite cut. Amir is a kite fighter, and Hassan is Amir's great kite runner. Encounter Along with the local thug Asef, Amir learned that Hassan belongs to another ethnic group community. As the perception of ethnicity invades Amir's mind led him to betray his most loyal and best friend, Hassan.

"Never mind any of those things. Because history is not easy to overcome. Neither is religion. In the end, I was a Pashtun, a Hazara, I was Sunni, and he was Shi'a, and nothing was ever

going to change that. Nothing" Russia's invasion of Afghanistan causes Amir and Baba to flee to Pakistan Then to America. That is where the old life of Baba's influence and power comes to an end. They do a new life for themselves by embracing the Afghan community of San Francisco. He married Soliya and became a successful writer. But he continued to be pursued his evil deeds and the failure to protect Hassan make it impossible for him to get it and enjoy it. Success in his life. Amir realizes that he has made a mistake against Hassan. "Come. There is a way Once again, Rahim Khan said on the phone just before he hung up. ... ]. road To get better again "(168). A phone call saved Amir from Baba's old friend. Rahim Khan, allow him to redeem himself. In Peshawar with Rahim Khan is dying; Amir knows that Hassan is his brother-in-law, and he needs to be resurrected. Hasson's prodigal son Sohrab. Amir later hired Sohrab as his son and fled to America. From Kabul. Amir buys a kite at an American Afghanistan community party. Sohrab fights together, and they win as he and Hassan did many years ago. Shorab smiles at Amir for the first time. Now Amir Suhrabs, kite runner, and her start a new life in America with bright hope. By adopting the hang gliding style here, Hosseini shows that we have to learn what is right and wrong from others. It does not matter if it is a culture or something else. He implicitly encourages the mixing of the origin of one culture with another.

Hosseini's first novel written in English by Afghan kiteruners Published in 2003, it has received a lot of criticism, interpretation and analysis. From different perspectives, scholars and writers emphasize issues such as Afghan diaspora, migration, family relationships, betrayal of friendships, Afghanistan's cultural history, and national identity.

### 3.1.2 The Kite Runner in The Lenses of Post-colonialism

After decolonization, new energy of postcolonial theory was born in Enthusiasm to solve the problems built by colonialism. There is one postcolonial theory I am trying to understand .The problems caused by the colonization of Europe. Postcolonial Research has explicitly focused on the "third world" countries of Africa and Asia. Caribbean islands and South America.

Third World was built as a political category to indicate a state different from the Western and Soviet Union block. Postcolonial theory may include aspects of British literature 18th and 19th centuries literary economic life through colonial exploitation.

M.H. Abrams writes, a major element in postcolonial agenda is to disestablish Euro-centric literary and artistic values norms and expand the literary canon to include colonial and postcolonial writers.

There is not always a genuine-time body approximately the postcolonial principle. The quick Postcolonial principle is detrimental to the grand narrative of the West. It is primarily based totally on the ancient records of European colonialism and numerous cloth results to which this phenomenon provides rise. However, European imperialism took diverse bureaucracy in one-of-a-kind times and locations, which delivered tussle among imperial tradition and the complicated indigenous cultural practice. As a result, Postcolonial works of literature come into the literary scenario. At *The Kite Runner*, Hosseini creates the recognition and humanization of Afghanistan as a country and culture. From a postcolonial point of view, the protagonist Amir resembles the internal conflicts and external difficulties faced by the country and its citizens when living in war-torn areas. Postcolonial criticism provides a unique perspective that emphasizes the devastating events that lead to death and misery rather than praising the exploratory nature of the colonists as they expand. Explorers are "no longer considered highly enlightened with this new perspective." Instead, they are "just wild and selfish" (Brizee2). Travelers' like Christopher Columbus are not messengers in the new World.

Through literature, readers can confirm their beliefs in humanity through the "improvement

of one's emotions and a new sense of one's compassionate ability" (Angemeer2). You can use the text to highlight hidden positives in character situations that contrast with known negatives. Reading literature should not be an emotionless or objective task. The reading process can create an emotional bridge with others around the World. When the reader is completely immersed in the novel and fully embraces the story, he can see the incredible phenomenon of mirror neurons. The brain puts itself in the viewer's position, feels as if it were there, and begins to act. Amir's story is compelling and essential for progress and understanding. When Amir eagerly demands his father's approval, or when he wins the kite-flying competition, his feelings are universal and connect the reader to a peaceful feeling. Guilt, regret, and sadness are global emotions everyone has experienced at least once. Hosseini as a writer knows the potential of this ability.

For Hosseini to create a sense of entertainment and validity throughout his character, he had to adopt both Western and Eastern styles. He "weaves ancient Persian epics with Western literature" (Blumenthal 3), blending both styles to create a more effective connection. The details of Amir's story may not be valid, but the overlapping emotions and exclusive events are confirmed. Hosseini maintains the truth and originality of his novel while reinventing the misunderstood Muslim identity. A fictional book is a harrowing real story. Fiction attracts commercial success and attention and allows you to immerse yourself and allow your readers to feel the story's meaning much more accurately, which is very necessary because "Hosseini beautifully depicts a world that is 180 degrees different from what you see on TV" (Angemeer5). Kite Runner captures the focus of the audience and includes details of what is happening to portray a highly influential aspect of the Middle East. It is such a work.

The theory of Orientalism developed in changing socio-political scenarios. At the end of the 19th century, it was introduced into discourse with an image different from contrast. When The rise of translation and cultural studies in the field of literature, Raymon Schwab's "Oriental Studies" (1950) promoted the study of Oriental Studies. Western writers try defines

different oriental and middle eastern countries such as Arabic, Iraq, Iran, and Turkey. They meditate on studying "Oriental" as different as "others". Orient is presented in contrast to them in terms of values, culture, and society. Writers

Interpret the Orient as a backward and prejudiced stereotyped race and consider them aliens Group by different practices and paths. The term Orientalism comes from Latin.

The word "Orient" means "East". Defining Orientalism as an interest –

The writer used the Orient as a fascinating subject and sometimes as a theme.

Honour and fear. Orient has always helped. Oriental literature opens the door to discovery and understanding: of different spirits, traditions, beliefs, and complex ideologies.

It is a comparative material of Western civilization and is excellent in every respect. Edward Said was a leading figure in post-colonialism and a great scholar in the 1990s.

1978 Theory of Orientalism. Said is "the range of Orientalism.

The West or West projects the east according to their perceptions and monitoring. Therefore, Orientalism is a Western construct. Its Orientalism is easily seen in the Western portrayal of Arab culture. Then adding to The west-east relationship, he points out the accident's excellent authority and utopian location and a backward and conservative east. He insists.

Orientalism is a complex phenomenon. In short, It is irrational, anti-Western, and incredibly archetypal. Orientalism in literature is not a story style, but it is a vision. Orient cannot study without orientation. It should be given a vote and not be judged.

## **3.2. Chosen to stay: Identity and roots**

### **3.2.1. Culture and ethnicity**

Identity is an interface between personal self-sensations, including Conscious and unconscious emotions, rational and irrational motivations, individual Beliefs and values, and those factors that make up the social context in which we find ourselves Experiencing these emotions and motives (age, ethnicity, gender, etc.) 19. Everyone lives in different countries worldwide, with different cultures, religions, personalities, and even ethnicities. These differences will be his or her identity in society When they interact. Furthermore, identity is used to know society's Status, such as race, ethnicity, sexual orientation, and marriage history. Also, cultural identities belong to a particular ethnic group and resemble a particular ethnic group. Affects emotions, perceptions and behaviors' (Dusek 1996, 162). The definition comes from Fenny (Dacey and Kenny 1997, 191), who stated that it was cultural. Identity is part of a person's self-concept that comes from knowing and knowing. Feelings about belonging to a particular cultural group. From these definitions, we can conclude that cultural identity is a sense of belonging to a particular ethnic group. This issue also explains that attribution is an essential element of education. Identity. Defined according to Stuart Hall's book Cultural Identity and Diaspora, Cultural identity from a shared cultural perspective is a kind of collective truth hidden behind many other, more superficial or artificially imposed selves shared by people with a common history and ancestors. Self. It is called identity Existence (to convey a sense of unity and unity) .

This definition explains that cultural identity reflects a common history. Experience and a shared culture show us as .undefined, for example, A language spoken by Afghans living in Kabul using Dari (Afghan Persian), A language for communicating with others. Language is used as one of the characters to describe That they are one person (Afghanistan). Because language is a kind of culture, they all share their culture through language. Also, the strength of our cultural identity depends on the degree of our cultural identity. Think of our culture as necessary to the way we

define ourselves. We tend to see our culture as just as influential as to how we define ourselves. We have noticed that we are in a culture different from ours. We are in different cultures. We are more aware of our cultural identity. In addition, based on the problem, Amir tries to apply his original Culture (Pashtun) of his host country (America) to his family like his father (Baba). I hope his culture still exists even though they are in America. For this reason, The moral theory would be the Diaspora. According to Stuart Hall, Diaspora doesn't refer North American country to those scattered tribes whose identity will solely be secured in relevance some sacred country to that they should in the least prices return.<sup>22</sup> And additionally he same that Diaspora defined, not by essence or purity, however by the popularity of necessary no uniformity and diversity; by a conception of identity which lives with and through, not despite, distinction; by the hybridist that currently says the cultures are hybrid, difference and diversity, as a result of that it's thus arduous to search out the pure one. Diaspora identities are those that are perpetually manufacturing and reproducing themselves a new, through transformation and difference. It implies that once they are at the opposite country they still continue their culture and check out to develop through transformation constantly to search out what will material culture tells regarding Diaspora, it is vital to be told abundant about the link between folks and their possessions through this study. The sentimental and emotional attachment to things is incredibly strong in people's motivation and wishes to get and maintain sure objects within their possession. These motivation are combined with many outside factors, as well as economic science and pressures from those inside and outdoors of one's family or ethnic, religious, or socioeconomic cluster to supply of pattern of shopper alternative that's riddled with indicators of position and group identity Asian country encompasses a complicated history that has survived either in its current cultures or in the style of varied languages and monuments. however, The country' historic buildings were broken within the recent war. alternative famous attractions are the cities of Qandahar, Herat, Ghazni and Balkh. The Hari watercourse vale Jam tower may be a United Nations agency World Heritage web site world heritage. The cloak worn by Mahound is famous



Khalkha Sharifah in Kandahar although literacy is very low, classical Persian poetry plays a very important role in Afghan culture. Poetry has always been one of the main pillars of education in Iran and Afghanistan, to the point that it was incorporated into the culture in . Persian culture had and still has a great influence on Afghan culture in. Private poetry competitions, known as "mushaíera", are widespread even among ordinary people. Almost every household has one or more collections of poems, even if they are not read often. Many of the famous Persian poets of the 10th to 15th centuries hail from Khorasan, where it is now known as Afghanistan. They were also mainly scholars in many disciplines such as languages, science, medicine, religion and astronomy.

### **3.2.3. Character analyses ‘ Hassan ‘**

In the story, Amir includes a servant Associate in Nursingd conjointly a devoted friend, his name is Hassan. Hassan is one among the foremost important characters within the novel. Hassan' presence also introduced a Hazara character into the novel in . A Hazara is an ethnic group group in Afghanistan. Amir has a conflict with Hassan in the novel, that plays a crucial role in the development of the story.

We took turns with the mirror as we ate  
mulberries, pelted each other with them, giggling,  
laughing. I can still see Hassan up on that tree,  
sunlight flickering through the leaves on his almost  
perfectly round face, a face like a Chinese doll  
chiseled from hardwood: his flat, broad nose and  
slanting, narrow eyes like bamboo leaves, eyes that  
looked, depending on the light, gold, green, even  
sapphire. I can still see his tiny low-set ears and  
that pointed stub of a chin, a meaty appendage that  
looked like it was added as an  
afterthought. (Hosseini 2003, 3)

As ruler describes, Hassan has spherical face, broad nose and slanting. His eyes are slim and appears like gold, green, sapphire, besides, his ears is little and his chin is pointed stub. ruler mentions Hassanís character as a result of Hassan is extremely completely different with people in Afghanistan. Usually, people decision Hassan ìflat-nosedî because Hassan has characteristic as Hazara Mongoloid features. (Hosseini 2003, 8). The Hazaras are Mogul descendant and appearance a touch like Chinese people ruler additionally mentions that Hassan was born within the cold winter day, 1964 by his mother, Sanaubar who flee with a kinship group of traveling singers and dancers. One year when Amir's mother died

It was in the small shack that Hassanís mother,  
Sanaubar, gave birth to him one cold winter day in  
1964. while my mother hemorrhaged to death  
during childbirth, Hassan lost his less than a week  
after he was born.

.(Hosseini 2003, 6)

Hassan ne'er is aware of his mother, as a result of his mother left him when giving birth. So, Hassan never talked concerning his mother as if sheíd never existed. Besides, he never knows what she appearance like, and wherever she was. Hassan lives together with his father, Ali, a person who had memorized the Koran. consistent with Amir, Ali is his fatherís playmates once they are youngsters till infectious disease unfit Aliís leg, who has adopted by my grandparent into his own household. (Hosseini 2003, 21). when that, cake never refers Ali as his friend in Babaís stories Hassan grows up illiterate like his father, Ali. Despite his illiteracy, Hassan will perceive the mystery of words if swayer reads poems and stories to him. as a result of of that swayer can write his 1st story in thirty minutes

Sitting cross-legged, sunlight and shadows of pomegranate leaves dancing on his face, 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 had been conceived in Sanaubar's unwelcoming womb- after all .

(Hosseini 2003, 24)

When they were kids, ruler and Hassan went to play along like scanning stories on the field with and Hassan listens to ruler' story as a result of he can't read or write . One day, ruler sham to read the story from the book with a jumble of codes, indecipherable and mysterious. Although, those are ruler' words, however Hassan understands what ruler said. Hassan additionally likes his story because it's the most effective story Amir has read to him in a very long time. He makes Amir happy and makes this his 1st story.(Hosseini 2003, 26). For ruler, Hassan is that the excellent audience in several ways, is completely immersed within the story, his face changes with the ever-changing tones of the story, and Hassan says that ruler are a good author and famous. Also, Amir mentions that his father likes "Baba" Hassan as a result of Hassan has identical traits and hobbies as Baba, like kite playing, football, looking and fighting. Hassan may be a man of . He continuously protects and helps Amir. Self-defense has nothing to do with meanness. You know what always happens when the neighborhood boys tease him? Hassan steps in and fends them off . I've seen it with my own

eyes... (Hosseini 2003, 20) .

Hassan has self-defense in him, against people who bother him and against Amir. For example, Hassan can also fight Assef (antagonist character), a sociopathic thug known for his hard hand and resentment towards Hazaras when Hassan and Amir go through Afghanistan. However, at the 975 kite tournament, Hassan is unable to fight off the other boy who wants to avenge him as Hassan searches for the last kite cut, a large trophy. Hassan tries to protect Amir's dragon, but Assef punches Hassan and spoils him.

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

(Hosseini 2003, 66)

However, Hassan cannot fight against the opposite boy who sodomized him as a result of Hassan needs to stay the kite for swayer. He doesn't need the kite are going to be taken by the other boy. Hassan wants Amir to be pleased with Baba, so Hassan sacrifices himself for his friend, Amir. He conjointly admits that he steals Amir's watch and cash (as being told during this paper in Amir's half p. 22). During this quotation shows however Hassan acknowledges that he's a felon and sacrifices himself only for her boss, a Pashtun.

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 sacrifices 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. Baba would never, ever forgive me.

(Hosseini 2003, 91)

From the outline above, the author concludes that Hassan is the protagonist individual. He is a hero for Amir, which includes accompanying Amir to play in the outside while Amir is alone, listening to Amir's first tale while Baba dislikes it, shielding Amir while Assef disturbs him, strolling the final red kite for Amir's victory and it makes Hassan will become a sufferer of sexual harassment, spotting that Hassan steals Amir's watch and cash in the direction of Baba and it makes Hassan to go away Amir's residence, and shielding Amir's residence from the Taliban's and it makes Hassan and his own circle of relatives died. Besides, this individual is offered with a flat individual; Hassan undergoes no extrude or improvement in his mind-set and has a tendency to live the same at some stage in a tale. Hassan continually protects facilitates and cares with Amir, for his happiness in whatever situation.

### 3.3. Conclusion

The literary work is a likeness, a picture, or a likeness of people's lives. Through the literature, the author tried to show the ups and downs of the lives of the people he saw or experienced. The literature also paints a portrait of life with social problems in the community. Since literary works address the issue of human beings, the relationship between literature and human beings cannot be separated. Literature in every expression is a reflection of human life. Human problems are the author's inspiration to express himself through media literature. One of the literary works reflecting human life is Khalid Hosseini's *The Kite Runner*. *The Kite Runner* is a 2003 novel. It is about loyalty, forgiveness, friendship, redemption and sacrifice with the setting of Kabul, Afghanistan before and after the Russo-Afghan War and also during the Taliban government in Afghanistan and also the background of the Pashtun Taliban conflict therein. The reflection of human life in this novel can be analyzed and judged with the mimetic criticism that sees the literary work as an imitation, a reflection or a representation of the world and human life and the main criterion applied to one Work is the "truth". from its representation to the object it represents or should represent (Abrams and Harpham, 1999, p.51). One of the previously existing problems in Afghanistan, which is reflected in the novel, is the conflict between the Pashtuns and the Hazaras, which leads to discrimination against the Hazaras in . This paper analyzes the reflection of Hazara discrimination in Khalid Hosseini's *Kite Runner*. Colonialism implies an interaction between the colonizer and the colonized, the colonizer being affected by their systems as much as the colonized (Guerin, 2005, p. 305). In Khalid Hosseini's *Kite Runner*, two races of the Afghan people are mentioned, the Pashtuns and the Hazaras. When the Mongols rule Afghanistan, the Mongols become the colonizers of the Pashtuns, the native Afghans, are the colonized people, the culture and politics between these two races influence each other. But after Afghanistan enters the post-colonial phase mentioned by Guerin (2005, p. 303) as a historical phase experienced by a Third World country after

the decline of colonialism, the position is reversed, the descendants of the Mongols or the Hazara will be the colonized people. and is discriminated against by the Pashtuns. The reflection of the discrimination of Hazaras is clearly seen at the beginning of the novel when the setting is 1975 before the Russian war in Afghanistan. When Hassan, the Hazara boy, goes to the Zainab cinema with Amir, the main character of the novel, for a new Iranian film and encounters a group of Afghan soldiers, he is discriminated against by the soldier who is supposed to protect them, just because he it is a Hazara.

cultural identities is flawed and problematic in that it relies heavily on specialized stereotypes. While readers of Khaled Hosseini's *The Kite Runner* are willing to believe that they are building a "bridge of understanding" between themselves and Afghan culture, they are merely hallmarks of a habitual interpretation of East-West relations. This is often supported in part by the peculiar and undeniable fact that the "alien" characters with which the western reader identifies are not "alien" in the slightest, despite their heritage, they must be designed to relate to the develop western politics and psychology. Needs. The novel also examines the explanations for his asylum application. The issue of refugees is also discussed. Afghans are forced to leave their country in search of a safe haven. They flee to the country thanks to Russia's totalitarian ideology, which occupied the Asian nation under the pretext of spreading communism. They made the Afghan rulers of believe that the republic would somehow change their lives. He had not been willing to make life easier for the Afghans. Rather, it poses a threat to a small group of people, forcing them to leave their homes and seek refuge in Pakistan. Consequently, Japanese characters often underperform their Western counterparts. Amir's western identity, for example, develops and grows throughout the book, morphing into an additional modern, liberal western character, , while Assef simply evolves into a more inferior and cunning "eastern" character. In response, the roles of the modern West American world and the ancient Muslim world are closely aligned in the book, creating a binary opposition that ignites the contradictions between the two

opposites and ultimately perpetuates the dominance of Western power structures over the East. .



## **General conclusion**

The American Dream is a national ethos of the United States of America. In which democratic dream are viewed as a promise of prosperity for the country's people. The basic components of the American Dream are freedom, justice, life, and liberty. America was built on these dreams; many years ago, Americans chose to take a risk and put their lives on the line for the sake of the American Dream. "The Kite Runner," a book by Khaled Hosseini discusses the

Bonds between friendship , parents and children. In the middle of the book Baba and Amir had to flee to Fremont, California to escape the Soviet Invasion leaving Hassan and his father in a dreadful destiny. Baba and Amir have been living there for two years now and Baba has been trying to adjust to life in America ever since. He feels disconnected from everything he knows. Moving from Kabul was a U-turn for Baba as he had no idea it would be so difficult to fit in to American society.

The paper consists of three chapters and each chapter paves the way for the next one. Aside from a general introduction and conclusion, this dissertation is divided into three main chapters. For this dissertation, the three chapters employ various components of psychoanalysis. The first chapter presents the theoretical foundation upon which we will build our detailed examination of the corpus analysis. The characterization strategy will be employed in the second chapter to analyze the main character's life process in the novel. The last chapter will mostly focus on a Hassan character who demonstrates the ability to start a new life against the odds. In addition, to prove the novel as a post-colonial novel where it has different perspectives and angles to be read from. At *The Kite Runner*, Hosseini creates the recognition and humanization of Afghanistan as a country and culture. From a postcolonial point of view, and this what chapter Three is concerned .

This study is focused on the capacity of the American dream to rebuild a completely new life within many opportunities and hopes after a turning point in someone's life. In other words, the American dream is representing all of the moral principles and material success that extends the opportunity to start a new life. However the kite runner is another literary form to the American dream as I mentioned in the first chapter "F. Scott Fitzgerald's The Great Gatsby "for example. The kite runner shows the American dream as the perspective of average Afghan civilians during the Taliban's rise and control , also reflected the viewpoint of ordinary Afghan citizens during the Taliban's rise and reign. As Amir's cab driver Farid correctly predicted, the American dream for Afghans at the time was primarily an escape from the dangers and unfortunate circumstances they faced.

The current study is beneficial and relevant, It gives a chance to consider the American dream as if it is a better future or a identity killer, in this study we can see that the American dream is just one of the million examples of dreams around the world such as an Afghani dream of Hassan " a character in the novel of the kite runner ". Where Hassan could rebuild a life after a war in the same place of his.

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تناقش هذه الورقة الحلم الأمريكي في رواية خالد حسيني عداء الطائرة الورقية. من خلال هذا نتعامل مع أمير وبابا ، في رواية خالد حسيني عداء الطائرة الورقية 2003 بشكل وجهات نظرهما الخاصة عن الحلم الأمريكي ، والذي يعتقد أنه مرتبط ارتباطاً وثيقاً بالحرية الشخصية .. ومع ذلك ، على مدار حياتهم في الأرض الجديد ، لكل من أمير وبابا أهدافهما الخاصة التي يجب متابعتها ، والتي تنبثق من وجهات نظر مختلفة. تتشكل الأحلام المختلفة، التي تنبع من الأفكار التي تحملها كل شخصية، من خلال كيفية تقدير كل منهم لوطنه وأصله الثقافي وذكريات الحنين التي يلهمونها. كل الاستياء والرضا والغموض والندم والمتعة التي تمتعوا بها في مسقط رأسهم تتشابك مع عملية التطور الأيديولوجي لكل شخصية. لتحليل الموضوع، سيتم استخدام التحليل النفسي ونظرية ما بعد الاستعمار كأساس. تستخدم نظرية التحليل النفسي التي توضح تطور أمير والتي تفسر السلوك البشري من تفاعل عناصر الشخصية المختلفة. نظرًا لأن البطلين الذكور مجبران على الفرار من أفغانستان بسبب الحرب الأهلية ، يتم تطبيق نظرية ما بعد الاستعمار بشكل صريح على الهجرة القسرية في شكل لاجئين. تندمج النظرتان المتضاربتان والمدفوعتان أيديولوجياً لكل شخصية المتباينة في بعض النواحي ولكنها تتقارب في البعض الآخر، في علاقة الأب والابن، كلاجئين يسعون إلى حياة أفضل وكأشخاص عاديين.

الكلمات المفتاحية: عداء الطائرة الورقية ، الحلم الأمريكي ، التحليل النفسي ، ما بعد الاستعمار