

## THE INDIVIDUATION OF HERO IN KHALED HOSSEINI'S *THE KITE RUNNER* (Application of Carl Gustav Jung's Psychoanalysis)<sup>1</sup>

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### ABSTRAK

Penelitian ini bertujuan untuk menganalisis proses Individuasi Hero dalam novel karya Khaled Hosseini yang berjudul *The Kite Runner* berdasarkan kasus psikoanalitik. Fenomena ini ditunjukkan oleh psikologi Amir. Masalah dalam penelitian ini dirumuskan: Bagaimana dengan Individuasi Hero pada novel *The Kite Runner* karya Khaled Hosseini "?". Sumber data dalam penelitian ini adalah novel *The Kite Runner* yang diterbitkan pada tahun 2003 di Amerika. Data dikumpulkan dengan melakukan pencatatan, pratinjau, dan penafsiran untuk mendapatkan analisis lengkap tentang Individuasi Hero dalam novel *The Kite Runner* karya Khaled Hosseini. Psikoanalitik oleh Carl Gustav Jung digunakan sebagai alat analisis untuk mendukung temuan di The Individuasi Hero dalam novel *The Kite Runner*. Hasil analisis ditemukan bahwa Individuasi Hero dalam *The Kite Runner* karya Khaled Hosseini, di mana Amir sebagai karakter utama, mampu mencapai proses individuasi dengan adanya *Persona*, *Anima*, *Shadow*, dan *Self* dalam kepribadiannya. Selain itu, karakter utama mampu mentransformasi *psyche* tersebut dalam pikiran sadar dan pada saat yang sama melakukan sinkronisasi serta harmonisasi, yang berarti bahwa karakter utama mampu meminimalkan persona, menyadari animanya, menyeimbangkan bayangannya, meningkatkan dirinya secara bertahap mengarah ke hirarki tertinggi di pusat jiwa. Proses individuasi dari karakter utama terjadi ketika ia harus menghadapi kenyataan suram dan memaksanya untuk kembali ke Kabul untuk menyelamatkan Sohrab (putra Hassan) yang mendapatkan pelecehan seksual. Setelah menyadari bahwa ia telah menjadi pengecut sejati, Amir merasa yakin bahwa ia dapat membayar kembali kebaikan yang diberikan oleh Hassan dengan cara kembali ke Kabul untuk menyelamatkan Sohrab (putra Hassan). Amir berusaha keras untuk mengatasi semua rintangan demi menyelamatkan Sohrab. Ketika Amir berhasil melihat Sohrab, penamarannya terbongkar. Ternyata Assef, menjadi kaki tangan pemimpin Taliban, adalah dalang dibalik penguncian. Assef digunakan untuk mengintimidasi Amir dan ia juga seorang *Pashtunese*. Amir memohon belas kasihan agar Sohrab diperbolehkan untuk dibebaskan, tapi ia menolaknya. Amir memanfaatkan momen untuk membayar kebaikan yang diberikan oleh Hassan. Akhirnya, Amir berhasil membebaskan Sohrab, membawanya ke Amerika Serikat, dan mengadopsinya sebagai anaknya sendiri.

**Keywords:** *individuation, hero, persona, anima, shadow, self.*

### ABSTRACT

*This study is aimed to analyze the process of Individuation of Hero in Khaled Hosseini's novel "The Kite Runner" in the case of psychoanalytic. This phenomenon is showed by Amir's psychology. The problem in this study formulated: How is The Individuation of Hero in Khaled Hosseini's The Kite Runner?". The source of data in this study is The Kite Runner novel which published on 2003 in America. The data collected through annotating, previewing, and interpreting to get a complete analysis about The Individuation of Hero in Khaled Hosseini's The Kite Runner. Carl Gustav Jung's Psychoanalytic is used as a tool of analysis to support the finding on The*

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*Individuation of Hero in Khaled Hosseini's The Kite Runner. The result of analysis found that the Individuation of Hero namely Amir as major character in Khaled Hosseini's The Kite Runner is able to achieve the individuation process with the existence of Persona, Anima, Shadow, and Self in his personality. Then, the major character is able to transform them into the conscious mind and at the same time synchronize and harmonize them, meaning that the major character is able to minimize the persona, realize his anima, balance his shadow, enhance his self gradually leading to the highest hierarchy in the center of the psyche. The individuation process of the major character occurs when he has to face his grim reality and force him to return to Kabul to save Sohrab (Hassan's son) who goes through the sexual attack. Hassan's loyalty to get the blue kite proves that he has led a life of virtue. Having realized that he has been a true coward, Amir feels sure that he can repay a kindness given by Hassan by means of returning to Kabul to save Sohrab (Hassan's son). Amir tries so hard to overcome all the obstacles for the sake of saving Sohrab. When Amir manages to see Sohrab, his disguising is recognized. It turns out that Assef, being the stooge of Taliban's leader, is the mastermind behind the locking up. Assef used to intimidate Amir and he is also a Pashtunese. Amir begs for mercy that Sohrab is allowed to set free, but he rejects it. Amir makes use of the moment to repay a kindness given by Hassan. Finally, Amir manages to set Sohrab free and takes him to the US and adopts him as his own son.*

**Keywords:** individuation, hero, persona, anima, shadow, self.

## A. INTRODUCTION

*The Kite Runner* is a typical fiction work which is interesting to investigate. It is the story of Amir, a Sunni Muslim, who struggles to find his place in the world because of the after effects and fallout from a series of traumatic childhood events. An adult Amir opens the novel in the present-day United States with a vague reference to one of these events, and then the novel flashes back to Amir's childhood in Afghanistan. In addition to typical childhood experiences, Amir struggles with forging a closer relationship with his father, Baba; with determining the exact nature of his relationship with Hassan, his Shi'a Muslim servant; and eventually with finding a way to atone for pre-adolescent - decisions that have lasting repercussions.

Along the way, readers are able to experience growing up in Afghanistan in a single-parent home, a situation that bears remarkable similarities to many contemporary households.

One of the biggest struggles for Amir is learning to navigate the complex socio-economic culture he faces, growing up in Afghanistan as a member of the pri-

vileged class yet not feeling like a privileged member of his own family. Hassan and his father, Ali, are servants, yet at times, Amir's relationship with them is more like that of family members and Amir's father, Baba, who does not consistently adhere to the tenets of his culture, confuses rather than clarifies things for young Amir.

The novel conveys the message of human psyche which should be upheld and achieved. The most conspicuous point of this fiction lies on the ability of Khaled Hosseini in building friendship values to Amir and Hassan. Hosseini's thoughtfulness makes us realize that, as human, we are able to make some rational choices.

The reason why the writer chooses this novel as the main object to investigate is based on comprehend the psyche reflected by Amir as the main character. This novel has positive educational values, i.e. the revelation of brotherhood values so that it could be a role model for its readers. This represents a positive contribution to its readers anticipating a plethora of problems in their lives.

As a relevant comparison, other investigations dealing with *The Kite Runner* are focusing upon the historical

value of the characters and events (Usman Khan: 2014). He points out that the novel is full of such type of oversimplifications and overgeneralizations that work as a stereotyping propaganda against Pashtuns. The biased events mentioned in the novel cannot be verified by historical record. Other approach is employed by (Chaturvedi: 2014) focusing on Wayne Booth's Evaluative System. He attempts to study Khaled Hosseini's *The Kite Runner* in the light of Wayne C Booth's belief in the ethical function of a book. The next approach is (Chitra: 2013), focusing on reinforcing the stereotypic binaries stating that the entire plot is imbued with noxious Orientalist stereotypes and the inevitable conflict between the West and the Middle-East. The last approach was presented by (Dian Maya et al: 2012) where they investigate the novel in terms of the figurative language.

From the above description, the writer concludes that investigating *The Kite Runner* using Carl Gustav Jung's psychoanalytic theory is quite interesting to explore thoroughly since it could be analyzed from a wide range of archetypal properties such as persona, anima, shadow, and self. It could be challenging to scrutinize the whole process of individuation of the main character, i.e. how Amir slowly removes persona and other archetypes to achieve his self-realization.

Carl Gustav Jung, also often known as C.G. Jung, was a Swiss psychiatrist who became one of the most famous and influential psychological thinkers and innovators of all time. Early in his career, Jung became close friends with Sigmund Freud. In fact, many believed that Jung would succeed Freud as the leading promoter of Freud's brand of psychoanalysis. However, Jung was unable to accept Freud's views on the nature of the unconscious, especially what he saw as Freud's hyper-focus on the role of sexuality

as a driving motivational force. As a result, the two had a major parting of ways. (Jung, 1944)

The individual psyche is always changing as it seeks the growth and wholeness. Jung believes that, in order to have a good mental health, there must be a good balance between consciousness and unconsciousness; otherwise, it will end up in neurosis. For him, psyche has two parts; the consciousness and the unconsciousness. The ego is considered to be the center of the conscious personality and the sense of identity. It organizes perception, memory, thoughts and feeling. Under the realm of consciousness is the unconsciousness. He believes that the unconscious expresses its ideas by means of dreams, fantasies and so on. Moreover, he explains that immediately beneath the consciousness is the personal unconsciousness which is determined by the individual's personal past experiences, repressed feelings, and ideas. In Jung's view, the personal unconscious consists mainly of complexes. Complexes are emotionally colored ideas that are separated from consciousness as a result of shocking influences or incompatible tendencies that may help or hinder conscious activity. Usually, complexes are harmful and disturbing, but they can act positively by persuading the individual to search new possibilities. These unsolved problems, to Jung, are important for psychic activity. (Jung, 1936)

To Jung, individuation implies becoming one's own self. Therefore, we can accept it as self-realization. The aim of individuation is to remove the self from the false wrappings of the persona and the archetypes. For him, individuation is for those who want to attain a higher degree of consciousness. Jung believes that individuation is a process through which an individual recognizes his opposites, and tries to differentiate them, and bring the awareness to the contents of the unconscious mind. In

fact, individuation relates to the archetypes such as Shadow, Self, Persona, and Anima/Animus. Individuation is a psychological process of becoming mature. Through individuation each member can recognize his aspects of self and become different from the others. (Jung, 1934)

The writer deliberately chooses the psychology of literature as a holistic approach to this study because it is of paramount importance to zero in on the psychological complexities of the characters in the novel. These humanistic aspects are given a sharper focus on the study of psychology of literature since it is in a human's self a psychological aspect is brought about. (Ratna, 2006)

The main rationale behind the option to investigate *The Kite Runner* using Carl Gustav Jung's psychoanalytic theory is that the writer discovers the uniqueness of the psychological problems encountered by the main character in achieving self-realization. Self-realization means minimizing persona, realizing the existence of anima or animus, bringing shadow into equilibrium, and stepping up the self gradually to be the center of psyche to the highest position to achieve individuation.

The main problem in this study is the main character encounters some troubles and hindrances in the process of removing his self from the false wrappings of the persona and other archetypes, and this is the main focus in this investigation. In other words, the writer would like to give a thorough analysis of the archetypal processes of the main character until achieving the peak of individuation stage, and this is the main reason why the writer attempts to investigate this novel using Carl Gustav Jung's psychoanalytic theory. From the description, the writer formulated the research question: "How is The Individuation of Hero in Khaled Hosseini's *The Kite Runner*?. The objective of this study is to analyze the process of Individuation of

Hero in Khaled Hosseini's *The Kite Runner*.

## **B. RESEARCH METHODOLOGY**

### **1. Research Methods**

This research is a qualitative research that a study in Khaled Hosseini's *The Kite Runner*. The method used in this research is method of descriptive analysis, namely by explaining as well as analyzing (Ratna, 2009). Through descriptive analysis method, the writer intends to analyze the individuation of Hero in Khaled Hosseini's *The Kite Runner*. Descriptive method is used to solve the problem by collecting data, compiling, classifying, and interpreting.

### **2. Sources of Data**

The sources of data in this study consist of two, primary source and secondary source.

- a. The primary source of data in this research is Khaled Hosseini's novel *The Kite Runner*.
- b. The secondary source of data is obtained from the other connected data that support this research.

### **3. Technique of Data Analysis**

In a nutshell, the steps in analyzing data could be summarized as follows:

- a. In qualitative descriptive analysis, the writer begins with identifying particular categories or symbols found in *The Kite Runner*, i.e. categories representing Persona, Anima, Shadow and Self. In qualitative data analysis, this method is called "coding", i.e. marking the segments of data with symbols, descriptive words, or category names. In this case, marking the segments of data with archetypes. (Dey: 1993).
- b. Then, the writer attempts to classify those symbols and categories using



descriptive analysis. For instance: Persona, Shadow, Anima, and Self.

- c. Interpreting the meaning of each category, i.e. try to attach the meaning to the analysis for each category of the archetypes. For instance, it could be inferred that Amir showed "feminine" qualities (The Anima) when he was envious of Hasan. This phenomenon could be seen when Hasan managed to have a closer relationship to Baba, Amir's father.

### C. FINDING AND DISCUSSIONS

All archetypes which will be analyzed to produce the Individuation of Hero in Khaled Hosseini's *The Kite Runner* which are Persona, Anima, Shadow and Self.

#### 1. Persona

Persona is the mask we wear as a response to the obligatory habits and well-established traditions. It reflects the people's perception pertaining to the roles they have to play. It is required to aid the self to control the feeling, mind and behavior. It aims at creating impressions to others and concealing the true nature. Persona archetype in *The Kite Runner* could be shown in the following excerpts: Of course, marrying a poet was one thing, but fathering a son who preferred burying his face in poetry books to hunting... well, that wasn't how Baba had envisioned it, I suppose. Real men didn't read poetry—and God forbid they should ever write it! Real men—real boys—played soccer just as Baba had when he had been young. Now that was something to be passionate about (p.19).

Based on the above excerpt, Amir is supposed to be able to be a true man. The perception of Amir's father pertaining to a true man is the man who plays football and goes hunting. Such roles have to be played by Amir so that he conceal his true nature, i.e. getting involved in reading books and reciting poems. As such, he has

to wear the mask in response to his father's wishes.

#### 2. Anima

In a psyche, a feminine archetype in a man's personality is called anima, while a masculine archetype in a woman's personality is called animus. These archetypes are human's experiences after living together for ages. It has the characteristics of the opposite sex. Feminine aspects of a man could be tenderness, gentleness, patience, close to nature, and more forgiving. While masculine aspects of a woman could be resoluteness and fighting spirit. Anima archetype in *The Kite Runner* could be shown in the following excerpts:

I always wondered if he dreamed about her, about what she looked like, where she was. I wondered if he longed to meet her. Did he ache for her, the way I ached for the mother I had never met? I reached across my seat, slung my arm around him, pulled him close. He rested his head on my shoulder. "He took you for someone else," I whispered. "He took you for someone else." (p.8-9).

Based on the above excerpts, Amir yearns for his mother who has died in childbirth. This is contrary to Hassan whose mother has left him along with the troupes several days after her childbirth. Then, Amir's feminine personality is shown when Amir stretches out his arms and hugs Hassan and puts Hassan's head on his shoulder. Amir's tenderness and gentleness are aimed at calming Hassan down when Hassan is crying to reminisce about his late mother.

#### 3. Shadow

According to Jung, shadow is the archetype consisting of animal instincts inherited by humans in their evolution from the lowest to the highest forms of life. Thus, shadow is a strong animal disposition of human psyche and tends to be hazardous. However, shadow could also be the source

of life when it contains strong emotion and highly creative. Shadow is, by its name, dark, shadowy, unknown and potentially troubling. It embodies chaos and wildness of character. The shadow thus tends not to obey rules, and in doing so may discover new lands or plunge things chaos and battle. In myth, it appears as the wild man, mysterious fighters, or dark enemies. If shadow and ego are able to work together, the power of shadow could be channelled through a more favorable behavior, and its impact would also be auspicious. However, if shadow is not channelled properly, it will turn into an aggression and it has detrimental effects on others. Shadow archetype in *The Kite Runner* could be shown in the following excerpts:

I was eight by then. I remember the day before the orphanage opened, Baba took me to Ghargha 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. And besides, one time at Ghargha Lake, Hassan and I were skipping 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. (p.13)

Based on the above excerpts, Amir tells Baba a lie that Hassan cannot join them to Gargha Lake because he has something to do. The lie is intended that Baba will not pay more attention to Hassan. Moreover, Amir is envious of Hassan when Amir and Hassan are skipping stones and Hassan makes his stone skip eight times, and consequently Baba hugs Hassan for his achievement. The way Amir deceives Baba reflects Amir's animal disposition.

#### **4. Self**

Self is a type of archetype which motivates a person's struggle to lead to a wholeness and unity. Self gradually becomes the center of the psyche, psycho-

logically defined as an individual totality where all its elements are constellated around. Self guides a person to achieve a self-realization representing their ultimate goal in life. It is the coherent whole that unifies both consciousness and unconsciousness. Self is directed towards an individuation process. Through self, creativity and unconsciousness are transformed into a real activity. Self archetype in *The Kite Runner* could be shown in the following excerpts:

I sat on a park bench near a willow tree. I thought about something Rahim Khan said just before he hung up, almost as an after thought. There is a way to be good again. I looked up at those twin kites. I thought about Hassan. Thought about Baba. Ali. Kabul. I thought of the life I had lived until the winter of 1975 came and changed everything. And made me what I am today. (p.5)

Based on the above excerpts, Amir encourages himself with a continuing struggle to lead to wholeness and unity, i.e. any golden ways for his own benefit. Amir's struggle to lead to wholeness and unity has been proven by his fervent wish to return to Kabul (Afghanistan) to save Sohrab to repay Hassan's loyalty and sacrifice because at that time Sohrab is in the grip of Assef. Hassan's loyalty is proven by getting the blue kite, and it proves that a person's kindness can someday be realized. After realizing his cowardice, Amir is determined to return his brother's kindness by trying so hard to get back to Kabul to save Sohrab, Hassan's son. Amir is trying so hard to overcome all the obstacles in his hometown for the sake of Sohrab, and eventually Amir manages to save Sohrab and escapes him out of Kabul. Amir's kindness and sacrifices reflect a wholeness and unity.

#### **5. Individuation**

The ultimate goal of human life is achieving a completeness called self-

realization. Self-realization means minimizing the persona, realizing the anima-animus, balancing the shadow and enhancing the self which gradually becomes the center of the psyche in a highest hierarchy to achieve self-realization. The whole aspect of personality should be developed through individuation. According to Jung, individuation implies becoming one's own self. Therefore, we can accept it as self-realization. The aim of individuation is to remove the self from the false wrappings of the persona and the archetypes. For him, individuation is for those who want to attain a higher degree of consciousness. Jung believes that individuation is a process through which an individual recognizes his opposites, and tries to differentiate them, and bring the awareness to the contents of the unconscious mind. In fact, individuation relates to the archetypes such as Shadow, Self, persona and Anima – Animus. In other words, Individuation is a psychological process of becoming mature. Through individuation a person can recognize his aspects of self and become different from the others.

The ultimate goal in human life is attaining completeness called self-realization. A person is said to have achieved self-realization when he is able to integrate the conscious with unconsciousness, to be a homogeneous psyche. Self-realization also means that the unconscious mind is assimilated into the whole psyche, uniting ego and the self as the center of the psyche. Self-realization is usually achieved by a middle-aged person. In order to attain it, the whole aspect of the psyche should be developed into an individuation process. The archetypes and the unconscious instinct should be able to emerge through ego. The shadow should be developed into more favorable and positive ways.

The following excerpts prove the existence of individuation of Hero in *The Kite Runner*:

I DON'T KNOW if I gave Assef a good fight. I don't think I did. How could I have? That was the first time I'd fought anyone. I had never so much as thrown a punch in my entire life. And the end, of course. That, I still see with perfect clarity. I always will. Getting hurled against the wall. The knuckles shattering my jaw. Choking on my own teeth, swallowing them, thinking about all the countless hours I'd spent flossing and brushing. Getting hurled against the wall. Lying on the floor, blood from my split upper lip staining the mauve carpet, pain ripping through my belly, and wondering when I'd be able to breathe again. The sound of my ribs snapping like the tree branches Hassan and I used to break to swordfight like Sinbad in those old movies. Sohrab screaming. The side of my face slamming against the corner of the television stand. That snapping sound again, this time just under my left eye. Music. Sohrab screaming. Fingers grasping my hair, pulling my head back, the twinkle of stainless steel. Here they come. That snapping sound yet again, now my nose. Biting down in pain, noticing how my teeth didn't align like they used to. Getting kicked. Sohrab screaming. I don't know at what point I started laughing, but I did. It hurt to laugh, hurt my jaws, my ribs, my throat. But I was laughing and laughing. And the harder I laughed, the harder he kicked me, punched me, scratched me.

"WHAT'S SO FUNNY?" Assef kept roaring with each blow. His spittle landed in my eye. Sohrab screamed.

"WHAT'S SO FUNNY?" Assef bellowed. Another rib snapped, this time left lower. What was so funny was that, for the first time since the winter of 1975, I felt at peace. I laughed because I saw that, in some hidden nook in a corner of my mind, I'd even been looking forward to this. I remembered the day on the hill

I had pelted Hassan with pomegranates and tried to provoke him. He'd just stood there, doing nothing, red juice soaking through his shirt like blood. Then he'd taken the pomegranate from my hand, crushed it against his forehead. Are you satisfied now? he'd hissed. Do you feel better? I hadn't been happy and I hadn't felt better, not at all. But I did now. My body was broken—just how badly I wouldn't find out until later—but I felt healed. Healed at last. I laughed. Then the end. That, I'll take to my grave: I was on the ground laughing, Assef straddling my chest, his face a mask of lunacy, framed by snarls of his hair swaying inches from my face. His free hand was locked around my throat. The other, the one with the brass knuckles, cocked above his shoulder. He raised his fist higher, raised it for another blow.

Then: "Bas." A thin voice. We both looked.

"Please, no more."

"No more, Agha. Please," he said, his voice husky and trembling. "Stop hurting him."

Assef's mouth moved wordlessly. He began to say something, stopped.

"What do you think you're you doing?" he finally said.

"Please stop," Sohrab said, fresh tears pooling in his green eyes, mixing with mascara.

"Put it down, Hazara," Assef hissed. "Put it down or what I'm doing to him will be a gentle ear twisting compared to what I'll do to you."

The tears broke free. Sohrab shook his head. "Please, Agha," he said. "Stop."

"Put it down."

"Don't hurt him anymore."

"Put it down."

"Please."

"PUT IT DOWN!"

"PUT IT DOWN!" Assef let go of my throat. Lunged at Sohrab. The slingshot made a thwiiiiit sound when Sohrab

released the cup. Then Assef was screaming. He put his hand where his left eye had been just a moment ago. "Let's go!" Sohrab said. He took my hand. Helped me to my feet. Every inch of my battered body wailed with pain. Behind us, Assef kept shrieking. (p.238-241).

Based on the above excerpts, the way Amir saves Sohrab from Assef's threat to achieve completeness and self-realization is called individuation, that is, how Amir minimizes persona to be a genuine and true man without creating a particular impression upon others. Besides, Amir also realizes that ethnic group, the local tradition or faith will not affect his life with Sohrab due to the fact that Amir is of Pashtunese descent and Sohrab comes from Hazara, Amir is a Sunni follower while Sohrab is a Shi'a. There is no more goal to make a particular impression on others and conceal the truth that a Pashtunese is not allowed to get along well with a Hazara.

Amir is able to realize his Anima by struggling for the brotherhood between him and Hassan by means of saving Sohrab. Amir manages to show his endless patience when he attempts to save Sohrab from Assef's locking up. Amir and Hassan's brotherhood, taking milk at the same breast, is beginning to revive when Amir realizes Sohrab's suffering and it makes Amir realize his true brotherhood with Hassan's son (Sohrab). Besides, the feminine aspects in Amir are also obvious. It can be clearly seen with his favorite pastimes, i.e. reading literary works and writing stories. It comes as no surprise to learn that Amir's mother used to be a poet. So, like "mother", like son, until in the end Amir became a Novelist like his mother.

On the other hand, Amir's shadow is developed towards the positive energy when Assef kicks, hits, and scratches him and Amir just roars with laughter. The more



intensive Assef attacks, the louder Amir roars with laughter. When Amir feels that Assef has successfully attacked him physically, that moment marks the turning point in Amir's life, i.e. he thinks that he has redeemed all of his sins to Hassan and Baba.

That moment marks the self in Amir's personality, denoting the highest hierarchy in the center of the psyche, and it really makes him realize that that way leads to the paragon of virtue. His struggle to lead to the wholeness and unity is proven by his fervent wish and tremendous impetus to save Sohrab for the purpose of repaying Hassan's kindness though Amir has to run the risk of sacrificing his own life because at that time Sohrab is still under Assef's control. After being labelled a coward, now he realizes belatedly that he is quite sure that he can repay Hassan's kindness by trying so hard to save Sohrab. Besides, Amir also realizes belatedly that God really exists, unlike what Baba believes that God ceases to exist. Amir prostrates himself in prayer to face Mecca, saying a prayer that may God forgive him for the whole wrongdoings he has made. If God grants Amir's wish to be able to save Sohrab the implication is he will more firmly believe in God existence, and eventually Amir manages to set Sohrab free from Assef's locking up.

Eventually, Amir is able to achieve the individuation process with the existence of Persona, Anima, Shadow, and self in his personality. Amir is determined to take Sohrab to the US to live a happier life there, a country which does not make an issue of a person's place of origin. Then he intends to adopt Sohrab and makes a promise to lead a happy life there.

Jung asserts that a person's maturity will not seem conspicuous before they reach middle-aged period. At that circle of time, people will be more serious in achieving their self. In *The Kite Runner* Amir

manages to achieve the individuation process and serves as a hero at the age of 38.

The external social and psychological impact of Individuation on Amir's interaction, i.e. when Assef tortures Amir, he just roars with laughter. It implies that Assef thinks that Amir is slowly going insane. Assef surmises that Amir's insanity is caused by Baba's death. Assef will never guess what has happened to Amir. It turns out that Amir's laughter signifies that he has redeemed all his sins to Hassan and Baba. Besides, the most conspicuous thing in Amir's individuation process pertaining to the external impact on the socioeconomic culture he faces is that Sunni Muslim and Shi'a Muslim can be in social and racial harmony with one another.

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