



(REVIEW ARTICLE)



## Exploring through Freudian's psychoanalysis, the impact of ID, *Ego*, and *Superego* on Amir's transformation in the novel *the kite runner*

Urooj Fatima Fida Hussain, Rameen Arif, Nabihah Asif, Aina Waris, Sana Hadi, Syeda Amna, Sharifa Muhammad Nabi and Dr. Najia Almas \*

Department of English, Sardar Bahadur Khan Women's University, Pakistan.

International Journal of Science and Research Archive, 2024, 11(02), 662-669

Publication history: Received on 22 December 2023; revised on 18 March 2024; accepted on 21 March 2024

Article DOI: <https://doi.org/10.30574/ijrsra.2024.11.2.0174>

### Abstract

This research work provides an in-depth psychoanalytic investigation of Amir's character in the novel, *The Kite Runner* by Khalid Hosseini through the lens of Sigmund Freud's tripartite model of personality structure. It delves deeply into the analysis of how Amir's character undergoes changes and adapts to various life situations by delving into his instinctive desire, intellectual decision making, as well as internal sense of morality. The study emphasizes how Amir's actions, choices, and emotions are influenced by the three elements found in Sigmund Freud's theory. This would furthermore, shed light on Amir's ongoing struggle regarding his quest for immediate pleasure, rationality, and ethical standards. Thus, this research exhibits an in-depth exploration of the protagonist's psychological journey and the themes of redemption, guilt, and self-discovery.

**Keywords:** Sigmund Freud; Id; Ego; Superego; Redemption; Freudian's Psychoanalysis

### 1. Introduction

Sigmund Freud's ground-breaking tripartite model of human personality structure, comprising the *id*, *ego*, and *superego*, has long been a lens through which the complex interplay of human psychological behavior and has been understood. This has provided a psychoanalytic framework that works as a tool to dissect as well as decipher the intricacies of not only people found in the book of nature but also the fictional characters, revealing their underlying motivations, desires, and moral dilemmas. One such character who invites a compelling exploration through this Freudian perspective is Amir, the central figure in Khaled Hosseini's novel, *The Kite Runner*.

Amir's journey throughout the novel is a vivid depiction of the perpetual struggle between his instinctual desires, rational decision-making, and internal moral compass. Each aspect of Freud's tripartite personality theory can be discerned in Amir's character as he grapples with deep-seated desires for his father's love and approval, navigates complex decisions shaped by societal and moral expectations, and faces the haunting consequences of his past actions while seeking redemption. This research endeavors to delve into the depths of Amir's psyche as he evolves and transforms into a psychological odyssey that adds profound layers to the narrative of *The Kite Runner*.

In the following pages, we will dissect Amir's character through the prism of Freud's *id*, *ego*, and *superego*, uncovering how each of these elements influences his thoughts, actions, and moral development. This exploration not only sheds light on Amir's inner world but also underscores the intricate interplay between human nature, desires, and the pursuit of redemption. As we journey through Amir's psychological landscape, we will gain a richer understanding of the novel's themes, the complexities of human psychology, and the enduring capacity for growth and transformation, even in the face of past transgressions. Ultimately, Amir's character in *The Kite Runner* offers a captivating opportunity

\* Corresponding author: Dr. Najia Almas (Assistant Professor)

to explore Freud's personality structure theory in the context of a riveting literary narrative, underscoring the timeless relevance of both psychology and literature in the understanding of the human experience.

## 2. Literature Review

Following is the collection of the analysis of Amir's character in *The Kite Runner* done by other scholars from a Freudian perspective, specifically examining the interplay between his instincts, *id*, *ego*, and *superego*.

Chen Kai-fu (2019) states that the protagonist, Amir, undergoes various psychological changes that are closely linked to his behaviors, such as betrayal, guilt, and redemption. These changes include transitioning from mistrust to doubt, guilt to inferiority, self-accusation to role confusion, and from being willing to love to devotion. Different psychological states give rise to different emotional needs and behaviors, leading to Amir's personal growth journey.

Similarly, Zhang Zhen (2017) analyzes the contradiction and integration between *self-superego* and *self-self* in Amir's growth process using Freud's personality structure theory. However, Intan Muyasyaroh (2018) gives a very compact analysis that development of Amir's personality can be categorized into several stages. For instance, the first phase depicts that during infancy, Amir builds trust in the people around him. In the second phase Amir experiences initiative and guilt when he learns from his teacher that *Hazaras* are considered inferior. In the third phase, Amir develops a sense of industry and self-awareness, particularly in relation to his superiority over Hassan and his kite-flying competitions to seek his father's attention. In the fourth phase, he goes through identity and role confusion when he betrays Hassan, which drastically changes his life but also brings about conflicting emotions of hatred and love towards himself. Lastly, Amir forms intimacy with people such as his Father, Soraya, and Sohrab, Hassan's son, which contributes to his personal growth and helps him overcome the guilt from his past betrayal.

Moreover, Muyasyaroh (2018) also discuss the childhood trauma and its impact on Amir and on his friend Hassan as these experiences shaped their future lives. Amir's childhood's dilemmas lead him to make wiser decisions in his adulthood. It is emphasized that an individual's background also shapes their personality which is heavily influenced by *Id*, *Super Ego* and *Ego* and thus it has a strong impact on their future life. The novel serves as a reflection of human life, encompassing complex issues such. In the case of Amir, the novel portrays his traumatic background, which significantly impacts his life. In addition to this, Lesnussa (2015) opine, "The research proves that the human personality is really specified by the *id*, *ego*, and *superego*. The writer knows that the main character is not someone who just put himself in his comfort zone alone, but the main character is a person who struggle to get out of his comfort zone to repair his past mistakes." The researcher lays emphasis on development of an individual's character and so focuses on Amir's deep psychological aspects.

Moreover, Ting Wen (2016), opines how *id*, *ego* and *superego* plays significant role throughout the incline of novel's plot or in shaping Amir's journey from "sin to awareness to redemption." The researcher continues to say that the change in protagonist's attitude and personality is by the acceptance of his sin that causes a major character growth. This transition is also somewhere sparked by the elder man's phone call at the beginning of novel that makes Amir say "For you, a thousand times over" (p.73). According to Wen (2016), "Even though Amir used to hurt Hassan under the drive of the *id*, he finally forms his own strong ego, facing and making up for his fault, saving himself from the sins and becoming a real life-runner with a sound personality." Therefore, no matter what happened, at the end it was goodness and *superego* that made Amir in fact *The Kite Runner* for Hassan's son because, "The superego aims for perfection" Snowden Ruth (2006).

Likewise, Cholifah (2017) in her research "Amir's Domination of *Superego* and His Ego Defense Mechanism as seen in Hosseini *The Kite Runner*" states the importance of uncovering a major aspect of the novel i.e., how Amir's personality dominated his *superego* that was triggered by his inner conflicts and the defense mechanisms through which he either denied reality or shifted and suppressed his feelings. It was initially due to his imbalanced personality that *id* developed to such an extreme. *Id* is the pleasure principle which makes sure that a person's needs should be fulfilled instantly (Freud, 1960). Furthermore, psychoanalysis involves the conscious and unconscious factors in a human brain and thus it is both a therapy and an approach (Barry, 2002). In Amir's character, we see displacement through the lens of defense mechanism and the intense transition in his emotions always makes him angry at Hassan who is innocent (Alloy, 1972). He blames him for his own inferiority complex without any logical reasons. It is a product of factors that did not let *superego* rise to the surface and paves a new way for him to use defense mechanisms. The *ego* and *superego* then jump in to rectify and suppress the effects of *id*, "when the ego is performing its executive functions wisely, harmony and adjustment prevail" (Freud,1960). Moreover, the scholar goes to say that a horse gives the force, energy and power where as it's charioteer indicates the direction. Therefore, the psychological desire of *id* and reality principle of *ego* are

compared by Freud having such importance. Ego is responsible to direct that id in the right direction and is thus named as second-process thought. Superego is equally important as it is the already developed conscience (Freud, 1995).

Thus, in the following research that is conducted to evaluate Amir's personality in regards of Freudian psychological theories, we come across some major points of discussion. Sigmund Freud was an Austrian neurologist who presented many theories one of which (the psychoanalytic theory of *id*, *ego* and *superego*) is the prime part of this research through which we are going to analyze the in-depth personality of Amir. An individual's personality is constructed through the combination of *id* that urges to fulfill desires at the moment the desire takes birth in one's heart/mind. *Superego* which deals with the moral principles and ego of the individual. It can be said that it is the balancing point between two of the extremes that are *id* and *superego*. In *The Kite Runner*, we find these elements in certain characters, but this research primarily focuses on Amir's character. For further researches there can be other character that can be examined through Freud's this theory as well as by his theories as well. Though for a personality to develop, it is important that *id*, *ego* and *superego* should be combined which governs the behavior too. This allows a person to interact in social environments. For a personality to develop, it is important that *id*, *ego* and *superego* should be combined which governs the behavior too. This allows a person to interact in social environments. Hence, *Id*, *Ego* and *Superego* are the core theories of psychoanalysis by Freud (Zhang, 2020).

The concept that triggered Freud's theories were to have a deep understanding of the fragmented past experiences and memories of a person. This makes psychoanalysis a therapy too and treat mental disorders. In the field of personality psychology, the significance of psychoanalysis theories of *id*, *ego* and *superego* cannot be undermined. It has a major contribution and influence on the theories of other researchers as well (Fonagy, 2010).

Therefore, a mind works complicatedly and plays a vital role in the growth of a person. The framework of psychoanalysis is based on advancement in psychopathology. This literature review therefore supports the theory and research objective.

---

### 3. Research Methodology

In this a qualitative research study, we conducted to analyze the character of Amir in Khaled Hosseini's novel, *The Kite Runner*, through a Freudian lens, Freud's structural model of the human mind comprises three main components *id*, *ego*, and *super ego*. The *id* represents our primal instincts and desires, often operating in the unconscious realm. The *ego* serves as the conscious self, mediating between the *id*'s impulses and the external reality, making decisions that are both realistic and fulfilling. Additionally, the *superego* acts as an internalized moral compass, embodying societal standards and ethics. This model can be applied to understand novel characters like Amir, helping us analyze how his *id*, *ego*, and *superego* influence his actions and development throughout the story.

#### 3.1. Textual Analysis

Textual analysis, a methodological approach rooted in the systematic examination and interpretation of written or spoken material, underpins this research. According to Roland Barthes (1971), textual analysis provides a nuanced lens for understanding literary nuances and character complexities. The primary data source for this research is the novel itself, along with relevant research articles that explore the topic of Amir's personality. Furthermore, For this research we opt for the close reading technique which further leads to the textual analysis of this extracted data from the novel *The Kite Runner*.

We served as the primary interpreter, collecting the data by conducting thorough and comprehensive reading, taking detailed notes, interpreting the data, describing it, and organizing it into relevant categories.

#### 3.2. Research Question

How Amir's character transforms in the novel *The Kite Runner* in regards of Freudian psychoanalytic Theory of *Id*, *Ego*, and *Superego*?

##### *Research Objective*

To examine Amir's character transformation in the novel, *The Kite Runner* in regards of Freudian psychoanalytic Theory of *Id*, *Ego*, and *Superego*.

## 4. Data Analysis and Discussion

### 4.1. *Id*

Freud's Concept of the *Id* explains that it is the earliest part of our mind, present from birth, and operates based on instinct, desire, and need. *Id* works on the pleasure principle. It needs instant gratification, and we do not realize what we are doing, just like a newborn baby. In *The Kite Runner*, Amir is the protagonist, living with his father, *Baba*, in Kabul, Afghanistan. *Baba* sees Amir as not very brave, more interested in books than sports, and eager for his father's love and attention. Amir is intensely jealous of his best friend, Hassan, mainly because due to the dominance of his *Id*, he wants his father's love exclusively for himself. He does not want to share it with anyone, especially not with Hassan. On Hassan's birthday, something unexpected happens when *Baba* calls a doctor to fix Hassan's lip. This event intensifies Amir's jealousy.

**"I wished I too had some kind of scar that would beget *Baba's* sympathy. It wasn't fair. Hassan hadn't done anything to earn *Baba's* affections; he'd just been born with that stupid harelip." (p.43)**

From the above quotation, Amir was jealous of Hassan. Amir's jealousy might seem unreasonable because Hassan cares deeply for him. His jealousy revolves around wanting his father's love for himself and not being divided with others. Amir believes his father favors Hassan due to his skills in kite flying, a sport Amir struggles with. Amir's dominant desire for his father's love and approval is akin to Freud's *Id*, which seeks immediate pleasure. Amir's actions, including wanting to play with Hassan and sometimes trick him, are driven by this desire to please his father.

In conclusion, the text highlights how Freud's concept of the *Id*, with its focus on instinct, desire, and the need for instant gratification, can be observed in the character of Amir in *The Kite Runner*. Amir's jealousy of Hassan stems from his strong desire for his father's exclusive love and attention, akin to *Id's* pursuit of immediate pleasure. This jealousy is further fueled by Amir's perception of his father's favoritism towards Hassan due to his skills in kite flying. Amir's actions and motivations, such as wanting to play with Hassan and occasionally tricking him, can be understood through the lens of Freud's *Id*. This internal struggle between Amir's *Id*-driven desire for his father's love and the complex dynamics of his relationship with Hassan form a significant part of the novel's narrative. It underscores the intricacies of human psychology and the impact of childhood experiences on one's personality and behavior. Amir's journey in the story involves grappling with these deep-seated emotions and desires, leading to personal growth and self-discovery.

### 4.2. *Ego*

In the realm of personality theory, the *Ego* acts as a mediator, following the reality principle. It aims to fulfill the desires of the primal *Id* while considering the moral standards of the *Superego* and societal norms. Amir's decision to enter the kite fighting competition highlights his *Ego's* role in balancing these internal conflicts. On the one hand, he pursues the personal satisfaction of winning, driven by his *Id*. On the other hand, he seeks to meet his father's expectations, aligning with the moral standards of the *Superego*. In simpler terms, the *Ego* acts as a referee between our desires and our conscience, ensuring we make balanced and realistic decisions. Amir's choice to participate in the kite competition, despite its complexities, highlights the *Ego's* role in managing these internal conflicts. Amir's *Ego* is further evident in his effort to avoid an unpleasant situation and gain his father's pride by competing in and winning the kite fighting competition, as portrayed in the following quote:

**You're almost there, Amir agha! Almost there!" Hassan panting. Then the comment came. I closed my eyes and loosened my grip on the string. It sliced my fingers again as the wind dragged it. And then...I didn't need to hear the crowd's roar to know. I didn't need to see either. Hassan was screaming and his arm was wrapped around my neck.**

**"Bravo! Bravo, Amir agha!"**

**"We won! We won!" was all I could say. ...Then I saw *Baba* on our roof. He was standing on the edge, pumping both of his fists. Hollering and clapping. And that night seeing *Baba* on that roof, proud of me at last. (p.58)**

Likewise, Amir and his loyal friend, Hassan, engage in a kite-fighting competition. While they are on the brink of victory, a comment from the opposing team distracts Amir, leading to a loss of focus and an injury to his fingers. Amir senses something is amiss even before the crowd's reaction. The turning point is when he realizes that Hassan is screaming and has his arm around Amir's neck, indicating the capture of their kite by the opposing team, signifying their loss. Despite the defeat, Amir can only manage to utter words about their victory. However, the most poignant aspect of this

memory is Amir's father, *Baba*, on the rooftop. *Baba*, previously distant and critical, is now visibly proud of Amir's triumph. This shift in their relationship carries immense emotional weight for Amir, who has long yearned for *Baba's* approval. Now, at last, he has earned it through his victory in the kite tournament. This event becomes a turning point in Amir's life and plays a pivotal role in the novel's narrative.

**"I opened the door to the smoky study and stepped in. *Baba* and Rahim Khan were drinking tea and listening to the news crackling on the radio. Their heads turned. Then a smile played on my father's lips. He opened his arms. 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". (p.69)**

Moreover, Amir enters the smoky study where *Baba* and Rahim Khan are enjoying tea. *Baba* smiles warmly and opens his arms, welcoming Amir. Amir, still holding the winning kite, embraces his father, tears flowing. This moment is significant, symbolizing a shift in their relationship and validating Amir's worth in his father's eyes. The kite, a symbol of Amir's victory, reflects his ego-driven desire for *Baba's* approval, as he seeks to alleviate his guilt, as mentioned in the following quote:

**"An hour later, I still couldn't sleep. I kept tossing and turning as my relatives grunted, sighed, and snored in their sleep. I sat up. A wedge of moonlight streamed in through the window, I watched Hassan get raped," I said to no one. *Baba* stirred in his sleep. Kaka Homayoun grunted. A part of me was hoping someone would wake up and hear, so I wouldn't live with this lie anymore. But no one woke up and in the silence that followed. I understood the nature of my new course: I was going to get away with it. (p.75)**

In the depicted scenario, Amir attempts to absolve himself of his guilt by openly confessing that Hassan was sexually abused while everyone else was asleep. His hope is that someone will wake up and hear his confession, relieving him of the emotional pain he has been carrying. However, this confession does not free Amir from his guilt. As an alternative, he falsely accuses Hassan of theft, with the aim of having his father, *Baba*, expel Hassan from their lives. Amir believes that by removing Hassan from his surroundings, his guilt will gradually fade away. This situation is further explained in the following paragraphs:

**Then I took a couple of envelopes of cash from the pile of gifts and my watch and tiptoed out. I lifted Hassan's mattress and put my new watch and a handful of Afghani bill under it. I waited another thirty minutes. Then I knocked on *Baba's* door and told what I hoped would be the last in a long line of shameful lies . . . *Baba* came right out and asked "Did you steal that money? Did delivered in a thin, raspy voice: "Yes." (p.90-91)**

Also, Amir has attempted to alleviate his guilt, driven by his ego, but he has done so in an improper manner. He wants to relieve the anxiety he has been carrying. In the end, Amir manages to expel Hassan from his life. However, this achievement is merely a way to redirect his desire to escape the burden of guilt. The truth is that Amir has carried this guilt with him for many years, and it continues to haunt him. This guilt is also evident in the following lines,

**One day last summer, my friend Rahim Khan called from Pakistan. He asked me to come to see him. Standing in the kitchen with the receiver to my ear, I knew it wasn't just Rahim Khan on the line. It was my past of unatoned sins." (p.01)**

Likely, Amir is troubled by his past actions and the guilt he feels for what happened to Hassan. He does not know how to make amends for his sins, so he seeks redemption. Amir is open to the idea of meeting Rahim Khan, who suggests a way for Amir to find his goodness again, which involves returning to Afghanistan. Amir hopes that by doing so, he can make things right for what occurred four years earlier. Amir discovers a shocking truth from Rahim Khan that he and Hassan share a biological bond as brothers from different mothers. Moreover, Rahim Khan outlines a path to redemption, advising Amir to rectify his past mistakes by rescuing Hassan's son, Sohrab.

**"Amir jan, I summoned you here because I wanted to see you before I die, but that's not at all." I said nothing, I think already knew what he was going to say. I want you to go to Kabul. I want you to bring Sohrab here," he said. (p.193)**

In similar terms, in these lines, Rahim Khan conveys his dual purpose for calling Amir. Initially, Amir believes that Rahim Khan wanted to see him before his impending death, but Rahim Khan has a more significant request. He urges Amir to go to Kabul, indicating that he has a critical mission for him: to locate and bring back Sohrab, which unfolds as a pivotal plot point in the story. This task not only marks an important journey for Amir but also reveals a deeper layer of the novel's narrative.

Hence, Amir's actions in *The Kite Runner* are shaped by his ego, following the principles of personality theory. His choices reflect the ego's role as a mediator between the id's desires and the *superego's* moral standards. The pivotal kite fighting competition illustrates the ego's balancing act between personal satisfaction and seeking his father's approval. Amir's attempts to alleviate guilt, both through confession and falsely accusing Hassan, underscore the ego's desire to ease emotional distress, even through improper means. His willingness to seek redemption and the discovery of his biological connection to Hassan highlight the ego's role in Amir's transformation. Rahim Khan's request for Amir to bring Sohrab to the United States sets the stage for a significant mission, testing Amir's character and leading to personal growth. *The Kite Runner* is a profound exploration of Amir's ego-driven decisions, redemption quest, and the enduring influence of guilt on human nature and personal development.

### 4.3. Super-Ego

The *superego* acts as an internal moral guide, helping us distinguish between right and wrong. We initially learn these moral principles from our parents, but they continue to develop as we mature. The *superego* values ethical behavior over personal gratification, serving as the moral component of our personality. To illustrate this, let us consider Amir's behavior when he chooses to abandon his loyal friend Hassan to claim the coveted blue kite. Despite knowing that Hassan had put in great effort to obtain the kite for him, Amir's decision highlights his internal conflict between pursuing personal desires and adhering to moral principles. In simpler terms, the *superego* can be seen as our inner moral compass, encouraging us to make ethical decisions. Amir's situation with the blue kite reveals his struggle between doing what is right and following his own wants. Following lines can relate to the situation:

**“Even from where I was standing, I could see the fear creeping into Hassan’s eyes, but he shook his head”. “Amir agha won the tournament and I ran this kite for him. I ran it fairly. This is his kite” (p.63)**

Also, Amir feels deep guilt for betraying Hassan in the past. Seeing Hassan in distress over the kite he won, Amir offers it to him, driven by his moral principles and the need to make amends. Amir's actions stem from his sense of right and wrong, demonstrating his internal conflict and his desire to rectify his past wrongs. This moment signifies the ongoing struggle between Amir's moral values and the transgressions he committed. It highlights his super ego's influence in seeking redemption and doing what he perceives as morally just.

**“I had one last chance to make a decision. One final opportunity to decide who I was going to be. I could step into that alley, stand up for Hassan-the way he’d stood up for me all those times in the past and accept whatever would happen to me. Or I could run. In the end, I run”. (p.68)**

**When Assef rapes Hassan and Amir witnesses the situation but can’t do anything, he says, “I ran because I was a coward. I was afraid of Assef and what he would do to me. I was afraid of getting hurt” (p.68)**

In addition to that, these lines highlight Amir's internal conflict, showing his ego prioritizing primal instincts over moral standards when he chooses to run away instead of helping Hassan during a traumatic incident. This reveals the dominance of his id, his instinctual desires, and the weakness of his *superego*. The paragraph also mentions Amir's self-interested actions, like hiding money under Hassan's mattress, contributing to the dismissal of Hassan and Ali, emphasizing the struggle between his moral values and instinctual desires.

Also, Amir's choice to abandon Hassan and falsely accuse him of stealing money goes against what is right and ethical. This makes Amir feel incredibly guilty. His guilt shows that his inner moral compass is punishing him for doing something that's not morally right. This is reflected in the following quote:

**I watched Hassan get raped,” I said to no one...A part of me was hoping someone would wake up and hear, so I wouldn’t live with this lie anymore. But no one woke up and in the silence that followed. I understood the nature of my new curse: I was going to get away with it. (p.75)**

Further, In these lines, Amir confesses that he witnessed Hassan's rape. He hopes that someone will overhear his confession, as he wishes to stop living with the burden of this lie. However, no one wakes up, and in the ensuing silence, Amir realizes a harsh truth. His new curse is that he will escape any immediate consequences for not intervening, and he must bear the guilt and shame of his inaction. This reveals the inner conflict within Amir and the moral dilemma he faces. Amir's moral conscience, represented by his *superego*, shows its strength when he chooses to fulfill Baba's wish by joining the football team.

**“He signed me up for soccer teams to stir the same passion in me. But I was pathetic, a blundering liability to my own team, always in the way of an opportune pass or unwittingly blocking an open lane”. (p.17)**

Additionally, In these lines, it is described how Amir's father signed him up for soccer teams in the hope of igniting a passion for the sport in him. However, Amir's performance on the soccer field is far from impressive. He is depicted as "pathetic" and a "blundering liability" to his own team. He is always either in the wrong place at the wrong time, getting in the way of a good pass, or unintentionally obstructing a clear path for his team. This highlights Amir's lack of skill and aptitude for soccer, despite his father's efforts to encourage his interest in the sport. Additionally, Amir's moral conscience, represented by his *superego*, shows its strength when Amir makes a sincere effort to rescue Sohrab from the cruel person, Assef, and helps him in a highly challenging situation involving thoughts of suicide:

**“He says the boy had cut himself deeply and had lost a great deal of blood and my mouth begins to mutter that prayer again: *La illaha il Allah, Muhammad rasul ullah*. They had to transfuse several units of red cells. How will I tell Soraya? Twice, they must revive him I will do *Namaz*, I will do *Zakat*. They would have lost him if his heart hadn't been young and strong, I will fast. He is alive”. (p.304)**

Also, In these lines, Amir is burdened by a sense of responsibility for Sohrab's suicide attempt, feeling that it is a form of punishment for his past mistakes. He prays for God's forgiveness, promising to follow religious obligations like daily prayers, charity (*zakat*), and fasting if God saves Sohrab's life. This reflects the strength of Amir's *superego*, as it aligns with religious norms. Amir's ego is also influenced by his *superego* when he commits himself to taking care of Sohrab.

Ultimately, in *The Kite Runner*, the character of Amir embodies a constant struggle between his inner moral compass *superego* and his *id*. This conflict is reflected in his actions and moral development. Initially, Amir makes choices that prioritize his personal desires, often leading to guilt. For example, when he witnesses Hassan's assault and chooses to run away, his ego is torn between fear and ethical considerations. However, as the story unfolds, Amir's actions to seek redemption through caring for Sohrab demonstrate the growing influence of his *superego*. He commits to religious practices and caring for Sohrab to make amends for his past moral failings. This novel is a profound exploration of personal redemption and the ongoing struggle between one's ethical conscience and primal instincts.

In conclusion to that, the novel illuminates Amir's complex character through the lens of Freud's *id*, *ego*, and *superego*. Amir's intense desires for his father's love and approval, as well as his actions driven by jealousy, align with the *id*'s pursuit of instant gratification. The *ego*, operating as a mediator between Amir's desires and societal norms, is evident in his decision to participate in the kite fighting competition, balancing personal satisfaction and the desire for his father's approval. Amir's *superego*, his moral compass, is challenged by his actions that deviate from what is right, such as abandoning Hassan and falsely accusing him. However, as the story unfolds, Amir's pursuit of redemption and rectification reflects the influence of his ethical conscience. *The Kite Runner* is a profound exploration of the interplay between these elements, highlighting Amir's inner struggle and the potential for personal growth and transformation.

---

## 5. Conclusion

*The Kite Runner* by Khaled Hosseini, when viewed through the lens of Freudian psychoanalytic theory, unfolds as a profound exploration of the human psyche. Using the Freudian psychoanalytic lens, Amir's character in *The Kite Runner* can be dissected into the interplay of the *id*, *ego*, and *superego*. His early actions, driven by the primal desires of the *id*, reflect his deep-seated need for his father's approval, often at the expense of moral righteousness. As he matures, the *ego*, which grapples with reality and the demands of the *id*, pushes him towards introspection and guilt for his betrayal of Hassan. This constant internal conflict is further exacerbated by his *superego*, representing societal morals, which makes him acutely aware of his moral failings. This dynamic interplay propels Amir towards seeking redemption. His relationship with his father, while not strictly fitting the Oedipal mold, underscores his need for validation, adding another layer of complexity to his psyche. Amir's journey is a profound exploration of the battles between primal desires, moral rectitude, and the quest for personal and societal redemption. Through this psychoanalytic perspective, the novel becomes more than just a tale of redemption; it serves as a mirror reflecting the depths of human desires, conflicts, and the ever-persistent quest for identity and belonging. Freudian psychoanalysis emphasizes the unconscious mind and its influence on behavior. By applying this theory, we can delve into the deeper, often unconscious, motivations behind Amir's actions, such as his betrayal of Hassan. By applying this theory, we can delve into the deeper, often unconscious, motivations behind Amir's actions, such as his betrayal of Hassan, applying Freudian psychoanalytic theory to *The Kite Runner* not only provides deeper insights into the characters and their motivations but also enriches the reading experience by unveiling the intricate layers of human psychology embedded in the narrative. We see Amir not just as a boy with a kite but as a canvas of primal urges, internal battles, and haunting dreams.

## Compliance with ethical standards

### *Disclosure of conflict of interest*

No conflict of interest to be disclosed.

---

## References

- [1] Barry, P. (2002). "Beginning theory: An introduction to literary and cultural theory Second edition." Baton Rouge, Louisiana: Louisiana State University.
- [2] Cholifah, Y. N. (2017). Amir's domination of superego and his ego defense mechanism as seen in Hosseini's *The Kite Runner*. *Sastra Inggris-Quill*, 6(7), 751-760.
- [3] Fonagy, P. (2010). Psychoanalytic theories. *The Corsini encyclopedia of psychology*, 1-4.
- [4] Freud, S. (1960). *The ego and the id*. WW Norton & Company.
- [5] Hosseini, K. (2013). *The Kite Runner*. London: Bloomsbury.
- [6] Hosseini, K. (2003) *The Kite Runner*. New York: Berkley Publishing Group Press.
- [7] Kai-fu, C. (2019). A Study of Amir's Psychological Change in *The Kite Runner*. *English Language Teaching*, 12(5), 190-193.
- [8] Lesnussa, N. N. (2015). Amir Agha's Id, Ego, and Superego Seen through His Internal Conflicts in Hosseini's *The Kite Runner* (Doctoral dissertation, Program Studi Sastra Bahasa Inggris FBS-UKSW).
- [9] Muyasyaroh, I., & Candraningrum, P. D. (2020). Amir's Personality Development in Khaled Hosseini's *The Kite Runner* Novel (2018) (A Psychosocial Approach) (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- [10] Snowden, R. (2006). *Teach Yourself Freud*. New York: McGraw-Hill Press.
- [11] Wen, T. (2019). On the Way to a Good Man Again-An Analysis of Amir in *The Kite Runner* from Perspective of Freud's Personality Structure Theory. *Theory and Practice in Language Studies*, 9(5), 589-593.
- [12] Zhang, Z. (2017). An Analysis of Personality Development of Amir in *The Kite Runner*. *Journal of Shanxi Xueqian Normal University*, 122-124.
- [13] Zhang, S. (2020, April). Psychoanalysis: The influence of Freud's theory in personality psychology. In *International Conference on Mental Health and Humanities Education (ICMHHE 2020)* (pp. 229-232). Atlantis Press.