

Interpretation of Human Nature in the Kite Runner

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Abstract: "The Kite Runner" is the first work of Afghan-American writer Khaled Hosseini, who has gained recognition in the world of literature with this work. His book was widely acclaimed by literary critics after its publication in 2003, topping the New York Times bestseller list for two years in a row, selling more than 7 million copies in the United States and 20 million copies worldwide in 42 languages. The novel tells the story of betrayal and redemption as two Afghan teenagers grow up. This paper focuses on the text of "The Kite Runner" as the primary object, utilizing close reading as the fundamental research method. It analyzes the choices made by characters in relation to human nature amidst the backdrop of war, and explores the influence of situational factors on these choices. This paper is divided into five parts. The introduction provides an overview of the author Khaled Hosseini, his masterpiece "The Kite Runner," and the research objectives and methods. In the first chapter, the author briefly narrated the story background of the kite runner and the introduction of the author. In the second chapter, the author analyzes the different human choices made by Amir, Hassan and Assef in combination with specific situations and character experiences, and explores the nature of human nature through the analysis of character images. The second chapter expounds the defects of human nature under the deformed education, discusses the choice of human nature and the betrayal of morality under the war-torn environment of Afghanistan, explores the dark side of human nature and the loss of human nature of Amir and Hassan. The third chapter details the causes and effects of the loss of humanity under the background of war. Personal growth and family, school, society imperceptibly education and formation of ideas to affect the choice of human nature. Khaled Hosseini portrays the characters while also casting their souls, when we see some human defects in the characters, just like looking in the mirror, facing the reality of humanity, some people choose to escape, some choose to face, at the crossroads of humanity, our choices make us who we are now. Although Hosseini lives in the peaceful soil of the United States, he does not forget that his native land is still in deep trouble with his Afghan compatriots and contributes to the reconstruction of Afghanistan. The author believes that Hosseini and his works are full of humanitarian light, and the revelation of human nature in The Kite Runner has deeper research significance. This paper cuts into the Kite Runner from the perspective of humanity, hoping to inject fresh blood into the Kite Runner and provide broader vision for the in-depth study of the work.

1. Introduction

"The Kite Runner" is the first work of Afghan-American writer Khaled Hosseini, who has become

a dark horse in the world literary with this work. The book was widely acclaimed by literary critics after its publication in 2003, topping the New York Times bestseller list for two years in a row, selling more than 7 million copies in the United States and 20 million copies worldwide in 42 languages. The novel tells the story of betrayal and redemption as two Afghan teenagers grow up. This paper takes the text of "The Kite Runner" as the research object, taking the close reading of the text as the basic research method, analyzing the choice of human nature under the background of war, and discussing the influence of situational factors on the choices of human nature.

Khaled Hosseini, as an Afghan-American writer, has made not only a literary contribution but also represented the cries for peace from tens of thousands of distressed Afghans to the world. The first novel, "The Kite Runner," is a powerful cry, and the artistic achievement of this novel is admirable, making it worthy of study. This paper takes *The Kite Runner* as the main research material. Through the character analysis of the protagonists Amir, Hassan, Sohrab and the villain Assef in the novel, and with the assistance of Philip Zindopa's psychology, the paper deeply analyzes the multiple aspects of human nature shown by the characters in the novel, the coexistence of good and evil in human nature, and the complexity of human nature. Objectivity of human choice in special situations. *The Kite Runner*, as Khaled Hosseini's first work, has shortcomings in many aspects. Compared with his later two works, *A Thousand Splendid Suns* and *The Mountains Echoed*, the writing technique and characterization are a little immature. However, the author believes that as a new writer, Hosseini's creative future is unlimited.

2. Introduction to Khaled Hosseini and *the Kite Runner*

This paper believes that detailed text analysis is the main means to study a work. Combined with the historical and cultural background of the war in Afghanistan, through the analysis of the characters and the restoration of the plot, the aesthetic significance of the human nature theme is revealed.

2.1 Introduction to Khaled Hosseini

Khaled Hosseini is an Afghan-American, graduated from the University of California San Diego medical school, now living in California practice, representative "The Kite Runner", "A Thousand Splendid Suns", "The Mountains Echoed", as the first novel *The Kite Runner* was published in 2006, and later by DreamWorks adapted into a film, fame. ^[1]*A Thousand Splendid Suns* is Khaled Hosseini's second novel, published in 2007, and once again focuses on Afghanistan, depicting two Afghan women whose fates intersect and endure the hardships of life. As can be seen from this book, the author's writing style is maturing, the novel structure is clever, and the symbolism and stream of consciousness are carried through. Published in 2013, "The Mountains Echoed" is Hosseini's third work, after a lapse of six years, Hosseini has brought a history of the poor Afghan family with a grand background, shaping many characters, The fate of the characters is entangled, involving broad themes, writing techniques and techniques to a higher level. It can be seen that Khaled Hosseini's creative ability is steadily advancing, and it is an Afghan American writer with unlimited prospects. ^[2]The author has read *The Kite Runner*, "A Thousand Splendid Suns" and "The Mountains Echoed". This paper mainly studies the single work of *The Kite Runner*. From these three works, common themes emerge where Khaled Hosseini explores the impact of war on human nature, the nature of fate, and the suffering of life that leads to transformations in human character.

2.2 Introduction to the Kite Runner

Khaled Hosseini's *The Kite Runner* impresses readers with its characters and powerful plot. *The Kite Runner* mainly tells the story of two children of great disparity in social status to establish pure

friendship, this friendship is doomed to be deformed and imperfect due to identity and social status, in a kite chase contest later on, Amir, who wants to win the race in exchange for his father's love, chooses to sacrifice Hassan for his own glory, making the friendship between the two people completely broken. After the game, Amir looked for Hassan who had not returned, but there was an accident that Amir would never forget in his life. Hassan was raped by several villains headed by Assef. This time, he chose a cowardly escape. In order not to worry Amir, Hassan left the pain to himself, never mentioned what happened that day, and tried to return to the previous carefree days. ^[3]However, Amir could not forgive himself and turns a blind eye to Hassan's kindness and tolerance. Finally, in order not to let himself face his own mistakes, he makes another human choice - to impose the crime of theft on Hassan and Ali, and Hassan again tolerated it silently and left without explaining. The fate of the two boys has changed, after growing up to settle in the United States Amir found that the shadow has never left himself, the conscience is condemned, in order to complete self-redemption, Amir set foot on the road to return to the country, but also to find the road to self.

3. Theme Thought and Human Nature Exploration

Under the background of war, individuals and groups, small families and countries, friendship and betrayal are integrated into the theme of fate, and the growth and transformation of human nature under special circumstances. This paper mainly analyzes the defects of human nature from the perspective of characters, faces up to the existence of defects, and emphasizes the realization of self-worth through good deeds to complete self-redemption. The key point is to analyze the complexity of human nature shown in the character images. The difficulty is that the theme of human nature is too complicated, so we can only analyze the characteristics of human nature shown by the individual characters in the text and take its essence for detailed analysis.

3.1 Betrayal and Loyalty

In exploring the good and evil of human nature expressed by the characters in *The Kite Runner*, we can see the aesthetic value of the tragic fate given to the characters by Khaled Hosseini in shaping the characters' images, that is, the tragic beauty of human nature. The author tries to perceive the beauty of human nature with his heart but does not shy away from its ugly side, and reveals the pus festering side of human nature with the brush strokes of a scalpel. "Hidden behind the sadness is the tragic personality's perception of the beauty of human nature, and the confusion accompanying the choice is the hope for the ideal values." The redemption of Amir's heart inspires readers to hope for the good brought by the brilliance of human nature. ^[4]Human nature's choice of good and evil is often only between one thought, one thought into Buddha, one thought into demons. There is no fixed measure of good and evil because the lines between good and evil are so blurred.

In the Bible, Satan is a fallen angel who rebelled against God. The former seraphim became a devil because of his pride and conceit and his desire to be in the same position as Jehovah. In Milton's *Paradise Lost*, Satan arrogantly says, "It is better to be king in hell than a slave in heaven." In Hell, Satan becomes a liar and slowly becomes a leader through despicable means. "In a meeting of demons, Satan learned that he could never return to heaven and decided to destroy God's favorite masterpiece - human beings, which is later the temptation of Adam and Eve to eat the forbidden fruit and disobey God, but God still announced that one day mankind would be redeemed, allowing Satan to combine evil forces to breed an unprecedented evil system." ^[5]In *The Kite Runner*, Assef is the Satan who throws out a bad result that makes Amir and Hassan choose whether to be good or bad. Although Amir lost his way for a while, he eventually found himself and chose to repent for his past sins with good deeds. And Assef has never changed, the childhood Assef infatuated with violence, and even enjoyed the pleasure of bullying others, the adult Assef found an excuse for his evil behavior, that is,

to clear the "garbage" Hazaras for the "beautiful mansion" of Afghanistan, Assef became the head of the Taliban, and the atrocities were more brazen. For his atrocities with the lofty excuse of maintaining the security of the country and "educating the public", when in fact, it is the Taliban represented by him that brings insecurity to Afghanistan, and it is these vicious fanatics that need to be educated. At the crossroads of human nature, everyone has the opportunity and the right to choose the way they want to go. The reason why Assef became a heinous demon, and the reason why Amir became a lost angel is individual choices. They chose what kind of "me" they are going to be.^[6]

Young Amir succumbed to the despicable part of human nature in the dark, and in the contest between morality and desire, desire overwhelmed morality. The adult Amir welcomes the light and the glow of humanity that shines upon him. In the test of human nature, Hassan chose self-sacrifice, which may be foolishness in the eyes of the world and indulged his evil deeds, but Hassan's choice in this special environment of violence is also inevitable, as it helps the people he values most, so that he always have no regrets.

American psychologist Eric Berne has created a new model based on Freud's model of personality, which is more profound and concrete for our understanding of the abstract image of human nature itself. He defined Freud's superego as the parent self, the self as the adult self, and the id as the childhood self, that is, the human mind is divided into three parts: the parent self (conscience); Adult self (to act and decide rationally); Childhood me (emotion). Using Berne's mental model, we can understand the choices that Amir, Hassan, and Assef make at various stages of their personality development, guided by morality and conscience. Parent and I can be understood as "conscience", that is, the primitive accumulation from childhood, which can be Amir's confusion and pain, or Hassan's optimism and happiness, or Assef's hatred and hatred.^[7] The opposite of parent and I is the childhood self, which is our relaxed and fun figure. There is more love and fun here, of course, there are some negative emotions. Amir's memories before the age of 13 were mostly of carefree and happy times with Hassan, until after the kite contest. Between the parent self and the childhood self lies the adult self, a part of our adult sanity, caught between two extremes: the indulgent emotions of my childhood and the moral emotions of my parents. When he became an adult, Amir bravely bore the consequences of the choices he made as a teenager and embarked on the road of atonement without looking back. Assef grew up unrepentant, but he bore the consequences of his bad deeds. Torn between the parents, the adults and the children, Amir in the face of Assef, the parent and I dominate control of reason, even knowing that his words will anger Assef did not control and let them run out, this time he chose to follow his conscience, when Assef's stainless steel gloves hit Amir again and again, Amir instead laughed, His smile was to mock at the fear that his once weak self did not want to face, but that was all, and it was to rejoice that God had given the punishment for being late in coming, finally releasing the guilt that had plagued him for years.

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3.2 Courage and Cowardice

On the eve of the last kite contest, Hassan had a dream that everyone was around Kabul Lake because they heard that no one dared to swim in the water, and Amir bravely jumped into the water to prove to everyone that there were no ghosts in the water. Hassan's dream expected Amir to overcome his fear and find the courage to win the kite race, and Hassan knew that only winning the

race could bring Amir true happiness. The “ghost” in Hassan's dream is meaningful. It refers to Amir's inner unease and fear. Hassan, who is smart and kind, hopes to use this dream to encourage Amir to overcome his inner fear. And in return, Amir's impatient cold words. Afghans are a sad person. They are always mired in sadness and narcissism. They succumb to failure and disaster as a fact of life, even as a necessity. But they do not surrender to fate. Therefore, the wars and disasters in Afghanistan make the stories in Hosseini's writings more humane, so that the Afghan people under the ravages of history and fate inspire the most basic human awakening: to save themselves, to save their hearts, to save those who survive in pain. Human nature is not a simple and beautiful world, with our repressed heart and ugly humanity, the only thing we can do is to use the most solid strength in our humanity to repent and awaken, so as to achieve the return of humanity. In Hosseini's novels, there are no absolute bad people, only those who are affected by the social system, nation, war, religion, gender and violence shackled in human nature. Therefore, calling for the warmth and truth of human nature is the most important content that Hosseini wants to express.

Khaled Hosseini describes Amir's dreams many times in the novel, and we can parse one or two of them. Amir is facing the loss and hesitation of the dark side of human nature. As Amir watched Assef's atrocities against Hassan, an image appeared, a dream he had had, Amir was lost in a blizzard, screaming for help that no one had answered, and on the brink of despair, he heard a familiar voice, Hassan, the two of them were holding hands greeting each other in a beautiful sunny meadow. In the heart of the young Amir, Hassan is the savior who saves his soul. In his dark abyss, he was sure that Hassan would go out of his way to help him. Amir, in the dream, is the coward. He does not want to admit, is the side he does not want to show to the world. In the event of a crisis, Amir again pushed Hassan to the front to defend him. In another dream, after Amir learned that they were gone, Hassan was ruthlessly killed by the Taliban while protecting his “master's”house. That night Amir dreamed of the details of Hassan before he was shot, whispering the words “for you,a thousand times over.

3.3 Redemption and Self-growth

Jealousy, deception, betrayal, and framing became Amir's inner nightmares, and he was burdened with a heavy sense of guilt for many years. Amir tried to undo the evil in various ways, but without success.^[8] When the Soviet Union marched into Afghanistan, Amir immigrated to the United States with his father, and grew up here, he experienced a family and a career, but the evil buried in the depths of his heart has always made it unable for him to breathe freely, and the past is still wrapped in his heart like a snake. After his father died, Rahim Khan, his father's friend who had not been seen or heard from for many years, called and asked Amir to hurry to Pakistan to see him one last time, telling him that “there is a way to be a good man again.”^[9] Amir arrives in Peshawar and meets Rahim Khan, who tells him about Hassan's past and wants him to rescue Hassan's only son, Sohrab. Rahim Khan also reveals a big secret, Hassan turned out to be Amir's half-brother, which plunges Amir fall into the despair. In the end, Amir returned to the war, smoke filled Afghanistan, where the Taliban leader (once raped Hassan Assef) has been reduced to a plaything to save Sohrab, and bring Sohrab back to the United States. Amir finally overcame his cowardice, and the demons that had imprisoned him for years melt away with the smile of the autistic Sohrab.

The growth of human nature needs the promotion of situational factors, and Amir's growth path gradually sublimates with the transformation of situational factors. We see the defects of human nature in young Amir, and the brilliance of human nature in adult Amir. Amir finds himself in confusion, finds himself in confession, and realizes himself in redemption. The self-cognition of human nature is full and true in the continuous experience. Although Amir's road to finding himself is full of thorns and his soul is shocked and hit again and again, the “goodness” of human nature guides the conscience of adult Amir to make the right choice. This is a road to return to self and nature,

which has no end, because there is no end to good deeds.

After this, the brilliance of Amir's humanity became more and more dazzling. On the road of self-redemption, Amir has been working towards the direction of good, just like his father, redeeming himself with good deeds. As Rahim Khan wrote to Amir, "When a crime leads to a good deed, that is true salvation." Upon learning that Rahim Khan had given Amir another choice (Rahim Khan had lied to Amir about saving Sohrab and that someone would adopt him, when in fact there was none) about what to do with Sohrab, whether to leave him in a distant land without any family or take him back to the United States, Amir chose the latter. Not so much for Sohrab's suffering as for the unbreakable bond of blood. Amir wants to repay the most guilt to his nephew Sohrab, although, because of the complexity of the adoption process, Amir has to withdraw his promise to Sohrab, and the sudden accident makes Sohrab once again in despair and unwilling to trust anyone, Amir still holds out hope that Sohrab's heart will sooner or later open to him, to life. We would also like to believe that sooner or later the warmth of Amir's inner sun would shine into Sohrab's heart, and that the glow of Amir's humanity would infect all around him.

4. The Influence of Culture and Society on Human Nature in *the Kite Runner*

This chapter will explore the causes of humanity loss influenced by a variety of external factors including situational factors, conformity choices, family and social education roots. Under the pressure of the situation, the crossroads of human nature hesitates, often yielding to their own weaknesses.

4.1 The Impact of Class Differences on Relationships

The influence of the social environment is very important for the early growth of individuals. Children's curiosity to explore the world at the beginning encourages them to quickly absorb information from the outside world. Afghan people evaluate Hazara slaves like Hassan with colored eyes, which makes Amir know that people are divided into classes and unequal from a very early age. The education of the social environment will also have some negative effects on the shaping of human nature, instilling some seeds of evil while instilling good in people. In Amir's case, we can see that in early childhood when human nature develops, his status in the family may shape or influence his innate instincts. Innate heredity cannot explain the dark side of human nature, and the life and environment in which an individual faces his growth are influenced by the social environment of his family. Through his portrayal of the character's inner life and growth, Khaled makes Amir a flesh and blood, a natural individual, whose human flaws exist in you and me.

The class division of the family, which had been established since Amir's birth, was so natural. Ali and Hassan were there to serve my father and me. We were the "master" and the "young master", they were slaves, although the father treated Ali like relatives and Hassan like parents, in this ordinary Afghan family, the class world is so sharply divided, Ali and Hassan always stay in their own hut, although the father's house is large and has many empty rooms, Ali and Hassan never spend the night with the masters. Everyone obeys the rules of the world, no one questions whether its existence is reasonable, and the difference in race determines the difference in treatment. Although Amir was psychologically dependent on and trusted Hassan, he still "behaved" in front of everyone and kept his distance from Hassan, he slowly adapted to this role change, and also questioned this inequality, looking for answers in books about the Hazaras, Amir understood the oppression and prejudice in history, but had to submit to the hierarchy of the masses. Young Amir's values and worldview grow up in an unhealthy state of this social reality. His cowardice is also the cowardice of all men, the subordination of individual will to popular choice. Although Amir is a good boy with good conduct in everyone's eyes, the values established at the beginning are distorted by false concepts such as

hierarchical oppression and racial discrimination, and the embryonic form of humanity is suppressed and does not grow well.

4.2 The Role of Religion and Traditions in Shaping Characters' Actions

In the mid-18th century, when the modern Afghan state was basically formed, Hazaras were repeatedly persecuted by Pashtuns, the largest ethnic group in Afghanistan, and many people were forced to flee from various places to the present Hazarajat. At that time, the Barakzai Dynasty ruled by Dost Mohammad Khan, a Pashtun, forced Hazaras to pay heavy taxes. After that, many Hazaras' revolts were suppressed, and the monarch's brutal rule led to long-term ethnic hatred between Hazaras and Pashtuns. In the 1870s, Afghanistan came to the end of its monarchy, with entrenched racial discrimination, religious persecution, and disregard for the human rights of the Hazaras. Although no country has a perfect human rights record, the Afghan memoir is particularly damning. Mass killings of the Hazaras, a minority ethnic group, have been common throughout history. In such a living environment, Hassan was destined to be subjected to unequal discrimination and humiliation from birth, and the protection he received from Ali and his father was limited. The Pashtuns' sense of superiority made "I" also liked all those who hurt Hassan, allowing Hassan to be a playmate when I was happy, and treating Hazaras as an inferior person when I was unhappy, trampled on Hassan's self-esteem at will. After the small compensation was "enough", Hassan's tolerance makes Amir feel that his status is high enough to be abused and slaughtered by him. What made Hassan painful was that the "loyalty" of "I" touched the noble friendship in Hassan's heart again and again, and repeatedly reminded Hassan that his identity was only a servant. Friendship established under the conditions of inequality and ethnic discrimination is destined to be as thin as a kite, which later led Hassan to choose to stick to Amir's wish, Amir chose to abandon.^[10]

Islam is the most dominant religion in Afghanistan and plays a decisive role in society, politics, culture and life. From the century 1st century AD onwards, Islam was adopted as the state religion in successive dynasties. By now, Afghans had accepted the values of human equality, brotherhood and God Almighty and God alone. As the bearer of Islam, the mullahs are not only the masters of ceremonies and festivals from birth to marriage to death, but also the teachers, spiritual leaders and arbiters of a region or village. Afghanistan is a country divided between Sunnis and Shiites. The former are adherents of "orthodox" Islam, the latter of Caliph Ali. At the same time, Islam also provides a whole set of moral and belief systems, which deeply affect people's value orientation and mindset, and to a large extent, the construction of a certain restraint and regulation mechanism for the entire society, regulating the way of life and behavior of the Afghan people. In addition, the religious faith of Afghan Muslims is very strong, but most of them are illiterate, and they usually earnestly insist on praying once a day.^[11] Every Friday through to Sunday, crowds of worshippers can be seen in mosques all over Afghanistan. During the annual fasting month of Ramadan, which is practiced by almost everyone throughout the entire region of Afghanistan, Islam forms the main body of the spiritual and daily life of Afghans.

Afghanistan, as the intersection of Eastern and Western cultures and the corridor of ethnic migration, has been a multi-ethnic country since ancient times, with a total population of about 30,000,000, and the ethnic groups of millions of people are mainly Pashtuns, Tajiks, Hazara and so on. The whole Afghan nation advocates force and is very strong, and violence is more common in resolving conflicts. At the same time, Afghanistan is an Islamic tribal society, and the mullahs and tribal leaders together form the ruling class of Afghan society. As a result, the customs, traditions and Islamic values of the Afghan nation are deeply rooted. For example, Pashtun women in Afghanistan are required to follow a strict religious system, and they must wear burqas to cover their bodies when going out. Women's faces are only visible to their husbands. Pashtuns' relationships within the family and with outsiders

have a code of conduct that must be adhered to, which is very rigid and cannot be crossed. The Hazaras, though less rigid than the Pashtuns, are also rigidly hierarchical and conservative.

In Khaled Hosseini's novels, the main ethnic groups are Pashtuns and Hazaras. The dominance of the Pashtuns in Afghanistan began with the establishment of the Durani Dynasty by Ahmad Shah Durani, and since then Pashtuns have accounted for more than half of the Afghan population. According to the demographic data of Afghanistan, before the Soviet invasion of Afghanistan, the Pashtun ethnic group dominated the political, economic, military and cultural life of Afghanistan, and made various policies with biased and unfair policies. ^[12]The Hazaras, who are of Mongol descent and overwhelmingly practice Shia religion, were forced by Pashtun expansionism and Sunni discrimination against Shia Muslims in the late centuries to migrate to the barren mountains of central Afghanistan, where they became economically underground and low-income urban dwellers. Afghanistan has complex ethnic problems and constant struggles among its various ethnic groups. The main reason for this is that Afghanistan is located in a region where Eastern and Western cultures merge, and the differences between various ethnic groups in politics, economy, culture, religion, etc., are prone to friction, collision and even conflict. Ethnic conflicts can often be traced back to distant historical events. And the historical tradition makes the contradiction become deeply rooted. The Hazaras are the ethnic group formed by the Mongolian army's intermarriage with the local residents of Afghanistan during the war. They have experienced a long run-in with the Pashtuns and other ethnic groups, but they have long been discriminated against by the Pashtuns and other ethnic groups, and their status has always been ignored by the central government.

4.3 The Effects of War and Conflict on the Characters' Behaviors

Afghanistan is an ancient civilization with a long history. Because it is located in the central and western part of Eurasia, it is an important channel connecting the East and the West in trade and culture, so Afghanistan has been a battlefield for a long time, and it has endured endless aggression and war since ancient times. In addition, due to the multi-ethnic and multi-sectarian characteristics of Afghanistan, there are long-standing contradictions between ethnic and sectarian groups. At the same time, the teachings of Islam require the use of violence in defense of the faith, so there are often conflicts between ethnic groups and religious sects.

In *The Kite Runner*, Hosseini tells us more specifically about the internal and external troubles that Afghanistan suffered during the period from the early century to the beginning of the century through the experiences of the characters in the novel. After years of war and terrorist attacks, Afghanistan has become one of the most dangerous and impoverished countries in the world. Both novels are set at a time of great change in Afghanistan's history. ^[13]The People's Democratic Party of Afghanistan staged a coup that ended the long-standing monarchy and established the Democratic Republic of Afghanistan. The following year, the Soviet Union invaded Afghanistan, starting the Soviet-Afghan War that lasted a full decade. The long-term war has caused serious damage to the Afghan economy and people's lives in dire straits. The united resistance of the people of the country forced the Soviet Union to withdraw from Afghanistan in the following year, but Afghanistan did not find peace. ^[14]After the victory against foreign aggression, ethnic and sectarian contradictions between the Afghan people surfaced again, and different sects began to compete for territory and share interests. The civil war has devastated the entire country even more than it did during the Soviet occupation, turning cities and neighborhoods into battlefields and making life increasingly miserable for the Afghan people.

In "The Kite Runner" and "A Thousand Splendid Suns", Hosseini slowly showed us the dazzling Afghanistan under the war through the protagonist's telling: "That was the matter of years, nine months before the Soviet invasion. Some angry Herats killed a few Soviet advisers, so the Soviets

sent in tanks and helicopters and bombed the place. For three days, ma'am, they fired on the cit'. They blew down buildings, destroyed a minaret and killed thousands of people."It wasn't the whistling itself that was most frightening, Lyra thought later, but the few seconds between it and the explosion. These brief moments feel like they'll never end. Don't know the result. Can only wait. Like a defendant waiting for a judge. A whistling sound. And then there's an explosion, fortunately coming from somewhere else, and they're relieved that they've escaped for the time being, but somewhere, amid the shouting and choking smoke, someone is struggling to get out, frantically using their hands to pull their sister or brother or grandchild out of a pile of debris. In that year, that is, the year of July, the Pashtun armed forces of warlord Sayyaf and the unionist Hazara forces fought in West Kabul. The bombing knocked out the electricity system and flattened numerous shops and civilian homes. Leila had heard that Pashtun soldiers were raiding Hazara homes, breaking down their doors and raiding them; The Hazaras also went on a rampage, kidnapping Pashtun citizens, raping Pashtun girls, bombing Pashtun neighborhoods and killing Pashtuns indiscriminately. Every day, bodies are found hanging from trees, sometimes buried without their families ever coming to claim them. They are usually shot in the head, their eyes are gouged out, their tongues are cut out."

War deprives mankind of all human rights and buries the pursuit of a bright and happy future. Years of war have filled every Afghan's story with death, loss, and unimaginable sadness. Through the experiences of the characters in his two novels, Hosseini tells us what it's like to live and feel inside when Afghans are influenced by the outside world and what they can't control shapes their decisions about their lives. As Hosseini said in accepting the United Nations award, the writing ideal may best sum up his work, behind every dusty face, there is a soul, and he is determined to brush away the dust on the faces of ordinary Afghans and show the throb of the "soul" behind.

5. Conclusion

Khaled Hosseini's *The Kite Runner*, the first novel published in English by an Afghan author, has had a profound impact and significance, has received a flood of praise, while his second novel, has also been well received by readers and literary critics around the world. In these two works, Khaled Hosseini objectively and rationally depicts to us the real Afghanistan, the chaotic and brutal war, the land with rivers of blood in sight, and the poor and difficult life of the people. At the same time, he also enriched people's vision from another angle, revealing the mysterious and little-known side of Afghanistan for the world. His Afghanistan is richer and more humanized, and he makes Afghans get rid of the single, horrible and desperate image left to the world in the past, and become flesh-and-blood and emotional individuals. Hosseini uses an attitude of respect and compassion to describe, writing about love is simple but solemn, writing warmth in the bloody war, writing hope in despair, writing human warmth in the suffering of life.

As an Afghan-American writer, Hosseini objectively shows us a real Afghanistan, tells readers about a little-known side of Afghanistan, that is, the Afghan people living in war and hardship, and their blood is thicker than water, and the strong soul that yearns for freedom, equality, and happiness. Hosseini expressed his love for his country as a critic, used his pen to show the importance of Afghanistan to the world. The discussion in this paper is only the tip of the iceberg in the study of Hosseini's works, among them more profound cultural connotations and profound meanings need to be explored and studied to more people. At the same time, I believe that Hosseini, who is a new writer with great potential, will bring us more works that shock our hearts.

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