

**Humanistic Psychology: Analysis of Select Characters of  
James Joyce, Ruskin Bond, and Khaled Hosseini**

**A Thesis Submitted to the  
Department of English and Foreign Languages  
in the Partial Fulfilment of the Requirements for the  
Degree of**

**Doctor of Philosophy  
In  
English**

**By**

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**Under the Supervision of  
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## **DECLARATION**

I, Indu Rani, hereby declare that the Ph.D. research entitled **“Humanistic Psychology: Analysis of Select Characters of James Joyce, Ruskin Bond, and Khaled Hosseini”** has been completed by me under the supervision and able guidance of Dr. Sanjiv Kumar, Professor, Department of English and Foreign Languages. The work presented in this thesis is original and all the sources used in the course of this work have been duly acknowledged in the Works Cited and Select Bibliography. I hereby declare that the content of this thesis has not been submitted so far in part or in full for any degree or diploma in any other institution.

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**CERTIFICATE**

It is hereby certified that Ms. Indu Rani (Registration Number: CUH/95/2011) has worked under my supervision for her Ph.D. thesis entitled “**Humanistic Psychology: Analysis of Select Characters of James Joyce, Ruskin Bond, and Khaled Hosseini**” for the Degree of Doctor of Philosophy. To the best of my knowledge, it is the result of bona fide research work carried out by the researcher. This thesis has not been submitted so far in part or in full for the award of any Degree/Diploma of this University or any other institution. I deem the present research work fit for being evaluated for the award of degree of Doctor of Philosophy in English.

**Signature of the Supervisor**

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## **Chapter-1**

### **Introduction**

#### **Humanistic Psychology: The Third Force**

Literature mirrors life and life is invariably played out in mind's arena. Psychology, its younger sibling, is concerned with human mind and also with the behavior, emotions, dreams, and instincts of humans. The twentieth century saw the emergence of the behavioral movement in society where it was thought, that to unfold the social and political reality, it is significant to understand the human behavior. No field has remained untouched by the use and application of psychology; be it literature, social sciences, sports, medicine, or commerce. The influence of psychology has grown stronger day by day. Nowadays, in order to have a better performance in any field, the understanding of human aptitude and realizing its intrinsic worth is really significant.

Literature is inextricably linked to psychology from the day of its conception. These two disciplines are tied by an umbilical cord that has remained unsnapped. Literature lived and breathed on human psychology even before psychology was born as a formal discipline. The landscape of human mind has always been a curious phenomenon for the men of letters to pry into. The enigmatic human mind and its zigzag journey through life forms the staple of literature of any clime or season.

Both human psychology and literature delve deep into a turbulent sea of the human psyche to reach to its recesses. The human mind is a complete kingdom in itself where only its own diktat runs. The crazy mind, with its unfathomable highs and lows, eludes explanation and interpretation. It plays hide and seek with the self and holds it captive. It always remains charged with its dreams, desires, ambitions, and

aspirations. It yearns for happiness which is fluid in nature and eludes its grasp. The quest for happiness seems like chasing shadows or a mirage which proves futile. The dream of happiness hypnotizes ordinary mortals and distracts the human mind and lures it into an abysmal labyrinth of catastrophe. These illusory dreams often come crashing to the ground causing tremendous anguish to the psyche. Crazy human mind perpetually remains an enigma; hence, a fascinating study to reach to its immeasurable layers. Understanding human mind and its psychology is the key to human resource management in today's modern world. Happier state of mind is always linked to efficiency and better performance, whereas stressed psyche fumbles and falters and develops an attitude of defeatism. A family, a society, or a nation cannot hold its head high if it ignores the psychological requirements of its human asset.

Various fields of knowledge are interrelated. When we see the three basic fields of science, we understand that they are interdependent. In order to know a particular aspect of physics, it is inevitable to find how it has been analyzed and interpreted in chemistry. For instance, when we study the "atom," we need to refer to both the branches of science, just to mention a commonplace example. We find the same interdependence and interrelationships existing amongst various subjects that come under the purview of humanities.

It is a primeval urge of human beings to communicate and express themselves. This is what led to the creation of language, initially. Man's deep psychological desire to emote, express, and describe prompted him to create. Man's creative impulse found expression in visual arts, dance, music, and literature. In literature, as in all the other forms of art, exists innumerable genres.

From time immemorial, we find that literature has existed in some form or other. It started first with the oral tradition when compositions were passed on only verbally, but later with the invention of scripts, they found their existence in the written form. What is relevant is the deep urge of human beings to project the inner workings of the mind. Man is the only creature who has the ability to think, and this unique quality has made him very different and special as compared to other creatures. Everyone around us is a manifestation of this ability that we possess. Inventions, changing lifestyles, and artistic expressions that we see over the ages are but evidence of the infinite possibilities a man's mind is capable of.

Taking into account the relationship that literature bears with psychology, we find that literature is an outward extension of man's inner thoughts. Whether a work of literature is descriptive or narrative, we find in it a response to a particular object, event, or situation. What is literature then, if not a depiction of a state of mind or a manner of behaving which is what psychology, in layman's terms, deals with?

Let us take the broadest or the most basic genres of literature, such as poetry, drama, and fiction. A poem describes emotions and feelings about something. Mentioning poems with which everyone is familiar, such as William Wordsworth's "I Wandered Lonely as a Cloud," or Alexander Pope's "Ode on Solitude," we see how the two poems describe mental states. Wordsworth extols the retrospective benefits of a beautiful sight which elevates the mood in a lonely and sad moment. Pope, in his ode, enumerates his ideas about what a happy man requires. Robert Browning has been described as a 'subtle souled psychologist' because of his uncanny ability to penetrate deep into the psyche of his characters, making the readers sympathize even with the negative characters. He gives a rational explanation for their wrong actions and thereby makes our sympathy clash with our judgment. In the poem, "My Last



Duchess,” the Duke gives a simple and plausible explanation for why he had to get his wife, the Duchess, killed.

When it comes to drama, the list is endless and very little can be included in such a limited space. So concentrating only on Shakespeare, one finds a whole world view of human emotions, fantasies, behaviors, and characters opening before one’s eyes. The insight that Shakespeare has shown into human nature is extraordinary and inimitable. The interplay of human emotions and relationships is the foundation of Shakespeare’s literary expression. His plays, especially the tragedies, explore the ramifications of the human psyche and study the whole gamut of human emotions. Each tragedy is a foray into the consciousness of the protagonist as well as other significant characters. For instance, there is a powerful delineation of the guilt experienced by Lady Macbeth, who prompts her husband to kill the King of Scotland and usurp the throne. In *Othello*, Shakespeare has shown how the jealous Iago deliberately sets out to ruin Othello, the Moor, because the latter has not promoted him to the rank of lieutenant. He instigates Othello against Cassio, who is Othello’s favorite, suggesting that Cassio is involved in an affair with Desdemona, Othello’s young and innocent wife. Othello grows unreasonably and blindly jealous and kills poor Desdemona. In the play, *King Lear*, the suffering and torment of King Lear, an insecure and egotistical father, who lacks the ability to judge which of his three daughters is the most sincere and devoted, is represented in a heart-rending manner. In *Hamlet*, Shakespeare has explored the incestuous relationship between Hamlet and his mother. Also, Hamlet’s mental conflict and his inability to act at the right time to avenge his father’s death have been depicted with greater sensitivity and deeper perception into human character.

Moving to fiction, it can be easily observed that it analyzes and represents the human characters, emotions, and behaviors. Dostoevsky's *Crime and Punishment* is a psychologically deep novel in which the protagonist, Raskolnikov, murders a rich lady for her wealth, but doesn't really gain anything. He is constantly haunted by the memory of the horrendous act he has committed and betrays himself by his mental state, even though there is no circumstantial evidence against him. Charles Dickens' *Great Expectations* describes the aspirations of a young boy who wishes to rise in life, his embarrassment at belonging to a low class of society and his repulsion of the same. This is shown through his rejection of his elder brother, a blacksmith, who dotes on him. His pride receives a blow when he learns that his education and board has been sponsored by a convict, whom he had fed one cold wintry evening. He is disappointed that his benefactress is not Miss Havisham, who he had assumed was preparing him for her beautiful protégé Estella, with whom he had been infatuated since his adolescent years.

By quoting a few out of infinite literary works, a very close bond can be established between psychology and literature. It would not be wrong to suggest that literary works are case studies or psychological treatises because literature deals with life and human beings, and psychology is the study of the human mind. In fact, one can declare categorically that there would be no literature without psychology. This research work is an attempt to create an interdisciplinary approach by formulating a confluence of these two disciplines, literature and psychology. This research work attempts to justify literature and psychology as complimentary to each other.

Psychology, in simple terms, is the study of mind and behavior of humans and animals. Even though psychology is a complex subject and seems hard to study and understand, it should be incorporated in every realm as its use is paramount in every

aspect of human life. Psychology, unlike any other scientific realm, is the only subject that is common and nurtures many other areas of knowledge. Psychology is not a pseudoscience, but is a discipline that scientifically studies the behavior of an organism. Being a subject that thoroughly and scientifically studies the behavior and its mechanism, the mind, the spirit, the thought processes, emotions, perceptions, beliefs, and values, it is one of the most interesting fields one could immerse in. One need not pursue psychology as a subject to understand its importance. Psychology is used in the way we talk, walk, understand, learn, remember, think, forget, and feel. Psychology is used in every moment of our lives. When we communicate with others, we use psychology that determines our way of communication. For instance, a person talks differently when talking to his father than he does with his younger sibling. We also use psychology when we talk to ourselves in our minds. We use psychology of people, things, and places to store information in our minds and retrieve it later. Psychology is the only subject that is common to everybody. Psychology, the study of mind, binds humanity. It is due to psychology today that we are able to understand how humans think and why they do what they do. Psychology helps us to understand the relationships we have in life. The relationship could be between two persons or with the community or with the self. Psychology has very systematically decoded the essence of being a human.

Psychology, since 1879, has attained the status of being a scientific realm that proudly means that human behavior could now be studied, understood, validated, or predicted scientifically. When we refer to psychology as a scientific realm, we simply mean that this realm adheres to all the scientific methods to collect and interpret data. It means that one can experiment with the observable behavior to understand its connection with the internal mechanism of the mind which is not observable.

Psychology is simply the scientific study of behavior. Behavior best described is the action one takes towards the self or the others. It is simply what people and animals do and how they react and interact to the external stimulus in the environment. The way an organism acts and conducts itself is called a behavior. The way we talk, walk, carry out our daily tasks, communicate, eat, and basically live comes under behavior. Behavior can be of two types: Covert and Overt. Overt behavior is the type of behavior which is easily observed and can easily be analyzed psychologically. Speaking, walking, and eating are examples of overt behavior. They are often used interchangeably with response. Covert behavior is the unobservable part of behavior and is often the cause of overt behavior or response. For instance, thinking, reasoning, and dreaming come under covert behavior. It is also known as stimulus as it leads to overt behavior. From a scientific point of view, understanding of covert behavior is just as important as that of overt behavior. To form a relation between these covert mental bases and overt actions is the primary goal of psychology. Behaviors also comprise of physiological activities like heartbeat and respiratory process. They are not seen from the naked eye but felt and can be measured using various instruments. Physiology of an organism is also affected by mental processes. For instance, when a person feels fear, his heartbeat increases and the blood pressure rises. The person may also sweat heavily under fear. Fear, being a mental state, can bring in physiological changes in an organism. Here, the physiological changes are the overt behaviors and fear is the covert mental state. Psychologists use various scientific tools and methods to first observe behaviors, and then describe and explain. This later helps them to predict the behavior in different circumstances. The ultimate goal of psychology is to understand the behavior by studying the reasons responsible for its occurrence and then using the knowledge to predict the same behavior in different circumstances.

Prediction helps us to either favor or suppress the behavior. Not all behaviors are favorable. Behaviors like physical violence or abuse are harmful to the self and the society. Psychology also aims at tackling issues that harm the society or the self by systematically understanding the core reasons that cause one to have such a behavior. For this particular reason, psychology is now one of the most popular social science realms. Psychology helps to bridge the gap between behaviors and mental processes behind them by systematically studying experiences, behaviors, and thoughts.

As the society is growing severely complex, the study of psychology has become more important. Studying psychology helps us to understand the different forms of behavior we cater to, the reasons behind such behaviors, and also gives us an insight into the depth of our minds and allows us to observe our behavior. It helps us to understand our own feelings, emotions, and thoughts and realize our strengths which could be further put to use for the growth of society. Studying psychology helps one to appreciate his or her own strengths, work on the weaknesses, and helps the self to become more tolerant of the wide variety that exists in our society.

Psychology, a subject that stemmed out of the roots of early philosophical and mystical concepts of 'soul,' is now widely accepted as a realm of science as it meets all the criteria any scientific domain is required to meet. The word 'psychology,' if broken up literally, is a combination of 'psyche' and 'logy' which simply means 'psyche and its study,' or 'the study of the mind.' Psychology provides an insight into the processes of mind and helps us understand our overt behavior. It systematically studies the covert and unseen mental processes responsible for the observable behavior of an organism. Mental processes refer to the thoughts, ideas, beliefs, perceptions, and values one has in his lifetime. Mental processes are simply the functions performed by the mind. Memorizing, thinking, learning, imagining, and

reasoning are the basic processes and functions of the mind. At the core, psychology aims to formulate laws and principles concerning human and animal behavior and their perceptions, learnings, memories, attitudes, thoughts, and feelings and further brings a deeper understanding of the principles that govern human behavior. Because of its tremendous diversity, psychology touches almost every aspect of a human life.

Psychology has come a long way in its short journey of 170 years. Psychology has now spread into a number of specialized fields and is a paramount realm of science. Its diversity is the proof of its relevance in our everyday lives.

Psychology is used in various fields such as medicine, education, organization, development, sports, health, environment, defense, crime, neurology, literature, cinema, and politics. In the field of medicine, psychology has a huge role to play. In the recent times, we have come to an understanding about mental disorders being as harmful as physical disorders. A particular field of psychology termed as 'abnormal psychology' deals with the diagnosis and treatment of all kinds of mental disorders. Mental disorders, in almost all the cases, have physiological effects. Abnormal psychology is the realm that offers help to the people who are suffering from such disorders. Psychiatrists and clinical or health psychologists aim at using therapies, counseling sessions, or medicines for the treatment. They assess the abnormality and its degree using standardized tools, making it an extremely scientific approach.

In the educational field, psychology helps in understanding the academic performance of the students. Understanding of basic psychological processes can help teachers and students enhance their performance and maintain a favorable school environment that fosters growth. Similarly, organizational psychology deals with the

psychology of people at the workplace. It studies the concepts and processes used in the working environment like leadership, job satisfaction, and others. Understanding that work takes up almost four decades of our lives, it's important to understand the different concepts surrounding organizational psychology and also the human behavior that makes it easy for one to behave appropriately in any social setting. When a person goes through mental stress due to a physical ailment, health psychology comes into play. It deals with the diseases related to lifestyle like hypertension or heart diseases. As we all understand the importance of the environment around us, it is environmental psychology that helps us to understand the impact that environment creates on the self. Such elaborative uses of psychology make it as a part and parcel of our everyday lives. It offers us the basic understanding of human life and leads to an understanding of ourselves.

When we think of science, we think of realms like physics, or chemistry. What most fail to understand is that science literally means specific study of facts following defined parameters. Adhering to this rule, we can say that psychology is a field of science as it collects and interprets data and systematically studies the facts. Psychology, as a science, is perhaps the youngest of all. The various topics studied in psychology may seem very different from other scientific realms and may also seem vague, but the approach towards them is the same. Psychology, in a very systematic manner, observes the data of the limited field of study, records it, classifies it if necessary, generalizes and then tries to verify it, and finally tests its reliability. The methods used are objective in nature and the results are repeatable and verifiable. It is safe to say that psychology is factual and the laws of psychology are universal. Psychology uses scientific methodology that helps the researchers to formulate laws that are verifiable in nature. Psychology is a positive science that aims at not only

bringing a clear understanding of the human and animal behavior, but also bringing a positive impact on the environment and people around us.

Psychology is also closely related to philosophy in numerous ways. From the days of Plato, psychology has been understood and studied as a part of philosophy. Earlier, the Greek philosophers believed that psychology was the study of mind. Even though the methods used to understand were unscientific and philosophical, their contribution to the growth and development of psychology cannot be neglected. Philosophy is all about knowledge as a whole, and to understand the nature of the soul, it was important to study how the human mind works. The nature of the human mind was thus explained by philosophy.

As already mentioned, psychology was not considered a field of science always. It rather has its roots spread into the fields of philosophy, biology, and physiology. The references made to the problems concerning the human behavior and mind dates back to the time of Greek philosophers, about 2000 years ago. In terms of chronological development of psychology, the period that extends from the dawn of Greek philosophy to the latter half of the nineteenth century is called the pre-scientific period. During this period, the study of psychology revolved mostly around the study of the soul to understand the physiological and mental processes. Due to the vague description and lack of systematic boundaries, most of the aspects of human existence and functioning remained unexplained. In 1879, Wilhelm Wundt, who is now widely known as the father of psychology, established a scientific laboratory to study the system and structure of psychology.

The history of psychology can be traced back to the time of early Greek philosophers. The word psychology, combination of the words 'psyche' and 'logos,' comes from Greek roots. The Greeks defined psychology as the study of the soul. The



word 'psyche' literally means 'the soul.' In the earlier times, the word 'soul' was used to understand the phenomenon of a mental life or a higher spiritual life. The modern day psychology deals with the questions related to the existence of mind, which was also a subject of interest for the Greek philosophers. The psychology, as we know today, is highly influenced by many ancient Greek philosophers and physicians, one of whom was Alcmaeon who lived in 6<sup>th</sup> century BC. He proposed that 'mental life is a function of the brain.' This concept brought up the question of a mental life which assumed mind as a separate element from the brain. According to him, the mind was the function of the brain. The other important Greek philosophers who influenced and shaped the way psychology is today were scholars like Hippocrates, Plato, Socrates, and Aristotle. Though their methods of study were highly unscientific and philosophical in nature, still they immensely contributed in spacing the dimensions of modern day psychology.

Another major theory that attempted to form a correlation between the physical characteristics of the body and the behavior was given by the famous Greek physician, Hippocrates. Hippocrates was regarded as the father of medicine. Around 400 B.C., he theorized and believed that the human body is made up of four types of fluids. He also classified people on the basis of the predominant fluid type. The fluids, also called humors, were sanguine (blood), choleric (yellow bile), melancholic (black bile), and phlegmatic (phlegm). According to the theory, the excess of the fluid determined the behavior of the person. For instance, excess of yellow bile leads to aggression or excitement in a person. This theory has been proved invalid now, but it still serves as an initial attempt to form a connection between the behavior and the physiology. Hippocrates also analyzed the mind as a tool for thinking or imagining. He was also interested in the concept of dreams and memories. Other Greek

philosophers, who didn't favor the concept of the soul, also favored his ideas and worked to understand the connection between physiology and mind. Aristotle rather saw a man as a rational animal. Plato, on the other hand, talked about the role of mind in controlling the behavior of a person. He believed in duality, a concept well elaborated by the 17<sup>th</sup> century French philosopher, Rene Descartes, who said that the mind and body are two different entities which behaved independently to create human experiences. For Plato, the body was the material substance and the mind was the spiritual substance. These two were two independent entities which were governed by principles that were opposite to each other with no interaction between them. The same notion was carried forward by Aristotle who further investigated the idea of mind and body being inseparable substances in a living organism. Aristotle shed some light on the close links of psychology with the biology of the body, a concept that is widely accepted now in the modern scientific psychology era. He famously hypothesized that the mind is made up of psychological components, and that is the key to understanding the experiences of the humans in the outside world. He focused on forming a link among the sense organs that make a person experience the environment psychologically. This puzzling question, whether mind and body were two interacting systems or two completely independent systems, had to be solved. Descartes described the human body as an automobile engine that can function perfectly without the supervision of the soul. He, therefore, believed that the body and the soul are two different entities. He promulgated the duality of the human nature. The dualism had the mind and soul working absolutely independent of each other. He preached that a man has a dual nature, mental and physical, thereby corroborating Plato's works. He asserted that the very nature of man to doubt is a proof for the existence of a separate entity called soul. According to him, there exists

a soul within a human being as the primary function of the soul is to think. Descartes work opened the door for others to work exclusively on mind and its interaction with the body. Descartes also dwelled on an important concept of innate ideas, which stated that a man is born with some innate ideas that are important for survival. Other philosophers like Locke believed that at the time of birth, a man is like a blank slate, commonly termed as 'tabula rasa,' on which he writes his personal life experiences. Other philosophers talked about innate tendencies towards certain innate ideas. The concept of innate ideas paved the way for the concept of 'instincts,' which is a very important concept studied in our modern day psychology. Earlier, all our behaviors were considered to be instinctive and intuitional in nature, which was considered necessary for our survival. All these concepts raised the questions regarding the basic nature of a man, which has been a topic of interest for humans for ages. Some philosophers believed that the basic nature of a man is good and becomes bad under the influence of environmental circumstances. Others believed that a man is born to be aggressive and selfish, but he is curbed by the people or the society around him. All these philosophical questions have now come within the purview of science as the field of psychology is no longer excluded from the realm of science. The psychological scholars are trying to create a bridge between the mind and the body, and also trying to understand the basic nature of a man and how that affects the behavior.

Before entering the scientific era of psychology, many British philosophers of the nineteenth century also attended to the questions of mind and matter. John Stuart Mill, who developed the theory of 'mental chemistry,' was a great influence on the German psychologists. He believed that the ideas that are generated in human minds are formed from simpler ideas put together to form the greater idea. But the greater

idea would always be bigger than the sum of smaller ideas. An idea was not merely a composition, but something new and more complex that generated from simpler ideas. It was more like a chemical reaction. All the psychological processes like the intricate ideas or sensations work on the same principle. They are conceived by the human body and mind as experiences analogous to a chemical reaction. This concept went onto become a huge influence on the German psychologists who took the idea forward to build a scientific system.

Another area of scientific investigation involved studying the sense organs and their processes scientifically. Early philosophers of eighteenth and nineteenth century believed that these are the phenomena of the mind which cannot be studied scientifically and should, therefore, remain within the purview of philosophy. This notion was discarded by the two German scientists, Weber and Fechner, and their groundbreaking works.

Weber, a physiologist, was interested in the relationship between the sense organs and the stimuli present in the environment. In his works, he found out that there isn't a one-to-one relationship between the two. The relationship rather depends upon the perception. According to him, one has one's own perception towards the environment which is not based on the magnitude or intensity of the environmental stimulus, but on the ratio of difference to the standard. Fechner took forward Weber's monumental discovery and gave it a mathematical connection. For the first time, the psychological phenomenon was quantified and shown in numbers. Fechner spent his entire life investigating and quantifying the relationship between physical stimuli and sensory processes. This area of study was then called 'psychophysics.'

All the above mentioned antecedent forces led to the establishment of psychology, a scientific realm which studies the processes of human mind and behavior in numbers by adhering to the scientific rules of investigation. Psychology was established as a science in 1879 when a German scholar, Wilhelm Wundt, established the first scientific laboratory at the University of Leipzig in Germany. The period that followed after the establishment of the scientific laboratory is called the scientific era. As an independent discipline, psychology is around 138 years old. After the establishment of the laboratory, many groups of people came forward to express their views on a systematic dimension of psychological studies and on subject matter and methods of investigation. Such groups of people who shared similar views on the psychological analysis were regarded as schools or systems. All the schools emphasized their own methods. As psychology has matured and evolved over a period of time, most schools have now disappeared, but their contributions have laid down the foundation of the modern-day psychology. Chronological development sees six major schools and systems that have significantly influenced our knowledge of psychology.

The beginning of psychology identifies 'structuralism' as the first school. The system was founded by Wundt and his disciple, Titchener. Its core concept and the base subject matter was consciousness. As the name suggests, they were concerned about discovering the fundamental structure or the anatomy of the conscious mind. They shared the similar interests with the British philosophers of the nineteenth century. The major distinction between the two was the study of investigation. While the philosophers wanted to use the traditional philosophical tools, the structuralists used scientific and experimental methods to understand consciousness. The major method employed was called 'introspection,' which broadly means to 'look within.'

In this method of introspection, the subject was asked to report his conscious experiences of judging the stimuli and perceiving them as objectively as possible. According to this system, the consciousness could be analyzed into three basic elements: sensations, feelings, and images. The structuralists concluded that these three elements combined to form the final result that was much greater and complex than merely the combination of the three. This idea bore a resemblance to the concept of mental chemistry by John Stuart Mill.

It was the first approach that worked experimentally on the concepts like sensation, perception, reaction time, attention, feeling, and association. Even though structuralism helped psychology attain its first subject matter, it was criticized for having selective and limited topics for experimentation. This system developed by Wundt was labeled as 'pure science.' The thinkers were concerned about the 'what' and 'how' of the consciousness and its processes, but failed to answer the 'why' of both. Also, there were no practical applications of the system. As a result, structuralism was discarded and a new group of people called the functionalists formed another school.

Functionalism emerged as a reaction to structuralism. It was highly influenced by the works of William James. William James was one of the most famous American psychologists who emphasized majorly upon the concept of functionality of the consciousness. James stated that the focus should be on the functions of the brain and not on its structure. He laid the basic functions and characteristics of consciousness. He disagreed with the structuralist thinkers on the idea of breaking down the consciousness into separate elements. The central concept of functionalism revolved around understanding the basic functions and uses of consciousness. Instead

of focusing on the elements, it focused on the purpose. Major functionalist thinkers were William James, John Dewey, Harvey Carr, and John Angell. Introspection was adopted as the method to understand the uses of consciousness. According to James, introspection was a natural instinct and did not require any professional training. The purposes and the processes of behavior were discussed and understood by functionalists in a systematic and scientific manner. James served and promoted the idea that the existence of consciousness is void if it doesn't serve any practical purpose. As a result, the elements of consciousness shouldn't be a matter of concern, decoding the adaptive and the practical functions of consciousness should be the subject matter of psychology instead. Functionalism, as a system, served a higher purpose as it broadened the scope of experimental and psychological research and brought in practical uses of the research.

Though functionalism contributed immensely to the development of psychology, it was highly criticized by scholars for using introspection as a method. Introspection was not considered as a practical and scientific method because it was subjected to biases. Introspection, in literal terms, means to look within and report all the sensations, thoughts, and emotions, but introspection method cannot be relied upon because of the dependency on the subject's choice. The subject can choose to hide, manipulate, or change its conclusions and consequently, the information collected is not reliable. As a system, functionalism lacked experimental set-up and scientific tools, and so, it was criticized. The dire need to incorporate experimental research and scientific subject matter brought together a group of thinkers called the behaviorists.

Behaviorists that emerged in early 1900s took charge of the work of understanding the subject matter of psychology. They shifted psychology's focus

from consciousness to behavior. According to them, consciousness, feelings, thoughts, and all the cognitive processes were too subjective in nature, and could not be studied scientifically. They favored another concept which was more powerful and practical and could be studied scientifically. That concept, as the name suggests, was the behavior of an organism. They tried to understand the behavior of an organism scientifically. This led to the coinage of a new term called 'behaviorism.' Behaviorist school of psychology emerged as an influential system under the direction of J. B. Watson. Behaviorists argue that the behavior of a person could be studied scientifically without understanding the internal processes. The behavior was said to be an external mechanism that happened as a reaction to the outside stimulus. The behaviorists believed that the internal processes like feelings and emotions were too subjective in nature and could not be studied within the parameters of scientific domain. On the other hand, all the behaviors, either internal or external, became the core subject matter of behaviorism. The major behaviorists, who studied the behavior scientifically, were Ivan Pavlov, B. F. Skinner, Edward Thorndike, John B. Watson, and Clark Hull.

Behaviorism was an important milestone in the history of psychology as it experimentally understood the behavior of a person. Behaviorism explained the concepts of learning, conditioning, reinforcement, and development of a character thoroughly. Pioneering works of Ivan Pavlov and J.B. Watson and their experiments on animals brought out a clear understanding of the relationship of a person with his stimulus and environment. Behaviorists explained how punishments and rewards can help an individual learn and develop. Since behaviorism studied the observable behavior, it involved the methods of experimentation and observation. Such methods also made the collection of data easy. This system brought a tremendous shift in the



study of psychology. After having studied the behavior thoroughly, it became easy to predict and change the behavior of the person in future. Behaviorists provided solutions to almost all the problems. For instance, they explained why children acted like adults, how empathy and pro-social behavior could be induced in children, and how phobias could be attained and removed. In the growing years of a child, the paramount focus of the parents is on a healthy upbringing. Behaviorism provides an opportunity for the parents to understand their children and direct their behavior in a favorable direction. Life will definitely become easy if we start understanding our own behavior and the behavior of others. People will have more cohesiveness and understanding, and they will be at peace with others. It can be rightly said that behaviorism, with its experimental research on behavior, changed the face of psychology as it proved instrumental in establishing psychology as a science.

In recent times, behaviorism has lost its popularity which it enjoyed in 1900s. This school was highly criticized by humanists and existentialists, who belonged to the other groups of psychologists, the groups that were formed as a reaction to behaviorism. In their theories, behaviorists did not incorporate the important concepts of 'free will' and 'motivation' and ignored the influence of the cognitive system on the behavior of a person. The behaviorists regarded the behavior as a passive reactor to the environmental stimulus, but the modern psychologists now have a broader view of what determines human behaviors.

Parallel to behaviorism, there developed another system called the psychoanalysis or the psychodynamic approach to psychology. Sigmund Freud was considered as the father of psychoanalytical approach to psychology. Freud was a physician who emphasized on the influence of unconscious mind on the behavior of an individual. Psychoanalysis did not emerge as an academic field, but emerged as a

medical tradition owing to Freud's theories. He used the term psychoanalysis in three different ways. Firstly, it was a method that could be used to treat the mentally ill. Secondly, it was understood as a theory of personality, and thirdly, it was considered as a separate system of psychology. To understand the consciousness, he divided it into three distinct parts: the conscious, the subconscious, and the unconscious. According to Freud, the unconscious had the maximum influence on the behavior and was the most mysterious part. The famous 'tip of the iceberg' analogy was used to understand the division wherein the tip of the iceberg was considered as the conscious mind, the floating part as the subconscious mind, and the huge chunk of ice submerged in water as the unconscious mind. Through this analogy, one can understand how big the unconscious mind is in respect to the other two and how little understanding we have of that mind. The psychoanalysis studied the mind based on various principles. In order to understand and study the importance of the unconscious mind, Freud devised the method of free association which evolved as a cathartic method. Other principles stated the importance of motivation in all kinds of behaviors, whether rational or irrational. Psychoanalysis also put strong emphasis on the life history of a person. To illustrate, for understanding neurosis, the psychoanalysts tried to analyze the parent-child relationship and its entire history. Dream analysis was also an important concept as dreams, in the words of Freud, were the road to the unconscious. Also, they talked about the biological basis of a behavior explaining how sex is an innate biological drive and how the primal energy is manifested in two forms: the life instinct and the death instinct, which are in a continued conflict with one another.

Personality was an important concept thoroughly explained by Freud. According to him, a person goes through different psychosexual stages of

development since infancy, wherein each stage is subjected to fulfill innate sexual desire. A person is born with sexual energy called as the libido and he passes through different stages to sustain it. There are five stages of development: oral, anal, phallic, latency, and genital. In the oral stage, the person seeks mouth stimulation to gain pleasure. In the anal stage, the person seeks the stimulation in anal region and gains pleasure through elimination of feces. In the phallic stage, the erogenous zone shifts from the anal to the genitals. The children are seen to be curious about the genitals. Latency period sees the repression of the sexual urge and pleasure in the environmental activities. The last stage is the genital stage in which a person hits puberty and his interest and sexual urge are directed towards the opposite sex. Freud explained the behavior of adults according to these psychosexual stages. Freud believed that the abnormal or unexplained behaviors occur when a person is fixated on any of the above mentioned stages. To illustrate, extreme pessimism and argumentativeness are linked with fixation in the oral stage. Similarly, stubbornness and extreme messiness occur due to the fixation in the anal stage. The Oedipus complex, which refers to the sexual attraction of a son towards his mother, and Electra complex, which describes the sexual attraction of a daughter towards his father, is linked to the phallic stage. As a result, the psychosexual stages of development went onto become the highlight of the psychoanalytical school of psychology.

Freud explained the origin of anxiety and how a person subconsciously deals with it in everyday life. According to Freud, some people behave in a certain way and don't realize the reasons behind it. Anxiety is an unpleasant state that is followed by physical sensations. To curb those physical sensations and provide relief to the person, the ego adopts some strategies called as defense mechanisms. Defense

mechanisms work at an unconscious level to make the anxiety less intense and let the person maintain his sense of reality. The defense mechanisms are now the common mechanisms widely understood by everybody. Some of them are repression, reaction formation, fixation, projection, regression, and rationalization. A child gets scolded by his father and in return, he turns and shouts at his servant. This is a form of defense mechanism called displacement. The old saying that 'grapes are sour' is a perfect analogy to understand rationalization. It can be rightly said that the defense mechanisms are commonly used by everybody in everyday life. The problem lies when one is not aware of it and the hidden anxiety lurking behind. All this is done by our unconscious mind at its level, thereby keeping the conscious mind away from stress and anxiety.

Freudian psychology and its system, even though widely popular and scattered all over, garnered a lot of criticism by many influential psychologists like B.F. Skinner and Carl Jung. It was said that Freudian psychology put over emphasis on the sexual energies of the person. Its existence was doubted to be non-scientific. Also, the nature of data collected through introspection and verbal report was said to be non-scientific and unquantifiable. The data was a matter of faith and thus had no credibility or verifiability. Some of the concepts like the ego and the unconscious mind were said to be just theoretical concepts and, therefore, unscientific in nature. Another major criticism came from Abraham Maslow, an American psychologist, who is now famous for his theory of hierarchy of needs, considered Freud's theory to be too pessimistic and based on studies of mentally-ill only. Abraham believed a person to be holistic and good at the basic core. Maslow, like Freud, took into account the life course of a person to understand the behavior, but differed from Freud in terms of its analysis. Freud believed a person to be innately pessimistic and filled

with conflict between life and death instincts, whereas Maslow considered a person to be innately good and on the way to self-actualization.

Thus, humanistic psychology emerged as the third force in psychology in reaction to the first two forces of psychology- psychoanalysis and behaviorism. Humanistic psychology originated not as a system, but as a movement that took shape in early 1960s. Humanistic psychology is not an organized theory or a singular system, but a movement that allowed psychologists from various fields to come together. It was developed as a reaction to the first two forces and emphasized not only the subjective experiences of a human, but also his potential for growth. Both the pioneers of humanistic psychology, Abraham Maslow and Carl Rogers, de-emphasized the impact of the stimulus in the environment and the unconscious mind. The humanists emphasized on the conscious and rational 'free will' or the 'free choice' of an individual, instead. All the humanists do not think along the same lines. It's a system comprising scholars from varied fields who call themselves the humanists. This system came into force when Abraham Maslow, now known as the father of humanistic psychology, along with his followers termed it as humanistic psychology in 1962. Humanists considered studying an individual as a whole. All the behaviors and actions were studied considering the whole life history of a person.

Humanistic psychology considers the human as a whole organism and understands the behavior of a human being by studying its entire life history. Humanistic system emerged as a reaction to the first two forces of psychology. Humanists believed that behaviorism didn't consider the totality of a human being and its processes. Behaviorism, according to Maslow, treated a human being as an organism reacting to the stimulus in the environment. Humanism criticized not only behaviorism, but also criticized psychoanalysis for being a system which considers a

man within the orbit of instincts and conflicts. Maslow emphasized on the fact that psychoanalysis studies only the abnormality in living beings and does not consider mentally healthy people. He brought the third force to consider the remaining basic processes of humans like self-actualization. Humanists felt that both the earlier forces were too pessimistic. Humanists, on the other hand, focused not only on an individual's innate potential, but also on the importance of growth and the need to reach the state of self-actualization. According to Maslow, a human being is innately good and is worthy of achieving self-actualization. He further stated that all the problems, social or mental, of humans arise due to the deviation from this natural tendency of humans. Humanistic psychology considered the person as a whole. The word 'phenomenology' resonates with the humanistic approach because the personality is studied as an individual's subjective experience. This system adopts a holistic approach to the existence of humans and gives emphasis to phenomena such as human potential, spirituality, personal responsibility, and self-actualization.

By the late 1950s, Abraham Maslow and his fellow psychologists agreed upon keeping individuality, inner nature, creative potentiality, and self-actualization as the central themes of humanistic psychology. In 1961, the official American Association for Humanistic Psychology was established. The major thinkers and psychologists of humanistic psychology were Abraham Maslow, Carl Rogers, Rollo May, and Erich Fromm.

Buhler laid down some basic postulates of humanistic psychology. The first and foremost one is to consider the person as a whole. This approach tries to understand, rather than explain, the basic functioning of the processes responsible for human behavior. According to Maslow, an organism had not been studied as an integrated organized whole before. The humanistic approach emphasizes on the entire

life history of a person and is concerned with collecting as much knowledge of the entire course as possible. Another basic postulate emphasized on self-actualization as a major life goal which is universal and applies to everyone. A person, if raised in favorable environmental conditions, would walk in the direction of attaining self-realization of the innate potentials. According to humanists, biological needs and instincts are not the only basic goals of humans. Self-actualization is also an equally important innate life goal. Self-actualization, according to Maslow, is a motivating factor in humans and, therefore, he devised the theory of motivation or self-actualization.

Humanists also emphasize on a person's innate nature. According to psychoanalysts, the basic nature of a man is pessimistic and destructive which has to be controlled in order to live a fulfilling life. Contrary to this, humanists believe that the innate nature of a human is basically good. The destructive thoughts and processes emerge when a person is not put in a favorable environment. Humanists also emphasized on the fact that a man is different from an animal, as an animal lacks the basic fundamental principles which are otherwise present in humans like values, morals, ethics, and others. Owing to this fact, Maslow disagreed with the behaviorists and their researches with animals. According to them, all the animal researches become null and void when it comes to the understanding of basic nature of humans. Humanists also consider creativity to be innate in a human. Maslow interpreted creativity as a potential that a person is born with. Creativity, which is universal, can be unleashed through different outlets and forms of self-expressions. Along with creativity, a strong emphasis is also laid on the psychological health of a person. Maslow, disagreeing with the Freudian theory of psychoanalysis, believes that a mentally healthy person cannot be understood by studying a mentally-ill person.

Therefore, the humanists lay strong emphasis on self-actualization and consider mentally healthy people for understanding human behavior.

Though this system emerged as a reaction to other schools and systems, it also had strong antecedent forces. The psychology and understanding of the self was first reflected in the works of William James. He categorized the self into four parts: the material self, the social self, the spiritual self, and the pure ego. The concept of pure ego considers the 'I' as the knower, which is now treated as the most important concept in the modern self-theorists. Carl Rogers' theory of self is one of the examples of self-theories. Carl Rogers' theory went on to become an important contributor to the system of humanistic psychology. He explained three major constructs: self-actualization, self, and organism. Existential psychology was also a strong influence to the humanistic approach. It aims at understanding the personal experiences of a person in terms of his consciousness, moods, behaviors, and the reasons for his existence in the world. Existential psychology, at the core, understands the existence and the total reality which directly influenced the humanists. Because of the commonality of the two systems, the existential psychology is also considered as the third force.

Humanism studies the person in a holistic way. This approach focuses on the uniqueness of a person and how each individual perceives and interprets the environment around him differently. The central theme of humanistic psychology revolves around the concept of 'free will' of a person. Personal agency is the term used by humanists to define this concept. Humanism, as a system, rejects the scientific methods to collect data. It focuses rather on the qualitative research. According to humanists, the subjective perception and reality of a person is much more important than the objective and quantitative reality. Since the humanists



believe the innate nature to be good, the methods of collecting data are unstructured observations, unstructured interviews, and analyzing or interpreting personal diaries. To capture the richness and the essence of a conscious experience, the humanists believe in talking about the feelings and perceptions. The rigid, rigorous, and limited scientific methods and tools are considered dehumanizing by humanists. Therefore, humanistic psychology is more of a holistic system that incorporates the subjectivity of human consciousness and studies it to understand the development of a being. Humanistic psychology shifted the focus of psychology from behavior or the study of unconscious processes to the study of a whole organism. This concept incorporates the real essence of what it is to be a human. The concept of idea, belief, individuality, uniqueness, motivation, and self-actualization is highly adopted in this system.

Even though humanism provides a holistic view and brings a greater insight into the everyday life of a human, it is criticized for being unscientific in nature. The data collected through the unstructured interviews and qualitative researches is not subjected to verification. Also, the humanists put less emphasis on the unconscious mind and more on the free will that is in direct contradiction to the deterministic laws of science. Even after facing flak from the opposing psychologists, it can be truly stated that the humanistic psychology has a great impact on the field of abnormal sciences and therapies.

Abraham Maslow, who taught at various universities in the United States of America, is now known as the spiritual father of psychology because of his contributions to the emergence of the third force in psychology which is now known as the humanistic psychology. Maslow has extensively worked on concepts like motivation and personality, and has also attempted to understand the basic nature of a

human. His important and well-known publications are *Toward a Psychology of Being*, *Motivation and Personality*, and *The Farther Reaches of Human Nature*.

Maslow was an ardent believer in the optimistic nature of a human. By optimistic nature, Maslow meant that a human possesses a base of good qualities that foster or hinder in the course of his life. He believed humans to be born with innate nature that is optimistic and basically good. According to him, the innate nature of a being is positive and good that is meant to be flourished throughout the course of life. If a person turns out to be deviated from the normal course of being a good person with the capacity to love, it is because of the environment he was raised in. The environment plays a monumental role in the development of a personality or character. The core idea of the humanistic psychology revolves around this concept. Maslow believed that all these inherent qualities flourish when a person is given a favorable and a suitable environment to grow in. The only reason why a person grows to become less optimistic is because of the lack of a favorable environment. The unfavorable environment leads to the repression of these inherent qualities leading a person to become more pessimistic in life.

Maslow based his assumptions of humanistic psychology on the belief that every individual had an innate desire or need to reach his maximum potential, provided he is put in the most favorable environment. He believed that a human being is a motivated organism meant to reach the highest state of his capabilities and potentials. It is a potential wherein an individual is able to take full advantage of his capabilities and talents and also be mindful about his limitations of being a human. This highest potential is characterized by a complete sense of self-acceptance and the acceptance of others, contentment, empathy, purpose in life, and profound happiness. The peak potential marks the desirability to show empathy and sympathy, to have the

capacity to love, and to be a paramount contributor to the welfare of the society. This maximum potential was termed as 'self-actualization' by Maslow. The term 'self-actualization' is self-explanatory. To reach the full actualization of the self, the person would completely actualize his capabilities and capacities. This state is called as the state of self-actualization. The term 'self-actualization' simply means a desire to be completely fulfilled wherein one realizes one's full potential by becoming fully contented and creative. It simply means reaching the peak of human experiences and creative self whereby one becomes a fully functioning person.

Self-actualization, according to Maslow, was a need that had the highest value in a human's life and in order to attain or feel that need, certain basic needs should be fulfilled. Maslow described self-actualization as more of a motivational process. To put his ideas coherently, he proposed a theory wherein he describes the arrangement of needs of a human being from the most basic to the highest level. He viewed motivation in a person to exist in a hierarchy in which the lower-order needs must be completely or partially fulfilled in order to fulfill higher-order needs. These needs are innate and are arranged in an ascending order of priority. This theory is called the theory of self-actualization or Maslow's hierarchy of needs theory.

In order to understand this theory, one must understand the basic assumptions about motivation. Firstly, motivation is a holistic process. Motivation, according to Maslow, does not arise in one part of a biological body, but arises in the whole organism at once. Let's consider the sex drive. It does not originate only in the genitals of a being, but also in the brain and some glands. It is not a part of the body that is motivated, but the whole organism at once. Secondly, motivation is a never-ending process. An organism is continuously motivated by one or the other need. To understand this, let's consider hunger. Once an organism feels hungry, he feeds

himself and fills his stomach, but that doesn't mean that he will not feel hungry ever again. He feels hungry again after sometime. The same is the case with other biological, psychological, and social needs. An organism, even after fulfilling his needs for a certain time, would feel the need again. It's an ongoing cycle. Also, after the fulfillment of one biological need like hunger, humans aspire for social needs like health and security.

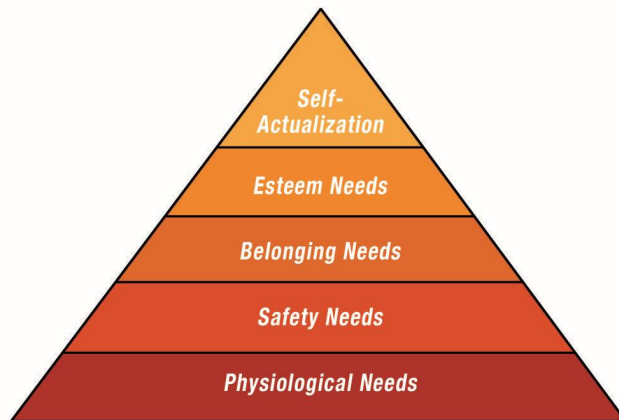
Owing to its complexities, the idea of motivation is difficult to understand because most of the time motivation develops from the unconscious mind. Maslow had very firmly adapted the concept of unconscious motivation and believed in its existence. He believed that motivation mainly was a result of unconscious desires and most people fail to recognize these desires and don't understand their own motivational needs. Even though the unconscious desires may differ from person to person, there are certain physiological and social needs that are common to all the individuals. Moreover, all these common basic needs are equally potent for everyone and are placed in the same hierarchy level. So, even though the environmental conditions of humans may differ, their innate desires and the hierarchy of those desires will remain the same.

In Maslow's theory of self-actualization, there are five levels of needs that are arranged in a hierarchy. The idea behind the hierarchy is that the lower-order needs should be met before the higher-order needs becoming the motivating factors for an individual. For an individual, the lower-order needs will take priority over the higher needs because if they are not fulfilled or satisfied, the higher-order needs will not emerge as a motivating factor.

The five needs as described by Maslow are:

1. Physiological needs

2. Safety needs
3. Love and belongingness needs
4. Esteem needs
5. Self-actualization needs



Bueno, BJ and Scott Jeffrey. "Why Maslow's Hierarchy of Needs is Crucial for Your Business." *The Cult Branding Company*, 4 Mar. 2014, [cultbranding.com/ceo/maslows-hierarchy-needs-crucial-for-yourbusiness/](http://cultbranding.com/ceo/maslows-hierarchy-needs-crucial-for-yourbusiness/). Accessed 10 Apr. 2018.

At the very bottom of the hierarchy pyramid are the physiological needs. These needs include the need for food, water, oxygen, excretion, and sex. These needs have the highest priority for any human. These are the most potent and, if in any case, these needs are not fulfilled, an organism will not have any higher needs. For instance, a person who is hungry and has not eaten for days will not have any motivation or need to form social bonds or build friendships. His first and the most important need would be to satiate his hunger. These needs also include the need to be in an optimal temperature, the need for enough oxygen, and the need for maintaining a pH balance in the body. Physiological needs also include the biological

needs like the need to have sex, be active, avoid pain and excrete waste, sweat, urine, and feces. Physiological needs are recurrent and cyclic in nature. These needs can be fully satisfied for a certain period of time, but they tend to develop again. The cycle is comprised of four major states: need, instrumental behavior, goal, and relief. The need refers to the deficit one feels within the self or the surrounding. The need can be physical, psychological, or social in nature. When an organism feels the need, it becomes motivated to fulfill the need with the help of an instrumental behavior. An instrumental behavior is any behavior that can satisfy the need of an individual. The behavior always works in the direction of a goal, like cooking food to get rid of hunger. Once the goal is achieved and the need is fulfilled, one feels relief in the body. The relief lasts up to a certain time only and then the need arises again. This process or phenomenon can be referred to as the motivational cycle. For instance, when a person feels hungry, his hunger can be satisfied by filling his stomach with food, but the stomach feels satisfied only for a certain amount of time. After that, the food is digested and the hunger arises again, and this hunger gives motivation to the person to feed his body again. Also, physiological needs are the only needs in the hierarchy that can be fulfilled and satisfied completely. Such is not the case with higher-order needs.

At the second level of the pyramid are located the 'safety needs' that arise after the physiological needs are satisfied. These needs include the need for feeling safe and secure and avoiding danger and pain. If a human being wants to live a healthy and peaceful life, he must be put in an environment where he feels physically secure. The need to free oneself from anxiety and danger is an important need for the sane survival for an organism. Between a war-torn and a safe city with effective political and social system, which city would be preferred? Unlike the physiological

needs, safety needs can never be fully satisfied. It is imperative to say that there is no place on this planet that is totally secure and safe. Therefore, a partial fulfillment of these needs can also lead to the emergence of higher-order needs. For most adults, the safety needs are not the prime motivators but for children, they are one of the most important motivating factors. Children, in comparison to adults, need more security and safety around them. Since they have a low threshold for pain, they try harder than adults to stay away from pain and chaos. In critical situations like war or disaster, the prime motivating factor becomes the safety of a person. So, it is also a situational motivating factor that may become the prime need in certain situations. In most of the developed nations, the basic needs are taken care of by the government. People living in such communities and societies feel secure and physiologically healthy, thereby giving more space in life for higher-order needs to emerge.

Next in the hierarchy is the 'need for belonging and love.' These needs include the need to feel loved and accepted, and also the need to live in a safe environment. These may also be termed as 'social needs.' The need for accepting and giving love can occur only when the aforementioned two parameters are fulfilled. Once the first and second level needs are fully or partially satisfied, a person can feel the need for having social bonds. These social needs give rise to an urge to form friendship and love bonds, to feel accepted in a society, to belong to a community or a group, to receive and share love, and the need for a partner or a family to show affection. Maslow also pointed out that in order to develop into a fully functioning healthy individual, all the children and adults need to fulfill the need for love. Without receiving love and feeling accepted in a group, an individual cannot grow completely. For instance, we have often seen people becoming outcast, cynical, and suspicious in nature when they grow up in an environment where they are not

accepted. They become pessimists because they are not provided with the favorable conditions necessary for the proper mental growth of an individual. Hence, these needs are very important and must be completely or partially satisfied in order to reach the higher state.

Beyond the already discussed needs are the needs for esteem which include both the kinds of esteem: esteem and appreciation for others and self-esteem. When the previous three types of needs are fulfilled, the esteem needs arise in a human being. Esteem needs also include the needs for being independent and self-confident, and also the need for acquiring strength, power, prestige, appreciation, and dignity. Only that person whose physiological needs are fulfilled, and who feels secure, safe, and accepted in the society, can think of having the motivation to gain self-confidence and show appreciation for others. A hungry person will not be motivated to appreciate the beauty around him. He would just be motivated to fill his stomach and quench his thirst. According to Maslow, the esteem needs, when fulfilled, bring a sense of importance in a being. This sense of importance leads to a healthy mental functioning and an overall personality growth.

At the top of the pyramid lies the need for 'self-actualization.' It is our desire to transform into a fully functioning human being by reaching the peak of our potential. Self-actualization needs emerge only when all the other needs are fulfilled, either completely or partially. As already mentioned, self-actualization is the need to achieve one's full potential. Some of the qualities that a self-actualized person possesses include perfection, wholeness, beauty, truth, and goodness. According to Maslow, only a small percentage of people actually fulfill their need to self-actualize and these people have some special characteristics. Such people are free from the prejudices and stereotypes and have their own perceptions about the world around



them. Such people are in accordance with their own self-image, and fully understand their behaviors and emotions and do not indulge in self-harming or self-sabotaging behavior. They are more natural in their ways of conducting life, seek the greater good and work with simplicity and spontaneity. They also live in a world outside of themselves. They think of problems that are not related to them or the world and have certain goals and missions to achieve the solutions. Such people also understand the importance of being autonomous, alone, and private. They need to spend time alone and reflect upon their ways and doings. Such people do not feel lonely when alone. They enjoy the solitude. This solitude helps them in giving a perspective about the world around them and better things to focus on. A self-actualized person would rather focus more on what he is good at than on what he lacks. They also have a general appreciation for the world around them. They appreciate beauty, people, and god's fortune. All these needs, in turn, help the person to have frequent and regular sublime experiences, which are nothing but the moments of pure joy, elation, and ecstasy.

Maslow has also pointed out that the self-actualization is a matter of degree and frequency. It is not an 'all or none' state. Any person cannot be fully self-actualized. He could just be more or less actualized in comparison to others. Self-actualized humans can also show traits of being inconsistent and confused, but that does not mean that they are not self-actualized. A person who has fulfilled all the basic needs and has constantly fulfilled the need to self-actualize or if the major part of his day goes in fulfilling the self-actualization needs, he can be understood as a self-actualized person.

Maslow has further divided the same pyramid into two types of needs: deficiency needs (D-cognition), and growth needs (B-cognition).

The physiological, safety, and belongingness needs fall into the category of deficiency needs because they are the most basic needs and their deficiency would not lead to the emergence of higher-order needs. These needs have to be fully or partially satisfied before a person moves toward higher-order needs. They are called the deficiency needs as they are the most basic ones to achieve in life. The esteem needs and self-actualization needs fall into the category of growth needs as they help an individual's personality grow. The need to respect our own selves and others, and the need to build self-esteem and achieve self-actualization, helps to build character in a person. These qualities help a person develop and grow into a healthy functioning person. Therefore, these needs are also known as the growth needs. Further, the self-actualization needs are divided into cognitive needs which refer to the needs to discover the higher truth in life and aesthetic needs which refer to the needs to appreciate the beauty, balance, and form. These needs are known as the meta-needs.

Maslow's theory is a holistic and complete theory describing how the personality develops over time because of the internal motivating factors. These motivating factors shape the life of a human being. These factors prevail within each, individual irrespective of the individual differences and backgrounds. According to Maslow, these motivating needs occur in a hierarchy which is constant for every human being. Once a person starts fulfilling these needs, the character of the person develops and so does the personality. This theory was one of the most important theories in the history of humanistic psychology for determining the holistic course of a human life.

Even though the humanistic approach is holistic, it was highly criticized by leading researchers and behaviorists like B.F. Skinner. Skinner pointed out that humanistic psychology, as a separate force, is non-scientific and subjective in nature.

He maintained that humanistic psychology lacked reliability and validity and that the assumptions made by the humanists could not be studied scientifically. The main method of humanists for collecting the data was introspection, the method which had already been discarded because it was considered unscientific, subjective, biased, and unreliable. The concept of self-actualization and the need to find the higher truth seemed too subjective and unscientific to most researchers. They claimed it to be a subject matter based on faith rather than science.

In spite of receiving criticism, the contributions made by the humanistic approach are significant and remarkable as it was the first and the only force in psychology that studied the human behavior holistically and talked about the human nature in detail. The humanists believed that the humans are basically good and are capable of realizing their inherent potential and achieving self-actualization. The humanists collectively viewed a human being to be the master of his fate and somebody who is in total control of the self rather than being a product of the environment and surroundings.

It has already been established that humanistic psychology is concerned with the concept of self. Humanistic movement emphasized on the active role of a person, who lives in the present moment while subjectively responding to the current encounters and situations. According to the humanists, a person is not just an organism that responds to the environmental stimulus, but an organism that fully immerses in an experience. Carl Rogers was another pioneer of humanistic psychology and one of the founders of the humanistic movement who contributed majorly to the thoughts of self. He focused on the personality of a psychologically healthy person and also tried to describe his understanding of the self. He was born in Illinois and grew up to teach in famous universities like University of Chicago,

University of Wisconsin, and Ohio State University. He is majorly remembered for his contribution to the field of psychiatry, and particularly for the psychiatric treatments using his famous technique called the client-centered therapy. His famous works include *A Way of Being*, *On Becoming a Person: A Therapist's View of Psychotherapy*, and *Client Centred Therapy: Its Current Practice, Implications and Theory*.

The client-centered therapy is a humanistic therapy approach wherein an individual known as a client is made aware of his own thoughts instead of accepting the perception of a psychologist. The interaction between the client and the psychologist is established in such a way that the client becomes aware of his wishes, forces, and conflicts. The psychologist tries to give minimum possible views or opinions. The word 'client' has been used instead of 'patient' because Rogers believed that these people or clients required counseling for their mental health as opposed to those who are ill and need immediate medical assistance. Such people are not patients as they are not required to completely surrender before their psychologist. They are rather actively involved in the therapy process.

Based on Rogers' experience as a client-centered therapist, he was able to make certain assumptions about the concept of self. The therapeutic influences helped him to create a theory about 'self' which he called the person-centered theory. It is also known as Rogers' theory of self or person-centered theory. As a psychologist, Carl Rogers developed this theory to help his clients become fully functioning persons. The fully functioning person refers to somebody who is completely aware of his own and others' feelings, one who is open and receptive to new experiences, one who is aware of his highest potentials and aims at achieving them, and one who is also psychologically healthy. Such people understand the stereotypes, prejudices, and

projections that exist in the social world and are able to differentiate themselves and their opinions from the people around them. They are capable of making sound decisions based on their judgments and experiences and have complete faith in believing what is right, and act upon it. Such people live in the moment while completely immersing themselves in the current experiences and not indulging in the thoughts of ideal self or self-concept. They utilize their creativity to optimal level to get through every situation and live as their best self.

This theory takes a holistic approach and can be understood in arbitrary constructs. It emphasizes on the importance of achieving self-actualization. This theory is similar to Maslow's 'hierarchy of needs' theory as it's based on the same assumption that a person requires a favorable environ to grow and that the basic nature of any human being is good and positive. Rogers, too, believed in the highest potential of an organism that is achieved when all the desires and wishes of a person are fulfilled. Rogers constructed this theory with the underlying assumption that clients, who come for psychological help, know their cause of suffering deep down. The clients understand the imbalance in their minds, but are unable to fix it. The psychological imbalance usually occurs because of the incongruence that persists in the mind between the perceptions and the actual reality about which the client is usually aware of, but refuses to believe in. The psychotherapy helps the clients to analyze and interpret their own thoughts in order to arrive at a healthy conclusion. This theory is based on the same experiences that Carl Rogers gained while helping his clients. Rogers believed in the innate capacity of an individual to grow and be psychologically healthy. This need and capability to grow into a psychologically healthy human being is hereditary. Such a need for self-actualization is directive in nature and is present in all the living organisms. This tendency can be suppressed in a

being by putting him in a non-favorable environment that can hinder the growth of the need, but cannot make this need die in an organism. This need dies only when the organism dies. To understand this theory completely, its three main components need to be understood- the organism, the self, and the self-actualization.

### **The Organism**

Normally, in psychology, the term 'organism' refers to a biological being that functions by keeping the body alive through energy and responds to the stimulus in the environment, but for Rogers, the term 'organism' refers to the sum total of all the experiences occurring within the whole organism at one particular time. The term organism means a locus point of all the experiences, both internal and external, happening at a particular moment. Therefore, an organism is referred as a 'totality of experience.' The sum total of the experience comprises the two types of experiences, the conscious and the unconscious. These totalities of experiences constitute phenomenal field or perceptual field. All the experiences of the phenomenal field are internal experiences that cannot be known or understood by another person without an empathic approach. Such experiences can never be perfectly known to anybody outside the self. Only a person going through it can know and understand such experiences. These experiences can exist due to internal or external source. It could be understood as our subjective reality ranging from everything we are aware of like people, objects, perceptions, thoughts, feelings, or emotions.

### **The Self**

The concept of self emerges from the perceptual field. Whenever a person describes an experience through the usage of words such as 'I' and 'me,' the self

emerges. Rogers believed that the concept of self is in a state of flow, which means that it exists with or without the awareness of a person. The awareness of the concept of 'self' brings in the understanding of differentiating good from bad, or regarding one's experiences as positive or negative. According to Rogers, the 'self' is not a separate part of personality like Freud thought it to be, but it is the only part at the most organismic level that incorporates the entire organism. Rogers classified the 'self' into two major subsystems: self-concept and ideal-self.

### **Self-Concept**

It includes all the major experiences, thoughts, perceptions, and aspects of experience that are perceived by an organism in full awareness. It could be understood as the perception of self as others see it. Such experiences are subjected to false perceptions, too. Sometimes, an organism is unable to perceive the full picture of an experience and so, the organism perceives it inaccurately. Once the self-concept is formed, it is subjected to minimal changes, thereby making it more difficult to learn about the self. Also, the experiences that are not in congruence with the self-concept are discarded. Self-concept, in simpler terms, is one's own perception about oneself. Any experience that contradicts our perception of the self is disowned or denied. Self-concept is not the same as the real self of the person or the organismic basic self. It's a perceived notion built in full awareness. Self-concept is only limited to the experiences we are aware of, whereas the organismic self or the basic real self is concerned with all the experiences that are also beyond our experiences. To illustrate, our internal organs like pancreas or adrenal glands are not a part of our self-concept until they underperform or outperform, causing obvious changes in our body and

raising concerns. So, till they function normally, they are a part of our organismic self.

### **Ideal Self**

The phrase 'ideal self' itself suggests the meaning. Ideal self refers to those experiences that one person ought to have or would like to have. Ideal self is simply how we want to be or what we would like to be. It contains all the qualities, attributes, characteristics, and experiences that a person aspires to gain. The concept of ideal self can be understood on the same lines as the concept of superego in Freudian theory of personality. The wider the gap one has between the self-concept and the ideal self, the higher will be the incongruence, thereby making a person unhealthier.

Rogers had clearly explained the concepts of the organismic self, the self-concept, and the ideal self. The organismic self is nothing but the true self. These three selves need to be in congruence with each other for a fully functioning person. Rogers also focused on the relationship between an organism and the self. The self is a concept that emerges from the experiences an organism has. For a psychologically healthy person, the experiences of the self are the same as the experiences of an organism. It means that they both are in line and in congruence. In case both the experiences do not align, anxiety emerges and a person becomes distorted and opts for denial. This distortion makes a person misinterpret the experience in order to fit in their concept of self. The distortion makes a person change his perception about an event. In denial, the person stops being aware of the event altogether, thereby resulting in the experience not being perceived in full awareness. Between distortion and denial, distortion is more common in people as anxiety can lead to lowering of defenses in a person. It leads to a disorganized personality. Such people are then given



psychotherapy to deal with their distortions and bring a congruency between their self-concept and the organismic self.

### **Self-Actualization**

As already described, self-actualization refers to the desire one has to reach one's full potential. The humanists believe a person to be basically good, and one who has the need to reach his highest potential in order to become a fully functioning person. Like Maslow, Rogers also believed in the concept of self-actualization. He assumed that every human being has the tendency to actualize his full potentials and capabilities, and that this tendency is inherent. Self-actualization was considered as a growth force which is present in every person's heredity. It not only comprises the biological growth, but also the psychological growth that was paramount for maintaining a healthy persona. Self-actualization develops from a simple to complex phenomenon because of the developments that take place in the thought process of a person with experience. Self-actualization is also a never-ending driving force. People, who have partially achieved their potential, always keep moving ahead. They have immense faith in their capabilities and believe in reaching their highest potential in a socially acceptable way. Therefore, once a person starts achieving those potentials, he has the need or desire to get better and better. According to Rogers, there are two important needs that are related to self-actualization: positive regard and self-regard.

### **Positive Regard**

Rogers viewed the concept of positive regard or unconditional love as an important factor for the development of the self. Positive regard should be started at

an early age of a person. Parents play a very important role in developing the concept of self in children. Unconditional positive regard refers to the conditions wherein the environment doesn't place a preconceived notion of worth on the person. The person is rather made to feel worthy and loved, irrespective of his personality or character. Therefore, when dealing with children, parents should always use reinforcing language even if the child meets with failure. Developing fear in children while trying to mend their ways leads to a distortion in the concept of self. Parents have to be careful about the language they use in front of their children as it will determine how psychologically healthy the children will grow up to be.

When raised in a conditional positive environment wherein the emphasis is put on how a person should behave in order to be accepted by the environment, a distortion gets created in the self-image and consequently, an ideal self-image is created in the person. Environment of conditional positive regard is created when a person is expected to behave in a way the society accepts, or when a child is supposed to exhibit the type of behavior that is considered correct in the eyes of the parents. If more conditions are imposed on the person, more incongruence will develop between the self-concept and the ideal image, resulting in the person becoming psychologically unhealthy. The wider the gap between the self-concept and the ideal image, the bigger would be the psychological problem.

### **Self-Regard**

Self-regard comes from self-worth. How a person thinks about the self is very important in becoming a psychologically healthy person. A psychologically healthy person has a high regard for the self and considers the self as worthy and important. The self-worth, in turn, helps the person to realize and achieve his goals and reach the

state of self-actualization. A person with high self-worth is somebody who has freedom of thought, one who accepts his achievements and failures with glory, one who has confidence, and one who can make his own decisions and has positive image about the self. A person with low self-worth is the one who has low confidence, one who relies on others' opinions about himself, one who deals ineffectively with failures, and the one who is unhappy most of the times. According to Rogers, the feelings of self-worth are developed in early childhood depending upon the environment the child was raised in. In a positive unconditional environment, a child gains more self-worth and self-respect than when he is in a positive conditional environment. Self-regard is also a practice of increasing self-worth. By positively and unconditionally accepting the self, one can develop or increase self-worth.

According to Rogers, when a person has a high self-esteem and is raised in an unconditional positive environment, the person grows up to lead a good life. There are several traits that are common to people who lead a good life. For instance, they are more subjected to openness and experiences, and are less subjected to failure and defeat. They have a fully existing life wherein they savor each and every moment and do not let monotony take over their lives. They value each moment and the fact that they are alive. They have confidence in themselves, which is why they don't rely on others to make decisions, but take matters in their own hands instead. They give themselves complete freedom to choose the course of their lives. They don't get ruled by the societal pressure. They make their own lives instead. They display a high level of creativity in almost all the spheres of life. They have a rich, and a fully functioning happy life in which they feel all the emotions deeply and understand the way their mind works and make conscious efforts to keep their mind always positive. Rogers' views have been criticized by many as they considered his theories too hard to

research on. Lack of evidences and reliabilities made this holistic approach to understanding humans less scientific. His theory also extracts its views from the subjective experiences of the clients rather than experiments, thereby making it less valid and reliable. On the whole, humanistic approach to psychology has been criticized for being too subjective in nature. However, Rogers' client-centered therapy and the concept of self will be remembered forever for bringing to light the understanding of the nature of an organism.

Therefore, with this brief background of psychology and its emergence, and an account of Rogers' and Maslow's contribution to this domain, the orientation literature draws from psychology is quite evident. Both, literature and psychology, deal with the complexities of human existence, one by way of expressing it and the other by way of understanding and resolving it. There is no denying the fact that psychology has always had a strong influence upon literature, which is why they are also termed as the sibling disciplines. The way the authors write and the portrayal of the characters in their works has been greatly influenced by the different theories of the psychologists.

Three such writers who take a psychological approach towards the characters of their novels are Ruskin Bond, Khaled Hosseini, and James Joyce. This research work intends to study the psychological development of the three characters from the world of literature and analyze their behavior from the point of view of humanistic psychology, particularly with reference to the theories of Abraham Maslow and Carl Rogers. The characters selected for this research work are Amir from *The Kite Runner* by Khaled Hosseini, Stephen from *A Portrait of the Artist as a Young Man* by James Joyce, and Rusty from the Rusty Series by Ruskin Bond.

James Augustine Aloysius Joyce was an Irish novelist and poet. He is considered to be one of the most influential writers of the early twentieth century. His major works include *Ulysses*, *Dubliners*, *A Portrait of the Artist as a Young Man*, and *Finnegans Wake*. *A Portrait of the Artist as a Young Man* is a story of Stephen Dedalus, a boy growing up in Ireland at the end of the nineteenth century. As a young boy, Stephen's catholic faith and Irish nationality heavily influence him but finally, he decides to cast off all his social, familial, and religious constraints to live a life devoted to the art of writing. At the end of the novel, Stephen decides to leave Ireland to pursue the life of a writer.

Khaled Hosseini is an Afghan-born American novelist. His works include *The Kite Runner*, and *A Thousand Splendid Suns*. *The Kite Runner* is the story of Amir, a fairly complex character who grows from a selfish child to a selfless adult. The novel depicts how Amir finds his place in a world of turmoil and transition. The major themes explored in the novels are father-son relationship, sin and redemption, race, class, war, as well as friendship and loyalty.

Ruskin Bond, an Indian author of British descent, has now been writing for more than five decades and has written around three hundred short stories, essays, and novellas. He is one of India's most prolific writers and the one who is a pioneer in the field of children's literature. In 1992, he received the Sahitya Akademi award and in 1999, he was awarded with the Padma Shri for his immense contribution to children's literature. The characters depicted in his stories are mostly nature lovers and the themes revolve around the concept of relationships. Ruskin Bond's character, Rusty, is the protagonist of all the five novels of Rusty series which describe a complete chronicle of Rusty's life. The novels selected for the present research are *Rusty: The Boy from the Hills*, *Rusty and the Leopard*, and *Rusty Runs Away*. Rusty's

character, which is not static, is left free to be analyzed and interpreted by the people in their own way. An in-depth analysis of Rusty reveals that he is a symbol of the journey called life. Towards the end of the novel, he matures and attains ripeness. We witness his constant advancement towards maturity. Treasuring a definite aim, he matures from a little boy to a mature and awakened man. The readers witness a loner like Rusty becoming a sensible and responsible youth. Through this character, Bond explains how a character affects his environment or surroundings, and vice versa. A sense of harmony exists between this character and his environment.

As Maslow's and Rogers' work is all about people, and understanding their behavior and its continuous evolution, it is only certain to agree that many characters in literature and their portrayal in terms of life's progression and its changing moments could be attributed to the explanations derived from the humanists' perspective. In literature as well, a character has a moment of birth. It goes through various phases of growth and shows certain changes in its mode of existence and behavior and these transitions can be attributed to the theoretical explanations given by Maslow and Rogers.

Psychology is nothing but the study of human behavior within certain parameters, whereas literature is the behavior itself. In literature, all character studies are a psychological study of the characters at a rudimentary level. Oedipus results in Oedipus complex, and Electra results in the Electra complex. First, we have the human story and then there is the psychological analysis of the characters of that story. In the present research, an effort has been made to interpret three different characters in the light of humanistic perspective of human behavior.

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## Chapter- 2

### The Tale of a Vagrant

Ruskin Bond, an Indian author of British descent, has been writing for more than five decades and has written around three hundred short stories, essays, and novellas. He is one of the most prolific Indian writers and is a pioneer in the field of children literature. In 1992, he received Sahitya Akademi award and in 1999, he was awarded Padma Shri for his immense contribution to children literature.

Bond's character, Rusty, is the protagonist of all the five volumes of Rusty series which provide a complete account of Rusty's life. The character of Rusty is left free to be interpreted by the readers in their own way. His character is not static. In his character, the process of development is conspicuous. A close analysis of Rusty reveals that he symbolizes a journey of life. He attains ripeness towards the end. There is a constant movement towards maturity. Cherishing a definite aim, he matures from a boy to an awakened man. We witness an introvert like Rusty becoming a responsible youth. Through his character, Ruskin explains how a character affects his environment or surroundings, and vice versa. There is a sense of harmony that exists between his character and his surroundings.

Rusty is the central character that features in Ruskin Bond's Rusty series. The story of the first novel of the series, *Rusty: The Boy from the Hills*, starts in the hills of Dehra where he resides with his grandparents. His parents got separated when he was in the tender age of four. After the separation, according to the novel, his father went to Burma while his mother remarried. This novel traces Rusty's progression from a child to a teenager. The relationship he shared with the various people, who form an important part of his life, will be explored and explained thoroughly. The early part of

the novel covers the early formative years of Rusty, which is from the age of seven to nine years. The early formative years form a very crucial part of a child's personality.

This novel can be divided into three parts. The first part deals with Rusty's life at his grandparents' house in Dehra. The second part focuses on his relationship with his father and the third part revolves around Rusty and his grandmother.

Rusty shared a very close and loving relationship with his grandfather. His grandfather, a British native, loved India and had found solace in the hills of Dehra. After his retirement from the Indian Forest Services, he had built a house on the outskirts of Dehra and planted all sorts of trees around it. This explains the strong association he had with nature. By nature, he means not just the 'flora' but 'fauna' as well. He also had a hobby of keeping strange pets. The bond between Rusty and his grandfather was so deep that it formed the basis of his personality.

Rusty's grandfather was deeply attached to nature. Time and again, he could be seen in the garden either clearing the weeds or planting new trees. Rusty was deeply influenced by his grandfather's affection towards nature. Walking on the footsteps of his grandfather, he evolved as an environment friendly child. He exclaimed about his own fascination with trees. He was so inspired and swayed by his grandfather's commitment and love towards nature that it got inculcated into his own behavior. As a result, his gentleness towards the nature extended beyond the walls of the grandfather's house. Both used to go to the jungle frequently to plant trees of different and rare kinds. Rusty's attachment to nature was to such an extent that the sheer thought of treeless world was enough to disturb him.

Nature played a major role in the development of Rusty's character. Since childhood, we have found him in the lap of nature. His grandfather was influential in instilling environmental awareness in his mind. Here, it is quite evident that the presence of grandfather was very important for Rusty to enjoy the beauty of nature. He felt lonely and lost in his grandfather's absence. Along with the love for nature, consisting largely of trees, huge love was also showered on the animals. Animals and humans gel well in this novel. Rusty's grandfather had an interesting hobby of keeping unusual animals as pets. By unusual pets, it means the pets which are usually not considered to be domestic in nature. For instance, his grandfather owned a tiger cub called Timothy, a pair of monkeys called Toto and Tutu, and a python. Rusty was highly influenced by his grandfather's unique hobby. He also carried with him his pet squirrel, Chips, wherever he went. Since Rusty had no siblings, these animals were his closest friends.

The enormous love for animals that Rusty exhibits is definitely the result of huge influence of his paternal grandfather. His grandfather's behavior of interacting with the unusual pets reinforces Rusty to explore further the possibility of having such unusual pets of his own. It was this habit of grandfather, of keeping pets around the house, which had made Rusty a very brave person. Therefore, be it the tiger cub or the python, Rusty was always there, admiring them, taking care of them. When children of such a young age see a ferocious animal like a tiger, they easily get terrified, but Rusty was different. He loved nature so much and with such intensity, that even the most ferocious animal seemed like a kitten to him and vicious breeds like Great Danes were nothing but playmates for him.

Even though Rusty's grandfather played an important and significant role in his personality development, but he was not the only one who influenced the personality of this maturing individual. Rusty's parents got separated when he was only four years old. He was completely heartbroken with this decision taken by them. As his father worked in Burma, he lived with his grandparents in Dehra. Since he did not get along famously with his mother and stepfather, he avoided living with them and preferred staying with grandparents instead. Though Rusty hardly lived with his father, he loved and respected him dearly, and here it's worth mentioning that the love he had for nature was something which he also inherited from his father. His father also had the same enthusiasm and dedication towards nature as Rusty's grandfather had.

Rusty was deeply attached to his father. He gave Rusty all that is expected from a loving and caring parent. It was quite natural for a sensitive child like Rusty to get attached to him. His father filled the vacuum caused by his mother's desertion. Rusty shared a very pleasant and open relationship with him. Under the influence of his father only, he discovered the joys of reading books. A chemistry which an individual shares with perhaps a sibling or a close friend was the kind of relationship and connection Rusty had with his father. Even though they shared the bond of a father and son, their rapport was more like friends.

When Rusty turned nine, he went to Java to live with his father for a few months where his father worked for a firm dealing in rubber. When he went to Java, it was the time when Second World War cropped up and distressed the Far East and thus, he observed a sudden transformation in his environment. We find that Rusty goes beyond his immediate environment, consisting largely of animals and plants,

and starts taking interest in things and events that were not in his immediate environment. His earlier upbringing took place in the hills of Dehra, a complete opposite to the war-ridden Far East. Life was not idyllic in the East as it was in Dehra. Rusty and his father, Mr. Bond, decided to leave Java and go to England via Bombay. Rusty and his father left for Bombay in a sea plane which, in the middle of the way, stopped functioning and crashed, but fortunately they escaped unhurt. They didn't get hurt, but they had to spend days at a stretch in the ocean on a small dinghy. Even the food and water supplies were limited. During their journey through sea, everybody around was scared, worried, and nervous but Rusty was quite calm as compared to everyone else. He found companionship and solace in his father's presence. Whenever he was with his father, his spirits soared and he felt braver in situations where a normal individual would hyperventilate. His father's presence was all he needed to make him feel stronger and braver.

The strength of his father's personality was very important to him. He always felt secure in his presence so much so that, in the presence of his father, even a potentially dangerous event or situation proved no longer dangerous for him. Here, we can observe the similarity of effects that his father and grandfather had on Rusty. In the presence of his grandfather, he never felt threatened by the wild and unusual animals and in the presence of his father, he did not feel threatened and afraid in the adverse situations of life. Although under different conditions and circumstances, both his father and grandfather had similar influence on Rusty.

Soon after, life took a horrible turn when Rusty's father died due to periodic bouts of malarial fever. At this point, feeling of incompleteness and heartbrokenness took over him. What broke him further was that he was not even allowed to attend his

father's funeral as his relatives felt that being a young boy of just eleven years, he would not be able to handle the grief. What they failed to understand was that his father was his world. They shared a high level of emotional connection, and that connection made its impact on Rusty's personality. He was known to be a very sensitive child. Being of such a tender age, he found it extremely difficult to reconcile with the fact that his father was no longer alive. When something as deep and shocking as his father's death took place, he detached himself from the world. He preferred to be quiet, as he believed that no one would understand the pain he was going through.

At a very gentle age, Rusty had to face and go through various ordeals of life. Due to Rusty's deep and profound attachment with nature, he found solace in it. After his father's death, Rusty found emotional compensation in the world of nature. He took nature's help to delude death. Nature provided a sense of parental security which he craved for at that moment. Nature had assumed the role of a guardian for him. When dejected and gloomy, nature helped Rusty to emerge out of his personal loss. After his father's demise, Rusty's mother took him to her house for a few days. When Rusty was living with his mother and stepfather, he passionately missed the affection and warmth that his father showered on him.

With the death of his grandfather and father, the only closest relative left was his grandmother. He adored his grandmother and even though she did not approve of some of his antics, she too loved him dearly. Grandmother was always annoyed with the grandfather's hobby of keeping strange pets and when she saw that this hobby was keenly inculcated in Rusty, she gave up all the hopes of doing anything about it. She herself loved nature very much. She had a pet parrot, Popeye, who was extremely

clever and sharp. Grandmother, like grandfather, liked the house to be surrounded by trees.

But his grandmother was a bit old-fashioned in her thoughts, and was biased towards her own community. She never wanted or rather allowed him to mix with the village children. However, his thoughts differed from that of his grandmother. He respected and loved her immensely but could not agree with her on the point that he shouldn't interact with the village children. He detested her old-fashioned views. Consequently, when a village boy named Ramu offered to teach him how to swim, he graciously accepted the offer and soon he befriended Ramu, who not only taught him how to swim, but also acquainted him with the Hindu mythology.

Rusty was attached to his grandfather, grandmother and father in his early formative years, but there were other relatives and people with whom he was associated either by choice or by force. For instance, he had to bear with his Uncle Ken as he did not really like him. Young kids made his uncle nervous, which Rusty found rather odd. In addition to that, he never appreciated grandmother's cooking, which irritated Rusty. Moreover, Uncle Ken could not stand any of the unusual pets they kept around the house. So, time and again, Rusty would get back at his uncle by irritating and making him nervous. Another person Rusty was associated with out of sheer force was his mother. A huge part of him found it difficult to forgive his mother for deserting him at the tender age of four. Rusty had a couple of aunts and he didn't like them too for different reasons. His Aunt Mabel was very fussy, and his Aunt Ruby was also intolerant towards the pets that roamed in the house freely.

When Rusty lived in Bombay for a few months before his father's demise, a nanny, fondly called Ayah, was hired to take care of Rusty. He was a young nine year

old boy who needed care and attention which his father was unable to give all the time due to his work. Ayah took very good care of Rusty, and they shared a very close and sweet relationship. She would give him baths and feed him all the time. So, when Mr. Bond decided to send Rusty to Dehra again, he sent Ayah along with him. She was more than happy to live in Dehra, taking care of Rusty. Though she was a constant person in Rusty's life, he did not get influenced by her thoughts or views at all. She was of a very superstitious nature. Every question asked would have a superstitious reason waiting. Rusty could never really understand these superstitions and hence never took them seriously. Moreover, Ayah too objected vehemently to Rusty's mixing with the villagers. Paying no heed to Ayah's frequent warnings, he made friends with Bansi, the tonga driver, and enjoyed free tonga rides with him for several weeks.

There are certain other characteristics of Rusty which needs to be mentioned. He was a food lover and he absolutely loved the cooking done by his grandmother. Whenever his grandmother tried a new recipe, she would ask Rusty all sorts of questions regarding the dish. Grandmother's roasted duck was his favorite. He was also very inquisitive by nature. His father, when alive, never lost patience with his endless questioning.

Rusty always liked to explore lonely places. He believed that every place and every person, dead or alive, had a past and this mysterious nature of the past enthralled him. For instance, he chanced upon his grandfather's first wife's grave when he was exploring a neglected area. On spotting the tombstone and reading the name of the person it belonged to, he was intrigued to find who she was and why she was buried in rambles instead of a proper cemetery.



Rusty also had an impeccable sense of humor. His humor was something he could have inherited from his grandfather and grandmother, for they were always using their wit at the least expected places. Their chit-chat and wit always had people in splits. This was something that Rusty also inculcated in his behavior. For instance, when he saw the python on the dresser, gazing at his own reflection in the mirror, he said that the python was trying to look good for Aunt Mabel.

Rusty had a wonderful childhood with his grandfather, father and grandmother. He had experiences which one could never forget in his lifetime, but the death of his grandfather and his father hurt him immensely. After their Dehra house was sold, Rusty and his grandmother decided to go to England but destiny had something else in store for them. When he tried to overcome the sorrows, the unforeseen death of his grandmother occurred. After the ill-timed death of his grandmother, Rusty was left with no other choice but to stay with Mr. John Harrison, his father's cousin. With uncertain future, no one knew what fate held in its hand for Rusty. Therefore, tracing the impact of childhood experiences on an individual's complete life becomes the basis of our study of the character of Rusty as it is clearly deduced that his childhood experiences with his family, relatives, and nature made him the individual that he was.

After discussing the impact of the experiences of childhood and early formative years on Rusty's personality, adolescence is the next important phase which further strengthens his character and personality. According to Judith Rich Harris and Robert M. Liebert, "Adolescence is the transitional period from the dependency of childhood to the independence and responsibility of being an adult. At this point in their lives, young people struggle with two fundamental problems: to

redefine their relationships with parents and other adults, and to establish themselves as individuals.” (460)

The second novel, *Rusty Runs Away*, covers the adolescent years of Rusty, from age twelve to seventeen. After the death of his father and grandparents, he was left in the care of Mr. Harrison and his wife. Mr. Harrison was Rusty’s father’s cousin. So, he was the guardian of Rusty. Even though it had been quite some time since Rusty’s father had died, he still was not able to completely recover from the shock. In such a situation, all he needed was the love and warmth of a person close to him, but Mr. Harrison did not treat him with the warmth he ought to have. He was extremely strict and authoritative, something which Rusty did not like at all.

Mr. Harrison was a staunch British. He disliked the idea of Rusty mingling with the Indians. He had clearly warded off Rusty from having any kind of interaction with the Indians. The significant people in the early life of Rusty, like his father, grandfather, and grandmother, were the people who did not put many restrictions on his activities and choices of people with whom he could interact.

However, one day, Rusty saw a young girl from the window of his room and they became friends soon after. Her name was Koki and she was an Indian girl. They started spending their whole day capturing the magical moments through the window of Rusty’s room on the roof. Whenever Rusty spent time with Koki, it was in the absence of Mr. Harrison and his wife. This shows the tendency of an adolescent to defy the rules and do as the individual desires. But soon afterwards, Koki left Dehra. Rusty was, of course, disappointed and he closed the window forever. Even as the novel traces the adolescent phase in Rusty’s life and the various encounters and situations he comes across in this journey, nature still continues to play a very

important role in his life. Whenever he feels lonely, he gazes out of the window and notices the beauty and vastness of nature.

It was this love for nature that both Rusty and Miss Mackenzie (one of the Dehra residents) shared that provided a premise for a sweet relationship to harbor between a twelve year old boy and an elderly woman. It all started when, one day, Rusty was spotted and caught by Miss Mackenzie while he was silently and cautiously plucking wild flowers from her garden. But she felt no anger and instead of punishing him, she let him off the hook. She saw that he was interested in nature and knew a lot about flowers. On being asked, Rusty expressed his desire to become a botanist. His desire to be a botanist showed a sensitive side of his personality. Miss Mackenzie gifted him a very valuable book named *Flora Himaliensis*. This was the beginning of a beautiful bond between Rusty and Miss Mackenzie. This bond between the two was definitely the result of her kind behavior towards him and the gesture of giving a very valuable gift to him was an outcome of that bond. Since Miss Mackenzie lived alone, he visited her often and they discussed about the various flowers which could be found in the Himalayan region.

Rusty's behavior towards Miss Mackenzie further augments the idea that he had a sensitive nature. The maturity and patience that is needed while dealing with an elderly person is something very rare in the adolescent age, but Rusty possesses the qualities of endurance, maturity, and sensibility to maintain such a relationship. His bond with Miss Mackenzie was also based on some personal reasons. The first reason was that she had a deep knowledge of wild flowers, something Rusty had in-depth interest in. The second reason was that Miss Mackenzie possessed the smell of "freshly-baked bread" (16), something Rusty's grandmother would smell like. Unfortunately, Miss Mackenzie died in the winter season, the same year Rusty met

her. Their relationship did not last for a long time but their bond was so deep that even after her death, she still continued to live in Rusty's heart and memories.

Rusty spent a few days with his mother as his guardian was off to Bombay for some work. Even after so many years, Rusty still disliked his mother and there was no improvement in their relationship. He did not have any liking for his stepfather either, who went by the name 'Major Summerskill.' The Major had a firm belief that if Rusty indulged too much in books, he would end up as a dreamer. Hence, he took Rusty's books away. The Major was very different from Rusty's father as Mr. Bond (Rusty's father) was the one who introduced Rusty to books, whereas his stepfather took his books away. When the Major went out of town for a couple of days, Rusty quietly took some of his favorite books and hid them in the outhouse. Before leaving, Major Summerskill had ordered Puran, the gardener, to cover up an open well in the garden. But, Puran was reluctant to do so as the well was a home to a colony of pigeons. Moreover, the well was also a favorite spot of Mr. Bond, Rusty's deceased father, who used to sit next to the well to make drawings. The Major was fuming with anger when he realized that the job given to Puran was unfinished. On the pretext of checking the well, Puran made the Major bend his body and look into it. When the Major looked into the well, Puran pushed him in it. After that, the gardener covered the well with bricks. In a way, Rusty was also a partner in crime as he witnessed everything but did not tell anyone about it. After the death of Major Summerskill, Rusty's mother married a colonel.

After living with his mother for some days, Rusty went back to live with his guardians. Since the guardians had to travel frequently for business purposes, they decided to get Rusty enrolled in a boarding school. Rusty also felt that his guardians

wanted to get rid of him as they did not want to take care of a grown-up boy. Rusty joined Arundel, a boarding school in Paharganj. One day, while travelling from Dehra to Kalka via Ambala, he met a loving woman at the Ambala station. The woman generously invited him to a nearby restaurant to have some tea and snacks with her so that he doesn't have to spend time alone. After spending some time with her, Rusty warmed up to the woman. She asked him a lot of questions pertaining to his likes and dislikes, which made him feel important. But he could not fathom why a lonely woman, dressed in a plain white sari, would be interested in him. On reaching the platform, Rusty found out his classmate named Satish waiting there with his mother. To Satish and his mother, the stranger woman introduced herself as Rusty's mother. Rusty was a bit taken aback and before he could give any explanations, Satish's mother started talking about the potential dangers associated with travelling alone. At this point, the stranger woman interrupted and said that Rusty was capable of travelling alone. This reply gave Rusty a surge of self-esteem and he instantly forgave the stranger woman for the lie she had said. While they waited for the train to arrive, Satish's mother chattily told Rusty that he should not talk to strangers. But Rusty retorted that he liked talking to strangers, looking from Satish's mother to the stranger woman he had met.

The above instance shows certain characteristics of Rusty's personality. Even though he was quite young, he still had a strong sense of independence. He did not like being told what he was and wasn't capable of.

Even though Rusty did not gel well with his guardians, he never wanted to go away to a boarding school. The school never let him feel free. His independence was always valued by people, like his father and grandfather, who were important in his life. So, freedom always carried a high value for him. His friend, Daljeet, also

disliked the school. In order to live their lives as they always wanted to, they planned to run away from their school. They felt trapped and wanted to escape from the school in order to pursue their dreams. Daljeet's dream was to join his father's business in Kenya, but Rusty's dreams had changed. He now wanted to become a writer instead of a botanist which he stated when he was twelve years old.

An individual, in his adolescence, is known to be a dreamer. Every avenue in life seems interesting and everything seems possible and plausible. Rusty wanted to become a botanist for he loved nature and wanted to study more about plants, but his love for books turned out to be greater than his love for nature. Therefore, he changed his decision from becoming a botanist to becoming a writer.

A big decision, like running away from school, was taken by Rusty and Daljeet on the spur of the moment. Preparations regarding the same were made accordingly. The aim of the strategy was to reach Jamnagar, the place from where they hoped to sail in Rusty's uncle's ship to Africa. His uncle, Jim, was the captain of a ship, O.H. Iris, which plied between East Africa and India. Uncle Jim used to send letters to Rusty from all over the world, and from every place the ship would dock at. These letters gave birth to this desire of Rusty to travel the whole world. He wanted to experience the thrill and feeling of being able to understand everything that he had just read in books and in Uncle Jim's letters. He wanted to feel the independence that had gone missing from his life since the time he started living with his guardians. Rusty said that he was not running away from something, but running towards something.

After finally formulating a neat, but not so well thought out plan, Rusty and Daljeet decided to go ahead with the idea of running away, even though they were

aware of the fact that they might encounter problems on their way. Once the journey away from the school started, so did the thrilling adventures. After walking miles through the jungle, the duo finally reached the Raiwala railway station. From there, they took a train to the old Delhi railway station, moving one step closer towards their dreams and freedom. Even as they thought they were at a safe distance, trouble was right at their heels. On reaching Delhi, they caught sight of their mathematics teacher, Mr. Jain, who was sent to Delhi by the school authorities. Unfortunately, he noticed the boys among the people in the crowd. What followed after was a chase, highly powered by the adrenaline rush. The thought of losing the chase to fulfill their dreams pushed Rusty and Daljeet forward, away from the eyes of their teacher.

The next step was reaching Jaipur, which would take them another step forward towards freedom as well as the dockyard in Jamnagar. They befriended a truck driver, Gurnam Singh. He offered a free ride to Jaipur in his truck. Thrilled, they decided to take the ride. This shows that Rusty, like in the instance with the stranger woman at the Ambala station, voluntarily and quite easily trusted this stranger truck driver. Since his experience with the woman had been memorable, harmless, and reinforcing, Rusty believed that even this stranger driver would be the same. Unluckily, the city of Jaipur had other plans for them. They were very tired and were searching for a proper place to rest. When they were wandering about, they chanced upon the ruins of a hunting lodge. The aroma of food pulled them closer towards the lodge. When they noticed that there was chicken curry bubbling away on the stove, they couldn't control their hunger and dipped their fingers to have a taste of it. Before they could even savor the taste, three dacoits pounced on them and tied up and gagged them. The dacoits robbed Rusty and Daljeet not only of money but of all their belongings. Not left with a single penny, Rusty still hoped to reach Jamnagar

and fulfill all his desires and dreams. This further showed that Rusty was not ready to give up his dreams. His previous experiences had taught him that if one keeps his composure and tries to solve the problems, then the problems are anyhow solved. He had been through much bigger dangerous situations in the past like his escape from the Indian Ocean after the seaplane accident while returning from Java. Troubles could not stop him from pursuing his goal. This could be attributed to the fact that even in the past too, Rusty had been through many ups and downs in his life from which he had come out successfully and emerged as a winner. He knew that every bad phase in life somehow comes to an end.

But, this was not where the trouble ended. On reaching Jamnagar, Rusty and Daljeet decided to take a dip in a nearby stream. While they were swimming in the stream, some village children ran away with their clothes. Helpless and naked, they hid in a mango grove after being chased by the land owner and some stray dogs. But, luck decided to favor them when they noticed two railway workers taking off their clothes to take a dip in the same stream. To cover their modesty, they ran away with the clothes of the railway workers who had gone for swimming. With just an hour at hand, they decided to reach the harbor in a pony cart but as fate had already decided, the ship sailed just minutes before they arrived. Rusty was heartbroken as his dreams were shattered, but Daljeet had still not lost hope. He said that he would keep dreaming till his dreams come true and no one could stop him from that. As an adolescent, Rusty's friend plays a very important part in his life. Daljeet's optimism changed Rusty's mind instantly.

After the whole running away fiasco, the school expelled Rusty but it was a new beginning for him- a new school, a new life, and new people. As a sixteen year



old, he was very different from the regular boys in his new school. He now studied at another boarding school, Bishop Cotton's, in Simla. He spent all his time reading books. He thought he was developing into a premature adult.

Rusty noticed a new boy in his class who seemed to be very similar to him. His name was Omar, another premature adult. Both Rusty and Omar were in their school's hockey team and with the passage of time, they became good friends. During those days, Rusty was making his first attempt at writing. It was a rough draft of what he called *Nine Months*, indicating a whole term in school. To his dismay, his housemaster found it. It was torn into bits and pieces by him as Rusty had lampooned some of his teachers in it. Nonetheless, Rusty vowed not to stop writing due to this incident. This shows Rusty's strong willpower which again was an outcome of his past experiences in life that taught him to persevere and work harder to achieve what he desired and change his existence. Even though he lost all that he wrote, he was positive that he would pen down something similar yet again.

But his positivism came to a standstill very soon. Due to the partition of India and Pakistan, riots flared up across northern India. However, that did not falter the relationship and friendship between Rusty and Omar. One fine day, when they were exploring places around the school campus, they discovered a tunnel in an old, disused drainage system. Inside this tunnel, Rusty and Omar would spend hours together. Here, the tunnel is symbolical. It served as an escape from the harsh realities and the grim horrors of partition.

When the partitioning of India took place in 1947, the children who belonged to Pakistan and were studying at Bishop Cotton's were sent back. It was an emotional parting for Rusty. They had grown very close to each other, so the two decided that

they would meet again in the future. Due to the ongoing war between India and Pakistan, a Pakistani plane which was crossing Ambala was shot down in a bombing raid. All the passengers, including Omar, lost their lives. Having lost every single person Rusty comes close to, he shut himself off from the world and the people. He became a recluse.

After finishing his schooling, seventeen years old Rusty suffered living with his guardian. Mrs. Harrison had been living in England for about a year, but Mr. Harrison was not someone who would go back to England leaving India behind. Due to the feeling of racial superiority, Mr. Harrison failed miserably to influence Rusty's behavior and personality. Only a few Europeans stayed on after independence in India, and Mr. Harrison took pride in that. Rusty found such behavior unnecessary, but he never voiced his opinions. He was scared of his guardian and this fear made him always obey his orders. This behavior was not out of respect, but because of Mr. Harrison's dominating persona.

As Rusty never interacted much with his guardian, he never really had much to say. He made himself busy by walking aimlessly around Dehra. He enjoyed tramping as he could feel, think, and enjoy the weather, nature, and the silence, all by himself. But even though he loved these walks, he felt terribly lonely. He always yearned for a companion, be it from a friendly or a romantic relation. All his life he had struggled with a lot of aspects, starting from family to his own identity. These walks in the lap of nature helped him in constructing numerous impressions about life and provided opportunities to know him better. One such day, while walking homewards in the evening, a Sikh teenager, whose name was Somi, offered Rusty a

ride home. When Somi proposed friendship, Rusty declined his generous offer. Rusty had become such a recluse that he forgot how to interact with people.

However, life threw him an opportunity to come out of his own shadows. Mr. Harrison had to leave for Delhi for a couple of days due to business reasons. As seen in the previous incidents in the novel, Rusty felt like a free bird in his guardian's absence. Years ago, Rusty had befriended an Indian girl, Koki, without telling his guardian. This time, too, he decided to finally disobey his guardian and visit the 'bazaar.' Till now, Rusty's life had been dull in Mr. Harrison's house and so, he thought that it was the perfect time for him to search for new pleasures in life. It came in the form of the 'bazaar.' Due to the strict European upbringing of Rusty by his guardian, he had never been to the 'bazaar.' Rusty operated within the sphere of European community. The 'bazaar' was a forbidden place for him. According to Rusty, the 'bazaar' symbolized real India. It was what stands for the real India, a place which was away from the confines of the European community. Finally, he was going to explore that place, something he had always wanted to do since the age of twelve. He went to the 'bazaar,' defying the laws of his community and the orders of his guardian. His rebellious streak shows its true colors in this instance once again. On reaching the 'bazaar,' he met Somi again. Somi introduced Rusty to his friends, Ranbir and Suri. Here, it is seen that Rusty was opening up and coming out of his reclusiveness. Due to the environment provided by his guardian at home, he had never been able to explore the real India. Somi introduced Rusty to the real India by treating him with *chaat*. For the first time in his life, because of Somi and his friends, Rusty was savoring this experience.

Rusty was attracted to the warm and hospitable nature of Somi and his friends. This was Rusty's first step towards accepting Indian life and its people and this can be called the biggest leap and the turning point of his life. But, things fall apart when Mr. Harrison returned from his business trip. Rusty felt weak and frightened. He did not want his guardian to find out about him going to the 'bazaar' and his indulgence in the Indian street food, but Mr. Harrison was already informed about it by the neighbors.

Rusty was beaten up black and blue with Malacca cane, the one that he was so scared of and detested. The feeling of being punished seemed unjust to Rusty. He did not deserve the beating and Mr. Harrison did it only to satisfy his ego and prove himself stronger and Rusty weaker. Rusty clearly knew that this behavior of his guardian was wrong. A feeling of revolt against his tyrannical guardian was taking shape. Retaliation started bubbling within him and he started this revolt by continuously breaking social codes.

Rusty decided to play 'Holi' with Ranbir. At first, on being invited, he did not consider it seriously, but after the unfair behavior shown towards him by Mr. Harrison, he decided to put his foot down. He played 'Holi' with Ranbir with full enthusiasm. His repressed emotions find an outlet in this incident and he laughs, runs, plays, pranks, and feels united with people. This incident of playing 'Holi' signified the breaking away of Rusty from the colonial restraints and can be considered as another expression of defiance caused due to continuous punishment. This festival is instrumental in overcoming class and caste prejudices, something Rusty had never believed in. This tolerance towards everything intolerant to his guardian and the other

acquaintances shows his capability of choosing right over wrong and the righteousness in his character. His maturity shines through this incident.

Painted in color from head to toe, Rusty was very well aware of the consequences he was about to face, but surprisingly, he wasn't scared. He was enjoying this newfound strength and he wasn't going to let go of that. He had faced serious consequences in the past for breaking the rules, enjoying life, letting loose his innermost instincts, and overcoming the prejudices. It seems that he was unaffected of the consequences that were supposed to follow when he returned home now. Just as he had predicted, Mr. Harrison was fuming with anger. As punishment for not obeying his orders, he started hitting Rusty with the cane yet again. Till now, Rusty had kept things bottled up inside. With anger and contempt burning within him, he had his first and only outburst. With his strong hands, he thrashed and beat up his guardian, something he had only dreamt of in his happiest dreams. This incident shows that he was discovering himself as a person, identifying his traits and qualities which he never knew existed in him.

He saw an escape from this tyranny and made a dash for it. He ran away from his guardian's house. He had tasted freedom quite a number of times in the past couple of days and he loved the way it tasted. His only hope was Somi, who had promised to meet him the next day in the 'bazaar.' With no place to go in the night, he slept on the bench in the *maidan*. He wanted to belong somewhere. For all his life, he never had a single place called home. Now, when he is seventeen years old, he wanted to do all the things he had lost out on. He broke all the social and racial barriers to settle down the dilemma of belongingness. It was easy for him to break all the barriers in life because his life had provided ample of opportunities for that.

Change was something that had come to his life very often and very sharply, strongly, and very ruthlessly sometimes. He had spent wonderful time with many people in the past and unfortunately, these wonderful times had often been short-lived.

The experiences he had in the past couple of days transformed him into a new leaf. He tasted freedom, madness, selfless friendship, and violence and each one of these emotions was new to him. He wanted to hold on to these feelings and never let them go. As promised, Somi came the next morning and took him to his house. He introduced Rusty to the Indian life. Somi's family made Rusty feel at home. With them, Rusty felt like family, the family he never had and that moved him. Soon, Rusty was seen frequenting the 'bazaar,' relishing the street food and living the Indian life. His friendship with Somi and Ranbir gave a new lease of life to him. It helped in shaping his character and made him a better person. He came out of his introvert shell and became people-friendly. He started relating to people different from himself and acquired humanity.

The only thing that was missing from his life was his own identity. He longed for financial independence. Finally, he was employed as a tutor for Kishen Kapoor, a spoilt rich child. Mr. Kapoor was looking for an English teacher and Rusty was perfect for the job. Hence, he was employed as a tutor in the house of Kapoors. But his financial independence did not come that soon. Instead of money or a fixed salary, he was given free food and accommodation in their house. He felt happy as he finally had a place to stay, even though he felt helpless and lonely without Somi. But his biggest dream, of having a room of his own, came true that day. Towards the end of the novel, we find Rusty falling in love with Mrs. Meena Kapoor, mother of Kishen. He would think about Mrs. Kapoor time and again, and soon he was in love with her,

an emotion he was experiencing for the first time for a stranger. Rusty is now standing at the embankment of adulthood.

The third novel, *Rusty and the Leopard*, which is dedicated entirely to the circumstances and situations which Rusty continues to encounter, picks up from where the second novel ends. Rusty is now stepping into manhood. This novel is full of introspections and incidents.

Rusty was now employed as an English tutor for Kishen Kapoor, son of a very wealthy man, Mr. Kapoor. The Kapoors did not offer him any fixed income, but provided him lodging and food, something Rusty needed more than financial independence. Finally, he was given a room on the roof, but he wanted more than just a room. He wanted to be loved and cared by someone. He found the prospect of this love in Kishen's mother, Mrs. Meena Kapoor. Rusty was dazzled and completely mesmerized by Meena's politeness, charisma, and beauty. Everything, from her deep brown eyes to her simple two strap slippers, captivated him. Rusty could never find the happiness and contentment that an individual looks for in his life. After everything he had been through, the Kapoors seemed godsend to him. In their house, he eventually found the solace and happiness he was looking for.

The Kapoors were an odd bunch of people, completely opposite to each other. Mrs. Kapoor was a poised and sophisticated woman who had immense patience and was very cultured. Mr. Kapoor, on the other hand, was a drunkard and a little mentally disturbed too. He was a perfect example of 'riches to rags.' It is clearly evident that Meena was not happy and satisfied with her drunkard husband. She appeared to be a lady who had surrendered herself to her present life in which she found no meaning. Even though the three members were different from one another,

Rusty received love and respect equally from them, for each one of them had a good heart. With the passage of time, a strong bond developed between Rusty and Kishen. To Rusty, Kishen was more like a brother who he wanted to take care of and protect.

During one of his walks, Rusty discovered a pool in the forest. On discovering this pool, Rusty, Somi, Ranbir, and Kishen started spending most of their time wrestling and buffalo riding at this new spot. This pool was a meeting point for them and all the planning regarding many adventurous activities was carried out at this place. One of the characteristics of Rusty's personality was his explorative nature. He had always explored hidden places and such explorations always resulted in some surprises.

Rusty, Somi, and Kishen planned a trip to the Pindari Glacier and it was Rusty's love for nature and adventure that made him look forward to this trip. The young men took a bus to Kapkote, the starting point of their journey. At Kapkote, they met a young boy, Bisnu, who accompanied them, acting as their guide as he knew the mountains very well. They walked miles before reaching the glacier. On reaching the glacier, they saw that the sight was magnificent. They were completely awestruck and taken aback by its beauty. Without Bisnu's guidance, this trek wouldn't have been possible.

Owing to his childhood experiences, Rusty was of a very accommodating nature. For instance, he was initially reluctant to bathe at the water tank. He thought it to be a bit bizarre to bathe with other strangers, but now he had become used to the people at the tank. With time, he had accepted Indian life and people wholeheartedly. Here, the flexibility of Rusty's character is visible. He was always willing to change and accept new ways of life. This may definitely be attributed to the fact that he had seen many drastic changes in his life. This had made him less apprehensive of new



people, new places, new experiences of life, and new changes in circumstances. Therefore, it was rather easy for him to accept the new Indian life and people.

Meena planned a picnic for the whole family. Rusty was delighted to go with her. It can be said that this was the happiest period of his life. He had the Kapoors, who liked him for the person he was. There was Somi, who was his closest friend and then there was Meena, who was the person Rusty loved with all his heart and wanted to spend the rest of his life with. The trauma through which Rusty had gone through at his guardian's place was mitigated to some extent in the company of friends like Somi, Kishen, and others. Rusty's attraction towards Meena increased boundlessly. It was in the jungle that he kissed her for the first time and she reciprocated. This incident depicts not the physical union, but the union of two souls desperately searching peace in love. As Meena G. Khorana remarks:

Mrs. Kapoor responds to his adoration at first with motherly affection and then, perhaps because of her frustrated and unhappy life with her alcoholic husband, she is flattered by Rusty's attention and kiss. They are kindred souls: Rusty feels protective toward Mrs. Kapoor because, like her, he was once trapped in a loveless relationship. She is abused emotionally and psychologically by her husband's drunkenness and sense of failure, just as Rusty was abused physically and mentally by Mr. Harrison. Rusty wants to give her the love and attention that she deserves, and that he was so sadly denied by his guardian. (74)

A chance meeting between Mr. Harrison and Rusty took place, but Rusty was a transformed person now. He was not the same feeble, meek, and lonely boy who dreaded Mr. Harrison. He greeted him with confidence. As Rusty matured, he noticed

that there were certain changes which were taking place in him physically as well. A noticeable change in his physique could be seen.

Soon, Mr. and Mrs. Kapoor had to go to Delhi for a whole month for some business work. Meena going away meant her leaving behind a lovelorn Rusty. It was very obvious that Rusty felt sad and disappointed. He missed her terribly and a void was created in his life, though temporarily, by her absence. It was very difficult for Rusty to cope up with his growing love as well as his growing sadness. Kishen was left in the care of Rusty. It became quite apparent that Rusty was perceived as a responsible and sensible person capable of taking responsibilities. Meena trusted Rusty and before leaving, she gave him money for running the house and taking care of Kishen though he did not like taking up this responsibility one bit.

The realization of this fact by Rusty that he disliked taking responsibility can be further attributed to his past experiences. In his past life, wherever and whoever he had spent his time with, he had been the only child in the environment. So, he never got any opportunity to take care of someone else. Therefore, he felt uncomfortable when faced with such a situation, but when needed, it can be seen that he was perfectly capable of taking up such responsibility. This can be further attributed to two facts. Firstly, for the major part of his life, he was left to himself and this resulted in the development of a sense of independence which helped him in taking decisions pertaining to day-to-day life. So, he could take such decisions for others as well for whom he was responsible. Secondly, with whosoever he had lived in his life, most of the people had been considerate towards him and had always taken care of his needs. Consequently, this behavior of others instilled in him the value of responsibility.

The weather played havoc the same night the Kapoors left for Delhi. Rusty did not feel safe. Every feeling or thought that he had was fuelled by nature. Nature was taking its own course to tell him to be prepared for the bad which was to happen. He was scared that the storm might be a way of notifying him that something bad was going to happen. The next morning, Rusty received a telegram from an aunt of Kishen. On reading the telegram, his life came to a standstill and his face whitened with sadness and fear. The telegram notified Rusty and Kishen that an accident had taken place and Mrs. Kapoor had died. Mr. Kapoor survived with minor injuries. The news shattered both Kishen and Rusty equally. Since Kishen could not live alone and his father was incapable of taking care of him, Kishen's aunt took him away with her to Hardwar. When the time came for Kishen to leave, he didn't want to go without Rusty. Rusty, too, had become immensely fond of him.

Rusty was alone yet again in his life. Each and every person he was close to and loved ended up leaving him. Fate's cruel hands took Meena away from him, plunging his life into the darkness yet again, from which he had just emerged. After his father's death, the death of Meena left a huge impact on Rusty's mind. Day and night, he pondered over the unimportance of life.

Somi told Rusty that he would be going to Amritsar for a few months. This news shattered Rusty and a feeling of despair enveloped him. Everyone was leaving him. All his friends had left him; first Ranbir, then Suri and Kishen, and now Somi would leave too. Rusty was deeply wounded. He felt neglected and let down. He felt as though everyone was deserting him. He found himself in the same situation as he was in his guardian's house. He expressed his desire to go to England. He expressed his feelings to Somi and said that he didn't have roots anywhere.

Rusty could not handle the grief and felt miserable. In order to forget his miseries, Rusty drank alcohol for the first time. Rusty had his first brush with a vice. Troubled by the events that had taken place in his life recently, he pushed himself over the edge to simply forget the agony and pain his mind was going through. Following Mr. Kapoor's footsteps, Rusty also indulged in drinking. His purpose was to lose touch with sanity and to shut the world out. But the next morning, when he regained his senses, he cursed himself for drinking and making a fool of himself.

Rusty spent most of the time in his room feeling trapped. He felt lonely and bored. He waited for something to happen which would snap him back to reality. The monsoon arrived, but it brought momentary relief and invigorated him. Rusty turned eighteen. He finally decided to leave Dehra as he was fed up of his boring life. He decided to go to Delhi to ask for assistance from the High Commission of United Kingdom concerning his passage from India to England. Before going to Delhi, he decided to make a stopover in Hardwar to meet Kishen. He didn't tell anyone of his departure and left the door unclosed. He went to Hardwar to meet Kishen, but to his surprise, he found out that Kishen had left his aunt's house to become a thief. The house was now inhabited by Mr. Kapoor and his new wife. Finally, when he met Kishen near the Ganges, he observed that he had become weak and shabby. Kishen asked Rusty to join hands with him, but he refused. Finally, both decided to return to Dehra, dashing out all the hopes of going to England. Rusty felt secure and happy to be with Kishen again. This brought some order back to his life. Dehra might again become meaningful and reinforcing to him. On their way to Dehra, at the Raiwala railway station, Rusty shared a drink with a stranger. We find that Rusty had always mingled easily with the strangers.

On reaching Dehra, they found that their room was rented out to some new tenant. With no place to go and live, Rusty and Kishen ended up sleeping in the *maidan*. Rusty recollected his past experience of running away from his guardian's place and sleeping in the *maidan*. They were reduced to a state of poverty, with no place to live in and surviving on meager meals. On the outskirts of Dehra, Rusty found an abandoned, old church of St. Paul. Since they had no accommodation whatsoever, Rusty and Kishen decided to make this old church their temporary lodging. Rusty hated to see people suffer lonely deaths. This can be attributed to the fact that he himself suffered from the death of people dearest to him.

As promised, Rusty and Kishen paid a visit to Somi's mother. There, they had a sumptuous meal after a long time. Somi's mother also forced Rusty to stay with her, but he refused as he wanted to be independent. He was now strong-willed to carve a niche for himself and finally build his own personal identity.

While wandering in the hills, Rusty saw a house which belonged to an Englishman, Mr. Pettigrew. Mr. Pettigrew knew Rusty's father quite well. He told Rusty about an aunt who lived in the hills, near a village in Garhwal. As per the information given by Mr. Pettigrew, Rusty's father stayed with this aunt before he died and had left something valuable for Rusty. This news made Rusty restless and he was anxious to meet her.

As the story progresses, we witness Rusty's several encounters with the strangers. Rusty met a roadside vendor, Devinder, who was also homeless like him. Rusty invited Devinder to stay with him. This is another instance of his openness with strangers. These vagrants (Rusty, Kishen, and Devinder) had made a family of their own which was more loving and caring than the biological families. Such incidents

further brought about a positive change in Rusty's attitude towards the strangers. Finally, Rusty and Kishen had to part ways. As Kishen had been wandering aimlessly all this while, Mrs. Bhushan (an old family friend of the Kapoors) took him away to her house.

As Rusty moved on in life, he met new friends and acquaintances. Rusty met Sudheer, a crook, who worked for the Seth and was involved in many shady transactions. Before Rusty's departure to meet his aunt in Garhwal, Devinder gave him some money. Even though Rusty's friends were not from well-to-do families, they were still generous, kind, and helpful. Rusty's openness with strangers was primarily because of the fact that he always met genuine people who never cheated. As the train ran through the tunnel, Rusty indulged in reminiscence. He remembered that as a boy, he had cycled all the way out of town to watch the steam engine pass through the tunnel.

Raghu, the watchman of the tunnel, told Rusty about the leopard often seen near the tunnel. One evening, when Raghu was inspecting the tunnel minutes before the arrival of the train, he found a leopard in the tunnel. But Raghu and Rusty managed to drive it away saving its life. He recollected another experience of his encounter with another leopard. He had gone to Mussoorie with his father. One day, while walking into the forest, he was disturbed to see hunters looking for a leopard to have its skin. He was strictly against exploiting wild animals in the name of hunting or money. Meanwhile, the leopard had become fully conscious of Rusty's presence in the forest because of his frequent visits. His presence never perturbed the inhabitants of the forest. He had developed an understanding with them. But soon afterwards, he found out that the hunters had killed that leopard. Rusty felt bad because the trust he

had developed between the animals and humans was broken by the hunters (his own race).

During his childhood, Rusty had enough opportunities for interacting with all types of animals, including the wild ones, and he had always observed that such interaction was mostly not dangerous. So, he had developed a positive attitude towards the animals. Even his friendly and dauntless attitude towards the leopard was a result of such interactions. The same happened with the leopard also. It had the opportunity to interact with Rusty and that did not result in any dangerous situation for any of them.

Sudheer acquired some information about Rusty's aunt. They went to meet her together. On being asked, the aunt told Rusty that his father had not left anything for him except a few books. His aunt was very hospitable and friendly. She asked them to stay with her as both of them were alone and lonely, but Rusty refused as he didn't want to die like a hermit. Having left the aunt's house, Rusty and Sudheer made their way towards Rishikesh. Rusty told Sudheer that he wanted to give up the life of vagrancy because he was tired of aimless wandering. Sudheer was upset and didn't want to part ways as he had grown rather accustomed to being around Rusty. Even Rusty had developed a liking for Sudheer, since the vacuum created by Kishen's departure was filled by Sudheer. Therefore, we see that each trip or incident taught Rusty something about life and helped him in taking decisions. Rusty went back to Dehra. Devinder told Rusty to start earning and do something productive in life.

Rusty met Mr. Pettigrew. While going through Rusty's books, Mr. Pettigrew found out that the book, *Alice in Wonderland*, was a first edition book and could fetch

Rusty a good amount because the booksellers in England and America used to collect rare works of literature. Mr. Pettigrew took the responsibility of arranging its sale. Rusty didn't want to sell off the book as it formed a very important and perhaps the only part of the legacy his father had left behind, but the money he would get would give him some financial freedom and he would be able to go to London as he wished. Rusty knew the importance of money in one's life, but at the same time, he was not obsessed with it. Mr. Pettigrew suggested Rusty to leave India if he desired to become a writer as gaining popularity in India would have been difficult.

Rusty was finally prepared to go to London. His heart lay in India, but in order to progress, he had to leave India. He was ready to face new challenges. With positivity and optimism, Rusty embarked on a new journey with hopes of materializing his dreams of becoming a writer into reality.

*Rusty Goes to London* is the fourth novel. Rusty goes to London in order to accomplish his dreams of becoming a writer. After moving to England, he stayed at his aunt's house in Jersey for initial years and then in rented lodgings in London. While he was in London, he had myriad adventures. There, he fell in love with a Vietnamese girl, Vu-Phuong, who did not return his advances and ultimately left him. This made him very desolate and he started feeling that women were infidels. After staying there for three years, he realized that he yearned to return to India. He wanted to make India his permanent home. Finally, he returned to Dehra and settled into his new role as an author.

The idea of becoming a writer definitely had its origin in Rusty's childhood experiences. One can trace the influence of the early environment on his personality. His father, who loved reading books and revered writers, had reinforced similar



behavior in Rusty. Therefore, Rusty always had a special attraction towards books and a high regard for authors.

*Rusty Comes Home* is the fifth and concluding volume of the Rusty series. Rusty moved out of Dehra to give a lift to his writing career. Even though he had his own reasons for moving to Delhi, he could never really love the city as his heart had already been captured by the hills of north India. After staying for two years in Delhi, he moved to a new city, Shahganj. After exploring Delhi, Dehra, and Shahganj, he finally settled down in Mussoorie making a living as a celebrated writer.

This is how the Rusty series, penned by the great author Ruskin Bond, about the life and times of Rusty, ends. This series of novels depict, in a very graphic manner, how a small boy grows up under various influences and how his personality gets shaped by a range of varied influences. We witness how a small boy, who is quite often at the receiving end of the ways of the world and who is often uprooted from whatever he considers is his root, tries to define himself and find meaning of his existence and ultimately finds it.

Maslow and Rogers, the two pioneers of humanistic psychology, have put a lot of emphasis on the importance of a fully functioning person. According to well-known humanists, the sole aim of everyone's life journey is to become the best version of their own selves and reach a state which is commonly termed as self-actualization. This state refers to the highest potential a person can reach. That potential can be material, physical, emotional, social, or spiritual. It solely depends on the path or the course an individual takes in his life. Even though every path can be different as every life and the individual experiences are different, the underlying mechanism remains the same, which is to achieve self-actualization.

Maslow and Rogers, in their own ways and theories, have stated out the concept of self-actualization and ways to achieve it. For Maslow, there are levels and hierarchies of needs that need to be fulfilled before reaching the optimal state. The levels indicate a state of fulfillment in a person leading him to seek higher goals in life and becoming more physically and psychologically healthy. Rogers, on the other hand, puts a lot of emphasis on the environmental situations influencing the ability to become a fully functioning person. According to Rogers, a person needs to be psychologically healthy in order to reach the state of self-actualization. In order to achieve that, the environment of the person needs to be completely trustworthy and accepting for the individual. For any reason, if the subjects in the environment fail to do so, an incongruence of thoughts and emotions occurs, often not understood by the person. That incongruence hinders the person's ability to reach self-actualization.

Even though there are various ways in which the capacity to reach self-actualization can be hindered, it can never be stopped. According to humanistic psychologists, the need to reach self-actualization is innate and cannot die. In fact, all the personalities and individuals we encounter in our daily lives are walking the same path of learning, growing, and reaching self-actualization. Only the degree of their growth varies.

The character, Rusty, is the epitome of what humanists are trying to establish, that every individual's innate nature is to grow. Over the years, in Rusty's life, it can be seen how his inclination has always been towards growing and achieving mental and physical freedom. Several instances can be found in which Rusty is closely influenced by his environment and develops traits that correspond to his life experiences. Everything related to Rusty, be it the environment, his family relations, friends, or life experiences, contributes to his becoming an adult that he is.

The character of Rusty goes through a series of incidents that alter and change his life and personal traits. The personality of the protagonist is not stable throughout the series and we witness its constant need to grow. The Rusty series, penned by Ruskin Bond, has left readers in awe and amazement. This series depicts a simple boy's story set against a backdrop of pre-independence era in India. Rusty's journey shows life in its raw form where the protagonist ultimately walks towards self-actualization. Though there are several ups and downs in his life, the personality of Rusty finally blossoms at the end.

The first part of the first novel, *Rusty: The Boy from the Hills*, shows Rusty's life in the foothills of Dehra where he lives with his grandparents. At an early age of four, Rusty witnessed his parents' separation, but he was not much devastated and shattered as the loss was compensated by the love showered upon him by his grandparents. The first part of the novel explores Rusty's bond with his grandfather and also shows how wisdom imparted by him helped Rusty in developing strong personality traits that stuck with him till the end.

Rusty grew up in the shadow of his grandparents since his parents separated when he was quite young. He was not loved and received well by his mother and so, he preferred staying with his grandparents. He felt welcomed and accepted in the shadow of his grandparents and that marked the development of first set of traits in Rusty. When Rusty showed his inclination to live with his grandparents rather than with his mother, he can be seen fulfilling his first set of needs in the order of the hierarchy mentioned in Maslow's theory. Maslow's hierarchy of needs describes the basic stages of human needs starting from physiological needs to self-actualization needs. Rusty had a loving, warm, and secure relationship with his grandparents. It is evident that Rusty's basic physiological needs were fulfilled by his grandparents as he

had a place to stay, family to share food with, and a safe environment to grow in. When a person's basic physiological needs are fulfilled, the person seeks higher needs. Those higher needs help a person to feel more fulfilled in life. During his childhood, Rusty received unconditional love from his grandfather that helped him become confident and fulfilled at that stage in his life.

During Rusty's childhood, his grandfather introduced him to nature which provided him much needed warmth and care, especially after the separation of his parents. Rusty grew closer to the idea of attending to plants and animals. As the basic physiological needs of Rusty were fulfilled, he was able to seek higher dimensions of needs because of his grandparents. The next need to follow in the hierarchy was the need for safety. One needs to feel physically and mentally safe in order to climb the ladder of hierarchy of needs. Rusty was provided a safe and a secure environment by his grandparents. There are a few instances in the novel where Rusty can be seen mentioning his feeling of security when surrounded by his father and grandfather. This shows a healthy psychological mechanism and a state of fulfillment in his life when he didn't perceive any danger in the environment and felt rather safe and secure. Rusty felt the same kind of safety when he was around his father. He also developed the feelings of safety and security while observing his grandfather attending to strange pets in the house. Because of his grandfather, Rusty grew in an environment that would have generally scared any child. He felt at peace with animals like snakes, monkeys, and even lion cubs around him. The idea of fear never entered into his mind because of the unshakeable faith he had in his grandfather. With him, he learned the art of being a confident child who could wander in nature and play with ferocious animals without any hint of fear.

From a young age, the sense of confidence, security, and mental freedom was engraved in Rusty's mind. Rusty achieved mental freedom from the feelings he experienced whenever he went to wander in nature. So, the environment he surrounded himself with gave him the opportunity to grow and fulfill the need of mental freedom. Rusty's grandfather helped him to learn more about flora and fauna and how one could take care of the animals, thus providing him with the space to learn, grow, and fulfill his curiosity. The impact of grandfather's upbringing in making his grandson a strong, secure, and confident child is clearly noticeable. The next need in order after safety need is the need for belongingness in the hierarchy of needs. Rusty witnessed the separation of his parents during his childhood and was quite affected by it. He was never close to his mother and, therefore, preferred to live with his grandparents. Even though Rusty did not receive the love of his parents (especially his mother's) that everybody deserves, he still received his share of belongingness with his grandparents, nature, and animals. He always felt loved and secure around his grandparents and nature, and this helped him to seek higher-order needs in his life. Rusty, at a young age, became a seeker- a seeker of nature, learning, and solitude. He felt safe and secure and had a high respect for nature. He became a very sensitive child; firstly, because of his love for nature, animals, and his grandparents, and secondly, because of witnessing his parents' separation at a young age. He was sensitive in the sense that he understood the emotions, feelings, and sentiments of people and animals around him. He was conscious of his own thought process and the learnings nature had to offer him. This level of maturity and understanding at a young age comes when a person's basic levels of needs are fulfilled and a person can use that space to seek higher and more transcending needs. In Rusty's case, it is witnessed that the maturity comes from an unconditional loving

environment and support from his grandparents, thereby making the environment of the protagonist an important element in shaping his personality. It can be evidently seen in Rusty's development how his basic needs were fulfilled so that he could rise higher in life and fulfill his need for self-actualization by learning as much as he could from his grandfather and nature. It can be clearly understood why Rusty developed into a secure child walking the path of experiencing and fulfilling higher needs that would lead him to self-actualization. One finds his physiological needs completely fulfilled. Since his childhood, he experienced safety, love, security, and an unconditional acceptance from his grandparents that established self-esteem in him.

Rogers' theory also supports this idea. Rogers explains the importance of unconditional love and positive regard for the development of a fully functioning individual. Rusty's childhood was filled with love and acceptance from his grandparents and father. He saw how his grandfather accepted and loved the nature and animals around and also taught him how to do the same. The grandfather was highly influential in making Rusty walk in the direction of becoming a fully functioning person. Rusty learned how to feel secure and safe because of the positive unconditional regard his grandparents provided. The positive environment allows an individual to grow and foster. Rusty was a curious child who asked a lot of questions which were very patiently answered by his grandparents. This bond shows how accepted Rusty felt in that environment and thus, his image of 'self' and 'ideal self' was aligned. When a person's image of the self is aligned with the ideal self, the person becomes a fully functioning one. Rusty had the same experience while living with his grandparents. Because of the acceptance shown towards him by his grandfather, he developed into a mentally healthy child at a young age in spite of witnessing the separation of his parents and the absence of his mother. Rogers has

always emphasized on the power the environment has on an individual, and this is quite evident in Rusty's case. He appears to be a fully functioning individual in whom a sense of security instilled stays for a long time and helps him in his future endeavors. In the first part of the novel, the readers are given a chance to peek into the healthy relationship of Rusty and his grandfather. This had a huge impact on Rusty's life and it shaped him into becoming a secure, confident, and a mentally healthy child.

The next part of the novel explores Rusty's relationship with his father, which was quite similar to the relationship he shared with his grandfather. Even though Rusty lived away from his father, he still had immense respect and love for him as his father always tried to treat him in the best possible manner and provided him the most favorable environment. In the novel, it is mentioned that Rusty's father treated him more like a friend and less like a son. His father was very open-minded who fulfilled all of Rusty's intellectual cravings. When Rusty was considered an equal and given respect by his father, his self-esteem grew. This development of self-esteem in Rusty progressed towards the fourth stage of hierarchy of needs. Both the father and the grandfather had an important contribution in establishing Rusty's self-esteem. In the shadow of his father, Rusty's intellectual cravings were fulfilled. His endless questions about the world around him were patiently and joyously dealt with by his father. The strong persona of the father influenced Rusty to such an extent that even when faced with life-threatening situations, he would maintain his calm. Such maturity and calmness at a tender age shows strong personality traits and a positive mental health. The unconditional positive regard provided by Rusty's father and grandfather fostered his sense of self and contributed to the development of a fully functioning personality.

In the next stage of his life, he witnesses the unexpected demise of his father and grandfather. In such a stressful situation in his life, Rusty feels the lack of paternal love. He was immensely affected by the untimely demise of the two most influential persons in his life. In the wake of these events, he receded to stage two and three of hierarchy of needs. Rusty found it extremely hard to cope with these deaths and could feel the lack of affection in his life when he moved in with his mother and stepfather. He felt alone and not understood by people around him. In such a situation, he spent more and more time in natural surroundings in order to find solace. The readers witness that Rusty's needs change from the fifth stage of self-actualization to second and third stage where he feels the need for security and belongingness. He seeks these needs in nature and detaches himself from the outside world which was unable to fulfill his needs anymore. For a little while, he stays fixated in the second and third stage as the current need of the personality becomes the need for affection and not the need for learning and growing that was formerly present in the protagonist. Nature becomes his parent, supporter, and love and he felt relaxed and at peace with himself.

Rusty had a strong bond with his father and was deeply attached to him. After the untimely demise of his father and grandfather, he lived with his grandmother. Even though he was just an eleven year old boy, he had developed some strong positive personality traits. Even when his grandmother did not appreciate some of his habits, he would still feel mature enough to take decisions for himself. The lack of belongingness and friendship in Rusty's life led him to be friends with Ramu, the decision which his grandmother didn't like at all. Rusty, in spite of the disapproval, went on to become friends with Ramu and took bold steps like learning how to swim and also learning more about the Hindu culture. Rusty can be seen regaining his self-



esteem and confidence, something that was imparted to him by his father and grandfather. The strength and development of new traits in Rusty are quite evident. From being a sensitive boy, Rusty is now developing into a mature teenager who is capable of thinking and taking decisions for himself. Being friends with Ramu helped Rusty to get through the second and third stage of hierarchy of needs, bringing him back to the path of learning and achieving self-actualization. The friendship with Ramu also helped in building Rusty's self-esteem as it was a decision he solely made for himself thereby fostering his ideas of mental freedom and security. According to Rogers' theory, Rusty was now able to understand the importance of external and internal experiences thereby understanding the phenomenal and perceptual field. He became capable of thinking for himself, handling his emotions, and discovering ways to bring solace in life. All these traits contribute to a healthy functioning mechanism and Rusty was again on the road to fulfill higher needs while understanding the depth of experiences and the self.

In the novel, Rusty can be seen possessing certain characteristics. The first characteristic is his curiosity and wanderlust for nature. Rusty liked to take long walks in the lap of nature and quench his thirst for knowledge. His father and grandparents would patiently answer his innumerable questions. As a child, one could see that Rusty was very expressive and conscious of his feelings and emotions. He can be seen expressing his feelings of disliking towards his mother, his love for his grandmother's food, his annoyance towards his relatives like Uncle Ken, and his avoidance towards Ayah's superstitious beliefs. The clarity of thoughts and the consciousness of emotions arise in a person when he is psychologically and mentally healthy. When a person has a positive self-regard and a positive self-image, he has the tendency to have a clear mindset and strong personal preferences. When a person's

self-worth is high, he is able and capable of making judgments, opinions, and stays conscious of the thoughts occurring in the mind. According to Rogers' theory, Rusty had developed into a strong personality during his childhood owing to the courtesy of his grandparents and father.

Rusty's childhood was filled with love and laughter, nature and learning, safety and security, and a loving environment. All these parameters contribute to a healthy psychological functioning of a person. If the situation had continued in the same way until his adulthood, Rusty might have developed into a fully mature person very soon. Taking into consideration the immense support provided by people around Rusty, it can be said that the environment is another important building block of personality. But the untimely death of his grandmother left him shattered again and his life shifted from being surrounded by a loving and caring family to being in uncertain circumstances. This marks the end of the first novel of the Rusty series by Ruskin Bond.

The second novel, *Rusty Runs Away*, explores Rusty's experiences and adventures throughout his teenage life. After the death of his father and grandparents, Rusty was left in the custody of Mr. Harrison, a cousin of Rusty's father. Mr. Harrison assumed the mantle of a guardian. He gave Rusty a really hard time as he was very authoritative and took control of Rusty's life, something that Rusty did not appreciate at all. Rusty had grown up in a free environment where he was considered an equal and given full freedom to explore himself and people around him. Contrary to his childhood days were the days spent in Mr. Harrison's custody. In search of solace, he would look out of the window and befriend Indian villagers, something that was not approved by Mr. Harrison because of his sheer hatred towards the Indian community. Rusty, who had developed strong personality traits by then, did not pay

any heed to what Mr. Harrison said and became friends with an Indian girl named Koki. The friendship between the two developed and Rusty met her often in the absence of Mr. Harrison. This incident shows how bold and confident Rusty had become and how confidently he took decisions for himself. He was well aware of the risks involved, but he followed his heart anyway because he believed in physical and mental freedom. In Koki, Rusty found a companion who fulfilled his need for belongingness that was missing in Mr. Harrison's house. Rusty, again, recedes to second and third stage where he was seeking security and belongingness more than self-actualization. Soon enough, Koki left Dehra and Rusty found himself saddened again by the separation. He tried to find solace in nature again. Ever since his childhood, nature had provided him a parental security, something that immensely lacked in him after moving in with Mr. Harrison.

Due to lack of security, Rusty's focus shifted and instead of exploring and learning, he began to search for a loving environment. He wandered aimlessly searching for companionship, friendship, and solace. Rusty had been through a lot because of the death of people who influenced him the most and, therefore, he feels a lack of emotional support, love, and understanding in life. Mr. Harrison failed to provide Rusty a supportive and caring environment. So, it became his sole aim to feel at peace with himself. Koki helped him cope with insecurities, but she also disappointed him when she left Dehra. Due to Rusty's love for nature and need for parental support, he started spending more and more time with nature. And one day, he encountered Miss Mackenzie, an elderly woman who became a support system for Rusty. They shared an unusual, pure bond wherein Miss Mackenzie taught Rusty all about flora and he happily spent most of his days learning with her. Rusty showed immense patience and curiosity while dealing with her. He felt loved and supported in

the shadow of a parental figure, which encouraged him to learn in life. He showed a lot of enthusiasm for becoming a botanist, clearly showing how his love for nature influenced his way of being and his career choices. Rusty's friendship with Miss Mackenzie grew with time, but it didn't last very long because she passed away soon. Though their bond and friendship was short-lived, it left a huge impact on Rusty's life. In order to understand it according to the concept of hierarchy of needs, it must be understood that Rusty felt the need for security and belongingness when he was fixated in the second and third stage. Once this need was fulfilled in the company of Miss Mackenzie, it didn't take Rusty a long time to fulfill his fourth stage need, which is the need for self-esteem. Miss Mackenzie provided him with the same amount of respect and love that was provided by his grandparents and father. She considered him an equal and helped him fulfill his curiosity. She would spend time with him to teach him all about flora and this helped him to bounce back on the path to self-actualization. It is worthy to mention that even if a lot of situations in Rusty's life have brought him down or made him feel disheartened, he still managed to find a way to get back on the path to self-actualization. Reaching the highest potential is the innate nature of every human being and this has been clearly shown in Rusty's journey. Rogers' theory also supports this idea at this stage in Rusty's life. When Mr. Harrison failed to provide him with unconditional positive regard, he searched for it outside his immediate environment. A person needs a loving environment to grow and this is exactly what Rusty needed. Rusty found this loving environment in the company of Koki and Miss Mackenzie, who helped him in becoming a better person with a stronger personality. The noticeable traits displayed by Rusty at this stage in his life are patience, courage, sensitivity, and a need to grow. All these traits are that of any mentally healthy person.

At the time of living with his mother again for a few days, Rusty witnessed the murder of his stepfather. Being a strong, independent, and a conscious boy that he was, Rusty should have stepped up in such a situation, but he decided to become a partner in crime by remaining quiet about it. The reason behind this behavior could be his anger towards his stepfather, who did not let him read the books or move around freely. Rusty's mother also had no issues with the harsh behavior of her husband towards Rusty. He also had unresolved issues with his mother and was not able to forgive her for abandoning him at the tender age of four. Rusty, at that point of time, might have developed some distinct thought patterns and ideas that differed from who he really was and the onset of anger or psychological issues might have initiated. Rusty brushed off the memory of the incident and moved on with his life, and so did his mother.

At this time, Rusty shifts his need from learning to being around people who could understand and love him. In addition to this incident, there are many other incidents where Rusty feels the lack of love and self-worth shattered. When Rusty goes back to live with his guardians, he realizes that they are willing to send him to a boarding school. He interpreted this situation to mean that his guardians wanted to get rid of him. He feels low at this moment and his self-worth is shattered. The guardians play a crucial role at this point in Rusty's life because they, instead of lifting the boy's spirits, managed to hinder his personal growth and pull him down.

On the contrary, Rusty's self-esteem was boosted when a stranger, at a railway station, showed faith in him for travelling alone. Incidents like this, wherein an unknown woman introducing herself as Rusty's mother to other mothers, could prove to be dangerous and unsafe. But instead of being scared, Rusty felt the surge of self-esteem and self-confidence. The judgment of Rusty was clouded at that particular

time, but it also provided him a bit of relief and a tad more fulfillment of his need for being treated an equal and respected. Even though Rusty should have been more careful at that time, but his need to feel respected was so strong that it overpowered him and, therefore, he immediately forgives the stranger woman. Speaking hypothetically, if Rusty's esteem needs had been fulfilled, he would have been more careful in this situation because of his conscious and thoughtful nature and may have even backed out and not seek comfort in a stranger woman he met at a railway station who introduced herself to others as his mother, which was clearly a lie for reasons unknown.

After the death of all the major influential people in his life, he finds it hard to cope with the environment around him. So, Rusty wants to hold onto all the traits and characteristics he had acquired till now so that he doesn't feel the lack of those people. Consequently, his primary need becomes the need to feel fulfilled and respected.

Rusty was finally in his boarding school, where he befriended a boy named Daljeet. He felt confined and captivated in that boarding school. He had always been a strong, independent child who made decisions for himself and boarding school was hindering his life from being free. Daljeet, his new friend, faced the same problems in the school. In the novel, in one of the incidents, Rusty demands freedom for himself and expresses his desire to become a writer. This shows how confident the fifteen-year-old boy feels about himself and his life. This confidence and positivity was inculcated in him by his grandparents and father since his childhood and he still holds on to it in life. Rusty and Daljeet, in search of freedom, make a plan to run away from the school. As mentioned by Rusty, he was not looking for an escape from his life at the boarding school. He was rather running towards something that was larger than

life, something he wished for, and that something was travelling the entire world. He wanted to run away so that he could feel the independence and confidence that was missing in his life. This need for freedom and confidence comes from the surge of self-esteem in Rusty. When Rusty chose to become a writer, he made up his mind and was entirely confident about it. This shows a sense of self-worth and esteem in him. This fulfillment of esteem and fourth stage needs lead him to the way of achieving self-actualization. He wanted to live his dreams of travelling the world and learning as much as he could. He wanted to experience life through his own eyes and was keen to see everything that he had been reading about in the books and felt utterly ready to take that step. Running away from the school posed a serious risk and proved to be a bold step, but that did not back down Rusty from realizing his dreams. This particular incident shows how bold and confident Rusty feels to take a decision of running towards his dreams and fulfilling his innate desire of realizing and achieving self-actualization.

Also, Rusty may not have been like this, had he been in the shadow of Mr. Harrison always. Since he had the unconditional support of Daljeet, who shared the same ideas and philosophy with him, he was able to go in the direction of achieving his dreams. One can infer that the sense of confidence in Rusty was also the result of the unshakeable support of his friend, Daljeet. Because of Daljeet, he had the courage to go forward in that direction.

In the pursuit of chasing their dreams and feeling free, Rusty and Daljeet run away from the school and encounter numerous hardships. It has already been witnessed that Rusty possesses the ability to believe and trust strangers. This ability helps him move towards the direction of his destination. This trustworthiness is an outcome of his past experiences with the people and the stranger woman he met at the

railway station. It underlines the fact that the environment and the past experiences create a huge impact on people's lives. These past experiences reinforced Rusty to have a positive outlook toward strangers and develop a capacity to trust people. Later on, even though he was robbed and faced a lot of hardships, he did not back down. This entire incident of running away was a fiasco, but he was very strong headed and focused all this while to reach his goal. His ultimate goals were freedom and security. He did not feel fulfilled and satisfied in school because the teachers didn't let him grow and his writings were also not appreciated. Rusty was not escaping from something, but was running towards the fulfillment of his personal goals that would bring him peace. Humanists have, time and again, focused on the idea of the fulfillment of needs as the basic and innate motivational factor. If, at any moment, a person feels a lack in life, he goes after it. In psychological terms, an 'instrumental behavior' is initiated in order to achieve the goals. Once the goals are achieved, new goals unfold. This cycle continues till the death of a person and hence, it is said that a person never stops learning. Learning and fulfillment of a need is a lifetime process that starts right after birth and continues till the end. In school, Daljeet and Rusty's basic physiological, security, and belongingness needs were fulfilled, but the school was hindering them from growing and therefore, they took this bold step of running away from the school. This works in accordance with the hierarchy of needs which states that when the lower needs are fulfilled, higher order of needs arise and a person is then motivated to fulfill them. This is exactly what happened with Rusty and Daljeet at this stage of life. Even though their escape was not successful, it still taught Rusty an important lesson of life. Daljeet, a true companion and an optimist, consoled Rusty and gave him the hopes of escaping the following year again. This hope pacified Rusty a lot. His hopefulness and optimism, two important parameters for



leading a good life, contributed to his good mental health and psychological well-being. Even though Rusty was expelled from the school and got separated from Daljeet, the lessons learned from him remained with Rusty for the rest of his life. Daljeet proved to be a true companion and led Rusty to the path of strength, bravery, and will to fight for the dreams. These environmental subjects comprising of the people and experiences all along, shaped Rusty to become a mature adult who, in spite of numerous ups and downs in life, blossoms in the end.

Rusty moved to another school in Simla, where he befriended Omar. The reason behind this friendship, as stated by Rusty, was that Omar was quite similar to him. Rusty was desperately looking for a companion after his separation from Daljeet. It is clearly understood that after the death of his close relatives who had a huge influence on Rusty's life, he had dominantly receded to second and third stage of the hierarchy of needs. Even though he had fulfilled his esteem needs to an extent, he was still constantly looking for a partner. Because of this search for a companion, he could not strengthen his self-esteem, a trait that was already acquired permanently by Rusty in his growing years. In Omar, he found a friend and a companion with whom he could feel secure during the unfortunate India-Pakistan separation. The harsh reality of the outside world did not affect Rusty. He found solace in the company of Omar. There are instances in the novel where Rusty describes his escape into a secret tunnel as a journey in which he feels safe and enjoys being with Omar away from the hustle and bustle of the city. Rusty feels relieved and calm around Omar even in such dangerous situations. Similar kind of reaction was also noted in one of the past events, where he remained unusually calm in the presence of his father in a life-threatening situation. It can be interpreted that in the presence of a support system or somebody who understands and provides the unconditional positive regard,

a person is bound to grow into a psychologically healthy and strong person. It is quite evident in Rusty's case. Ever since his childhood, Rusty has always yearned for solace and has been lucky enough to have the support of people who have always provided him opportunities for his growth and to become better with each passing day. Be it his grandparents, his father, his nanny, Koki, Daljeet, or Omar, Rusty has always been influenced positively by the positive and healthy people in his life who believed in him and provided him a healthy environment to grow in and be himself.

Till this stage of his life, we find Rusty moving in the right direction towards achieving self-actualization. He became a strong personality who rose up in spite of the cruel circumstances and found his way through his teenage life as a strong headed person. The environment played a paramount role in it. Humanists also believed in the idea that the innate nature of a human being is good and this is evident in Rusty's life journey. Rusty, as we understand, was essentially good and just needed the right environment to grow in- the kind of environment he received from childhood to his teenage years. Life took a little detour in future events but till this stage, Rusty had done a commendable job. With his best potential and clarity of perception, he pursued as an undeterred free-flowing stream of water. He appears as a determined teen walking towards fulfilling his dreams with the conviction of never giving up, no matter what the circumstances are.

Rusty's optimism and positivity takes a back seat when Omar dies in an unexpected and fateful circumstance. He loses his will to be happy and becomes a recluse. At this stage, Rusty is very much affected by the loss of all the people he has always come close to. With a sad heart, Rusty goes on to graduate from his school and starts living with Mr. Harrison. Rusty, contradictory to his nature, feels scared in the shadow of Mr. Harrison. This contradiction may have risen due to the sadness

cropping up in his life. He feels incredibly lonely and starts avoiding Mr. Harrison. He tries to find peace by wandering in the market, but couldn't help overcome his loneliness. He yearned for friendship and a companion. Rusty, as portrayed in the novel, has always been a sensitive child and looking at the frequency of the fateful circumstances in his life, he is bound to lose hope. Even after getting offer of friendship from people he met in the *bazaar*, he does not feel completely comfortable and denies the offers. These instances show how life and its circumstances have taken a toll on him and made him momentarily lose faith in keeping connections or forming meaningful bonds. Rusty, at this point of life, feels scared and alienated, and is unable to form relationships. His confidence is low and he is scared of taking a stand for himself. These traits are highly contradictory to the way Rusty was raised in his childhood. The recent circumstances have influenced Rusty immensely, thus lowering his sense of wellbeing. He, now, feels himself in an environment where he is not entirely accepted. This non-acceptance from the environment and the loss of true people in his life created sadness. It is crucial to notice how changing circumstances can influence the traits of a human being and affect the mental well-being. Even a child as strong as Rusty fell into the bouts of sadness.

Soon enough, Rusty experiences freedom for some time when Mr. Harrison goes out of town for a couple of days. He suddenly feels free indicating how captivated and closed he felt in the house of Mr. Harrison. He finally felt motivated to do something about his melancholic life. As soon as he found his momentary freedom, he was again on the track of fulfilling his needs. He was looking for freedom and a way to rebel against Mr. Harrison, so that he can feel his confidence back again and bring peace in his life. This incident shows that the need to reach higher potential in life may halt for some time, but can never die. By going to the

*bazaar*, Rusty felt his sense of freedom and confidence returning. This is something he had to do for himself to fulfill his needs of self-esteem and security. He needed to belong to somebody and break the barriers he had created within the self. He met Somi, whose friendship offer he had earlier declined. Being surrounded with good people helped him feel better and fulfilled. Somi introduced him to other friends and showed him a different side of India that he was unable to see because of Mr. Harrison's strict rules. These rebellious acts reminded Rusty of his brave nature and how he was raised in his childhood. Rusty was also an ardent wanderer since his childhood and now wandering in the streets of the Indian market, finding his own ways, and knowing about a new culture and tradition with the help of Somi, he felt complete again. He fulfilled his needs of the second, third, and fourth stage and was again on the road to self-actualization. Because of these incidents, he felt better again and walked in the direction towards higher learning and betterment in life.

Soon enough, Rusty's enjoyment came to a stop when Mr. Harrison returned from his trip and got to know that he was mingling with the Indian kids and had occasional visits to the *bazaar*. He was already scared to face Mr. Harrison. His feeling of fear shows that even though he was back on his way towards achieving confidence and freedom, he still wasn't sure of himself. He still feared Mr. Harrison and showed his anxiety when confronted by him. To Rusty's shock, Mr. Harrison beat him black and blue. That moment, his anger rose and he realized that Mr. Harrison had acted in an unjust and unfair manner towards him. The feeling of rebellion bubbled in him and it burst out on the day he desired to play Holi with his friends. Rusty knew that playing Holi with Indian kids would irk Mr. Harrison, but he went ahead with his decision and, to his surprise, he didn't feel even slightly scared. He understood that the concept of racial discrimination does no good to anybody. He

also understood the unfair treatment of his guardian and did not support it. The same evening, when he played Holi, he was beaten again by his guardian. In a fit of rage, he thrashed his guardian in return. At that moment, Rusty realized that he was not a child anymore and that he had respect for himself and his freedom and did not deserve to be beaten like this. We see Rusty turning into a man who is taking a stand for himself and voicing out against injustice. We see him full of confidence and not scared of anybody. At that moment, Rusty noticed a small window to sneak out of the house and he ran away. The streak of bravery was always present in him because of his childhood upbringing. At that moment, he felt the ultimate freedom, something he was trying to experience since he first moved with his guardian. After so many years, he tasted freedom and even though he had no place to go or no plan for the future, he felt incredibly confident and brave. One could say that this confidence emerged due to the constant support of his friend Somi, a companion who provided him the security and space after Rusty ran away from his guardian's house. Such circumstances provided support and love to enhance a person's capability to reach his maximum potential and give him a space to grow. Rusty, after running away from his guardian, went to live with Somi and his family where he felt at home. For the first time in his life, he realized what home was and was extremely happy and relieved to be there. Rusty acts like a maturing adult at this stage, where he understands the concept of home and free choice. Soon enough, he moves out of Somi's house and sustains his life by giving English tuitions. From here, the third novel starts which explores Rusty's introspection about his life and world around him. Rusty finds himself in love with a woman and experiences the feelings he has never experienced before. The novel ends on a note where Rusty bares his heart out to the woman he loves.

Rusty's life started on a rough patch, but in a loving environment. Here, we have Rogers' theory into play. Even though Rusty's parents were separated, the loving and secure environment provided by his grandparents was enough to make him grow into a healthy individual. Even though Rusty's father lived away, he made sure that Rusty understands how much he is loved. It makes one wonder how love can transcend distance and makes one happy. Rusty grew up to be a free, young, and a curious child. His downfalls in life came because of the tragedies that struck him. The death of all the people close to him put him in circumstances that he did not like. He also oscillated between many stages of the hierarchy. He was sometimes on the path to self-actualization and at times, he was down at his lowest point in his life where he did not want to indulge with anybody. It is pertinent to mention that life is not a static path. It has curves and bridges, and Maslow's theory clearly explains that once a need is fulfilled, that does not mean that the same need will not arise again. For instance, if a hungry man finds food and fills his stomach, it doesn't mean that the man will never get hungry again. After the need is fulfilled, the lack returns after sometimes. And in Rusty's life, the lack returned again and again. He made quite a lot of acquaintances and connections all through his teenage years, and this need for belongingness comes from his childhood. His grandparents raised him in an environment where he could befriend the people he wanted and interact with the animals of his choice. He was always encouraged to be curious and loving. Along with the search for freedom, he also searched for real and authentic friends. He looked for ways to develop real connections and when he could not do that, he would take lonely walks in the nature because nature provided him with solace and comfort. The life journey of Rusty is the epitome of Maslow's 'hierarchy of needs' theory. Maslow has clearly laid down the stages through which a person goes to reach his maximum potential. Rusty went

through all these stages, time and again. There were days when he could not gather courage to get over the hardships, while some days passed easily without causing any discomfort. His environment and people have influenced him greatly. When some people like his grandparents and friends tried to encourage him and provide him with a suitable environment to grow in, there were other people like his guardian who tried to restrict him in life. But ultimately he managed to find his freedom- the freedom that he always aspired and deserved.

Through the combination of Maslow's 'hierarchy of needs' and Rogers' 'theory of self,' it can be easily understood why and how Rusty grew up to be the individual he is at the end. In the entire journey of Rusty, different circumstances in life made him a different person at different stages, but it all added up in the end when Rusty walked the path of maturity. It is clearly evident how paramount the environment and the people in the environment have been in Rusty's life. According to Maslow's 'hierarchy of needs' theory, he walks in the direction of ultimate fulfillment at the end of the third novel. He experiences all the strong emotions associated with family, friends, and love, and grows into a human being with better understanding of life.

Rusty's life has been a series of ups and downs, but as the humanists have pointed out the need to reach the highest potential, Rusty has achieved it at almost every stage of his life. He may not have reached his maximum potential at the age of eighteen and still had a long way to go, but he managed to extract and be the best at that stage of his life.

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## Chapter-3

### ***The Kite Runner: Search for Redemption***

The story of *The Kite Runner* opens with a vague reference to the winter of 1975 that changed everything in the life of Amir, the protagonist. In December 2001, Amir received a call from his friend, Rahim Khan, residing in Pakistan. His call made the narrator reminisce. Amir was the son of a rich man referred to as 'Baba.' They had one of the most beautiful houses in the northern part of Kabul. Ali was Baba's servant and Hassan was Ali's child. Baba was an influential man with a big social circle and the one who was mostly surrounded by wealthy friends at his place. Luxury dripped from every corner of that palatial home. Amir's mother died giving birth to him. Hassan, too, lost his mother (Sanaubar) after his birth, but she didn't die. She ran off with a clan of travelling dancers and singers. She was an unscrupulous woman who was nineteen years younger to Ali, her husband. She lived up to her dishonorable reputation. She was an extremely cruel lady who used to make fun of Ali's appearance. She refused to accept Hassan as her child as he, too, had a cleft lip like his father, and she fled within five days after giving birth to him. Hassan never liked talking about his mother, whereas Amir ached for his mother.

Amir talks about his childhood days and his childhood friend, Hassan. He tells us about the innocent days spent with Hassan:

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

We took turns with the mirror as we ate mulberries, pelted each other with them, giggling, laughing. (3)

Hassan was a true and caring friend who always used to protect Amir. Probably, Amir never really missed his mother as Hassan filled the void. The only person who could understand Amir was Hassan. Hassan knew Amir very well. He could even hear Amir's unsaid words:

How could I be such an open book to him when, half the time, I had no idea what was milling around in his head? I was the one who went to school, the one who could read, write. I was the smart one. Hassan couldn't read a first-grade textbook but he'd read me plenty. That was a little unsettling, but also sort of comfortable to have someone who always knew what you needed. (58)

The relationship between Hassan and Amir was strong. They were fed from the same breasts: "Hassan and I fed from the same breasts. We took our first steps on the same lawn in the same yard. And, under the same roof, we spoke our first words. Mine was Baba. His was Amir. My name." (10-11)

Amir was a pampered child. Hassan and his father took great care of him. He enjoyed the privileges and benefits that rich people enjoy. His teachers knew Baba and how rich he was. So, they avoided being harsh with him. All his faults or wrongdoings were ignored:

I remember one day, when I was eight, Ali was taking me to the bazaar to buy some naan. I was walking behind him, humming, trying to imitate his walk. I watched him swing his scraggy leg in a sweeping arc, watched his whole body tilt impossibly to the right every time he planted that foot. It seemed a minor miracle he didn't tip over with

each step. When I tried it, I almost fell into the gutter. That got me giggling. Ali turned around, caught me aping him. He didn't say anything. Not the, not ever. He just kept walking. (8)

Amir spent most of the early years of his life playing with Hassan. Hassan never went to school, while Amir did. One can say that it was more than a servant-master relationship. While Amir went to school, Hassan stayed at home helping his father, Ali, in household chores. But there is a slight mean streak in Amir. He got jealous when he found that Hassan was more intelligent and quick than him. If, at any point, Amir felt that Hassan was better than him, he snubbed him. This attitude can be seen in almost all the children. But at the same time, Amir cherished the golden moments he spent with Hassan when they were kids:

But we were kids who had learned to crawl together, and no history, ethnicity, society, or religion was going to change that either. I spent most of the first twelve years of my life playing with Hassan. Sometimes, my entire childhood seems like one long lazy summer day with Hassan, chasing each other between tangles of trees in my father's yard, playing hide-and-seek, cops and robbers, cowboys and Indians, insect torture-with our crowning achievement undeniably the time we plucked the stinger off a bee and tied a string around the poor thing to yank it back every time it took flight. (24)

One night, while looking through his father's stuff, Amir laid his hands on a history book written by an Iranian, Khorami. Through the world of books, he got familiarized with the rivalry between Shia's (the Hazaras) and Sunni Muslims (Pashtuns), and how the Hazaras were prosecuted and ill-treated for ages by the Pashtuns:

Then one day, I was in Baba's study, looking through his stuff, when I found one of my mother's old history books. It was written by an Iranian named Khorami. I blew the dust off it, sneaked it into bed with me that night, and was stunned to find an entire chapter on Hazara history. An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had "quelled them with unspeakable violence." The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women. The book said part of the reason Pashtuns had oppressed the Hazaras was that Pashtuns were Sunni Muslims, while Hazaras were Shi'a. The book said a lot of things I didn't know, things my teachers hadn't mentioned. Things baba hadn't mentioned either. It also said some things I did know, like that people called Hazaras mice-eating, flat-nosed, load-carrying donkeys. I had heard some of the kids in the neighborhood yell those names to Hassan. (8-9)

Amir's father, Baba, was a successful businessman. Because of his sheer hard work, he became one of the richest merchants in Kabul. Both Baba and Rahim Khan built a successful carpet-exporting business, two pharmacies, and a restaurant. Baba was at the peak of his career and his life was definitely a bed of roses. He even married one of Kabul's most respected and beautiful ladies, Sofia Akrami, who was a descendant of the royal family. His charismatic personality stupefied Amir's mind. He was kind-hearted and charitable. He had personally funded the entire project to build an orphanage. He paid for the entire construction of the orphanage himself.

Though we see that Baba is not the usual doting father, he is not completely indifferent either. He didn't spend much time with Amir as he was mostly engrossed in his work, but he took Amir for an outing once in a while. Amir had a child-like innocence who loved his father for all the good qualities. He was proud of him and lucky to have him as his father:

Outside the orphanage, the next day, they ran out of chairs. A lot of people had to stand to watch the opening ceremony. It was a windy day, and I sat behind Baba on the little podium just outside the main entrance of the new building. Baba was wearing a green suit and a caracul hat. Midway through the speech, the wind knocked his hat off and everyone laughed. He motioned to me to hold his hat for him and I was glad to, because then everyone would see that he was my father, my Baba. He turned back to the microphone and said he hoped the building was sturdier than his hat, and everyone laughed again. When Baba ended his speech, people stood up and cheered. They clapped for a long time. Afterward, people shook his hand. Some of them tousled my hair and shook my hand too. I was so proud of Baba, of us. (14)

Amir had also referred to a flaw in Baba's personality. Baba always saw things in black and white: "With me as the glaring exception, my father molded the world around him to his liking. The problem, of course, was that Baba saw the world in black and white. And he got to decide what was black and what was white. You can't love a person who lives that way without fearing him too. May be even hating him a little." (15)

Amir craved for Baba. Like any other child, he longed to spend time with his father:

I remember all the time he didn't come home until after dark, all the times I ate dinner alone. I'd ask Ali where Baba was, when he was coming home, though I knew full well he was at the construction site, overlooking this, supervising that. Didn't that take patience? I already hated all the kids he was building the orphanage for; sometimes I wished they'd all died along with their parents. (17)

Baba's aloofness and indifference towards Amir ignited the flame of literature in him. Amir found solace in poetry and his dead mother's books: "That was how I escaped my father's aloofness, in my dead mother's books. That and Hassan, of course. I read everything, Rumi, Hafez, Saadi, Victor Hugo, Jules Verne, Mark Twain, Ian Fleming." (19)

One day, Hassan gave a favorable response to the plot of the story fabricated by Amir. Amir made up his own story and narrated to Hassan, pretending all the while as if he was reading from the book itself. On being asked if he liked the story, Hassan said that it was the best story he had heard in a long time. Such an unbelievable response fascinated Amir and he was spellbound. That was the day when Amir discovered that he, too, could write stories: "That same night, I wrote my first short story. It took me thirty minutes. It was a dark little tale about a man who found a magic cup and learned that if he wept into the cup, his tears turned into pearls." (29)

Rahim Khan also encouraged Amir to pursue writing and showered him with compliments. In a note addressed to Amir, he wrote:

I enjoyed your story very much. Mashallah, God has granted you a special talent. It is now your duty to hone that talent, because a person who wastes his God-given talents is a donkey. You have written your

story with sound grammar and interesting style. But the most impressive thing about your story is that it has irony. You may not even know what that word means. But you will someday. It is something that some writers reach for their entire careers and never attain. You have achieved it with your first story. My door is and always will be open to you, Amir Jan. I shall hear any story you have to tell. Bravo. (31)

The positive response from Rahim reinforced Amir to write stories, but Amir was disappointed when Baba showed no interest in listening to his stories. In the novel, it is found that only Rahim Khan, and not Baba, always motivated Amir and displayed his affection. Just after this episode, Amir started despising his father: “Most days I worshipped Baba with an intensity approaching the religious. But right then, I wished I could open my veins and drain his cursed blood from my body.” (30)

Amir was so fond of reading that he didn't even hesitate to spend pocket money on the books. Baba wanted his son Amir to be a sportsman. He wanted him to be a “real” man who didn't bury his face in books all the time:

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 write 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. (19)

Baba was a die-hard Soccer fan, but Amir hadn't inherited a shred of his athletic talents. Finally, Baba accepted the hard reality that Amir was never going to either play or watch Soccer. No matter how hard Amir tried, he just could not live up

to the expectations of his father. Baba wanted to make Amir what he was not. Baba shared about his worries to Rahim Khan. Baba was extremely anxious and worried to see Amir turn into a delicate lamb:

I heard the leather of Baba's seat creaking as he shifted on it. I closed my eyes, pressed my ear even harder against the door, wanting to hear, not wanting to hear. 'Sometimes I look out this window and I see him playing on the street with the neighborhood boys. I see how they push him around, take his toys from him, give him a shove here, a whack there. And, you know, he never fights back. Never. He just...drops his head and...'

'So he's not violent,' Rahim Khan said.

'That's not what I mean, Rahim, and you know it,' Baba shot back.

'There is something missing in that boy.' (21)

At a young age, Amir was taught about the Islam by a Mullah, so that he could grow up to be a believing, practicing Muslim:

When I was in fifth grade, we had a mullah who taught us about Islam. His name was Mullah Fatiullah Khan, a short, stubby man with a face full of acne scars and a gruff voice. He lectured us about the virtues of zakat and the duty of hadj; he taught us the intricacies of performing the five daily namaz prayers, and made us memorize verses from the Koran and though he never translated the words for us, he did stress, sometimes with the help of a stripped willow branch, that we had to pronounce the Arabic words correctly so God would hear us better.

(15)



Amir had a curious bent of mind. He loved delving deep into things, especially those concerning religion. Another characteristic of Amir was that he always became jealous when Baba gave more attention to other kids, especially Hassan:

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 skimming stones and Hassan made his stone skip eight times. The most I managed was five. Baba was there, watching, and he patted Hassan on the back. Even put his arm around his shoulder. (13)

Though Hassan was a servant, he was never treated like one, at least in the matters of love and care. He was lucky to have a master like Baba who showered all his love on him. He received gifts on his birthdays every year from Baba. In the year 1974, Hassan got the birthday present which he never expected. Baba arranged for a plastic surgeon to treat Hassan's cleft lip. Amir hated Baba for being so kind and considerate towards Hassan: "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." (43)

Time and again, the readers are reminded of the distance between Baba and Amir on an emotional level. Baba never discriminated between the two kids, which Amir didn't like. Amir wanted to be treated in a special way: "Baba would buy us each three identical kites and spools of glass string. If I changed my mind and asked for a bigger and fancier kite, Baba would buy it for me-but then he'd buy it for

Hassan too. Sometimes I wished he wouldn't do that. Wished he'd let me be the favorite." (48)

At times, it appears that the relation between Amir and Hassan is very strange. Amir is a complex character who displays the gamut of emotions. Amir hates, loves, envies, cares, dominates, and also makes fun of Hassan.

Ali's parents were killed in a road accident when he was just five. Baba's father adopted him into his own household. Ali and Baba grew up together as childhood playmates just like Hassan and Amir, but neither Baba nor Amir referred to Ali and Hassan as their friends. Here, we notice a striking reference to the discrimination on the basis of caste and religion and this type of religious intolerance can be seen in almost all parts of the world. Amir and Baba represent that sect of the society which is fanatic:

The curious thing was, I never thought of Hassan and me as friends either. Not in the usual sense, anyhow. Never mind that we taught each other to ride a bicycle with no hands, or to build a fully functional homemade camera out of a card-board box. Never mind that we spent entire winters flying kites, running kites. Never mind that to me, the face of Afghanistan is that of a boy with a thin-boned frame, a shaved head, and low-set ears, a boy with a Chinese doll face perpetually lit by a hair-lipped smile.

Never mind any of those things. Because history isn't easy to overcome. Neither is religion. In the end, I was a Pashtun and he was a Hazara, I was Sunni and he was Shi'a, and nothing was ever going to change that. Nothing. (24)

The readers are brought face-to-face with war-torn Afghanistan. For the first time, gunshots could be heard in the streets, which frightened Hassan and Amir. It marked the beginning of a new era, an era of bloodletting. After a long time, Amir could see the signs of worry and tension on Baba's face. At this point, the readers are introduced to Assef, Wali, and Kamal. Assef, Mahmood's (Baba's friend) son, was a rich spoiled brat. He was a sociopath, a person with an anti-social personality disorder exhibiting arrogant and inhuman behavior. He abhorred Hassan for his being a Hazara. Here, we see that even in kids or youngsters, there is a strong sense of religious intolerance. They, too, believe in the caste system. Just as there is an evident communal tension between Hindus and Muslims (especially in India), there is also an animosity between Pashtuns and Hazaras. Assef hated Amir for the sole reason that he loved Hassan as a friend.

In the next part of the novel, there is a reference to a kite-fighting tournament held during winters in Kabul. It had its own importance for the people. Fighting kites was like going to war. This tournament was the highlight of the winter season which was a fun-filled event for both the kite fighters and kite runners, who chased the windblown kites. For kite runners, the most coveted prize was the last fallen kite of the tournament. In order to live up to the expectations of his father, Amir was extremely desperate to participate in the tournament and emerge as a winner. He still longed for his father's love and care. Amir was determined to win the tournament just to make his father happy and proud:

Baba smoked his pipe and talked. I pretended to listen. But I couldn't listen, not really, because Baba's casual little comment had planted a seed in my head: the resolution that I would win that winter's tournament. I was going to win. There was no other viable option. I

was going to win, and I was going to run that last kite. Then I'd bring it home and show it to Baba. Show him once and for all that his son was worthy. (52)

The big day arrived. All the preparations were made for the kite-fighting tournament. Amir hesitated to participate in the tournament because his father had expectations from him. Here, we see that fathers who are strict and reserved make their children feel restrained. Children, whose parents are strict and cold, feel pressurized to perform better, because their parents' disappointment hurt them: "Suddenly, I wanted to withdraw. Pack it all in, go back home. What was I thinking? Why was I putting myself through this, when I already knew the outcome? Baba on the roof, watching me. I felt his glare on me like the heat of a blistering sun. This would be failure on a grand scale, even for me." (58)

For Amir, this tournament became more than just a competition. For him, the victory would not be just mere victory. It would mean salvation and redemption. It was, as if, the only chance left for Amir to establish his identity:

But all I heard—all I willed myself to hear—was the thudding of blood in my head. All I saw was the blue kite. All I smelled was victory. Salvation. Redemption. If Baba was wrong and there was a God like they said in school, then He'd let me win. I didn't know what the other guy was playing for, maybe just bragging rights. But this was my one chance to become someone who was looked at, not seen, listened to, not heard. If there was a God, He'd guide the winds, let them blow for me so that, with a tug of my string, I'd cut lose my pain, my longing. I'd endured too much, come too far. And suddenly, just like that hope

became knowledge. I was going to win. It was just a matter of when.

(61-62)

Finally, Amir emerged as a victor, who won the tournament with flying colors. For Amir, winning this tournament was the greatest moment of his life. At last, he made his father proud. This was the moment he was waiting for when, finally, his worthiness would be acknowledged. Just as Amir was an excellent kite-fighter, Hassan was a brilliant kite-runner. When Amir went out in search of Hassan, who had gone to chase the last kite of the tournament, he saw that Hassan was captured by the three hooligans, Assef, Wali, and Kamal. Assef got the golden opportunity to take revenge on Amir and Hassan. Hassan was all alone with these three boys. Assef decided to forgive Hassan for his folly only on one condition that Assef would take that last blue kite from him, but Hassan refused as it belonged to Amir. This shows the loyalty of a servant:

‘You’re a lucky Hazara,’ Assef said, taking a step toward Hassan.

‘Because today, it’s only going to cost you that blue kite. A fair deal, boys, isn’t it?’

‘More than fair,’ Kamal said.

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.’

‘A loyal Hazara. Loyal as a dog,’ Assef said. (68)

Even after being instigated and abused, Hassan did not return the blue kite. Though Hassan knew that his life was in danger, he still chose to be a loyal servant. All the while, Amir was watching all this from a distance, but he did not have the courage to save Hassan from the clutches of Assef and his friends. Assef was

successful in sexually exploiting Hassan. There was nothing much that Hassan could do about it as he was all alone, and Amir was hiding and watching all this like a coward. Hassan had to surrender:

Assef knelt behind Hassan, put his hands on Hassan's hips and lifted his bare buttocks. He kept one hand on Hassan's back and undid his own belt buckle with his free hand. He unzipped his jeans. Dropped his underwear. He positioned himself behind Hassan. Hassan didn't struggle. Didn't even whimper. He moved his head slightly and I caught a glimpse of his face. Saw the resignation in it. It was a look I had seen before. It was the look of the lamb. (71)

Amir could have intervened, but he was not really strong at heart. There were things which made him go weak in the knees though he was not a cruel boy. The religious custom of sacrificing a sheep every year to celebrate Eid sent shivers down his spine. It haunted Amir for a long time: "I don't know why I watch this yearly ritual in our backyard; my nightmares persist long after the bloodstains on the grass have faded. But I always watch. I watch because of that look of acceptance in the animal's eyes. Absurdly, I imagine the animal understands. I imagine the animal sees that its imminent demise is for a higher purpose. This is the look...." (72)

Here, there is a symbolic significance in the sacrificing of a sheep. Here, the sheep can be compared to Hassan, who is innocent. Just as there is a look of acceptance in an animal's eyes, there is also a look of acceptance in the eyes of Hassan. Amir's conscience tickled a bit. Oscillating between the desire to help or run, he finally decided to flee the scene like a coward. Amir could not stand up for Hassan, the way Hassan did:

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. That's what I told myself as I turned my back to the alley, to Hassan. That's what I made myself believe. I actually aspired to cowardice, because the alternative, the real reason I was running, was that Assef was right: Nothing was free in this world. Maybe Hassan was the price I had to pay, the lamb I had to slay, to win Baba. Was it a fair price? The answer floated to my conscious mind before I could thwart it: He was just a Hazara, wasn't he? (72-73)

When Hassan encountered Amir after this horrible incident, he didn't tell anything. Even after all the suffering, Hassan had that blue kite in his hands. This incident is heart-breaking. Amir behaved as if he had not seen anything and appeared clueless about the horrific incident. He appeared as a coward, selfish, mean, thick-skinned, cold-blooded, and heartless person who has no sense of gratitude. After that horrible incident, Hassan showed no enthusiasm and lost all the interest in life. He did his chores and slept all day and didn't talk to anyone, not even to Amir. Ali was not able to make out what was wrong with Hassan. On being asked, Amir snubbed Ali as he didn't want to disclose the facts to anyone. Ali knew that something was wrong, but not exactly.

On the other hand, Baba hugged Amir for winning the tournament. This was the moment Amir had been waiting for. Baba's acceptance and approval was all that mattered to Amir. Baba agreed to everything Amir asked for after he won the tournament. He even told the other relatives how proud he was of Amir for winning the tournament. Baba could not get over that feeling. The feeling, that his son had won the tournament, had still not sunk in. Things changed for the better after Amir's

victory in the kite tournament, but no one knew whether this change was temporary or permanent. One could see a considerable difference in the relationship between Amir and Baba:

My memory of the rest of that winter of 1975 is pretty hazy. I remember I was fairly happy when Baba was home. We'd eat together, go to see a film, visit Kaka Homayoun or Kaka Faruq. Sometimes Rahim Khan came over and Baba let me sit in his study and sip tea with them. He'd even have me read him some of my stories. It was good and I even believed it would last. And Baba believed it too, I think. We both should have known better. For at least a few months after the kite tournament, Baba and I immersed ourselves in a sweet illusion, saw each other in a way that we never had before. We'd actually deceived ourselves into thinking that a toy made of tissue paper, glue, and bamboo could somehow close the chasm between us. (81-82)

Long after that incident was over, Amir was haunted by the thoughts of that day. The thoughts kept haunting him. He got what he wanted all these years, still he was feeling incomplete:

It shouldn't have felt this way. Baba and I were finally friends. We'd gone to the zoo a few days before, seen Marjan the lion, and I had hurled a pebble at the bear when no one was watching. We'd gone to Dadkhoda's Kabob House afterward, across from Cinema Park, had lamb kabob with freshly baked naan from the tandoor. Baba told me stories of his travels to India and Russia, the people he had met, like the armless, legless couple in Bombay who'd been married forty-seven



years and raised eleven children. That should have been fun, spending a day like that with Baba, hearing his stories. I finally had what I'd wanted all those years. Except now that I had it, I felt as empty as this unkempt pool I was dangling my legs into. (79-80)

Images of Hassan getting raped kept haunting Amir in his dreams:

'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 have to live with this lie anymore. But no one woke up and in the silence that followed, I understood the nature of my new curse: I was going to get away with it. (80)

Amir was highly disturbed by the recurring images of Hassan's sexual exploitation. He avoided encountering Hassan. He did not have the courage to face Hassan and avoided speaking much to him. He tried to avoid Hassan as much as possible. For the first time ever, Amir was anxious to go back to school after it reopened. He was happy to go back to school, as he could avoid meeting Hassan. He wanted to be busy and engaged all day, and a lot of homework would mean that he could avoid Hassan. But no matter how hard Amir tried, he could not stop thinking about that incident:

School gave me an excuse to stay in my room for long hours. And, for a while, it took my mind off what had happened that winter, what I had let happen. For a few weeks, I preoccupied myself with gravity and momentum, atoms and cells, the Anglo-Afghan wars, instead of thinking about Hassan and what had happened to him. But, always, my mind returned to the alley. To Hassan's brown corduroy pants lying on

the bricks. To the droplets of blood staining the snow dark red, almost black. (85)

Even when Hassan tried to rekindle things between them, Amir avoided it altogether. On being repeatedly asked, Amir did not say anything to Hassan. He didn't have the courage to face Hassan. It was not easy for Amir. Hassan's presence could be felt everywhere:

Hassan milled about the periphery of my life after that. I made sure our paths crossed as little as possible, planned my day that way. Because when he was around, the oxygen seeped out of the room. My chest tightened and I couldn't draw enough air; I'd stand there, gasping in my own little airless bubble of atmosphere. But even when he wasn't around, he was. He was there in the hand-washed and ironed clothes door, in the wood already burning in the stove when I came down for breakfast. Everywhere I turned, I saw signs of his loyalty, his goddamn unwavering loyalty. (83)

Hassan was as loyal as a dog. Baba reprimanded Amir when Amir suggested Baba to get new servants. Baba rebuked Amir and got really angry and snubbed him for saying such thing. Baba had a strong sense of commitment towards Ali and Hassan. He treated them as family members and loved Hassan like his own son:

He put on his gloves again. 'I grew up with Ali,' he said through clenched teeth. 'My father took him in, he loved Ali like his own son. Forty years Ali's been with my family. Forty goddamn years. And you think I'm just going to throw him out?' He turned to me now, his face as red as a tulip. 'I've never laid a hand on you, Amir, but you ever say

that again...’ He looked away, shaking his head. You bring me shame.

And Hassan...Hassan’s not going anywhere, do you understand? (84)

Finally, Amir tried to break the ice and spoke to Hassan. Amir was actually frustrated and wanted to pay for his sins. He wanted to sleep peacefully. Even after being coaxed and forced, Hassan did not respond. Amir was left frustrated and in pain.

In the summer of 1976, Amir turned thirteen. Things between Baba and Amir started cooling off again. It started the day Amir suggested having new servants. Things became the way they were earlier. Baba and Amir became strangers again. Amir’s story is the story of every child who is born to rich parents, but neglected. Amir’s life lacks love, care, and compassion. Money could not fill the void in his life. Preparations were made for Amir’s thirteenth birthday party. Baba made elaborate arrangements for the party. The party was attended by the who’s who of the social circuit. The birthday bash was a success, but Amir was never enticed by the materialistic things the world offered. He wanted to run away from the glitz and glamour of parties. Upper class mannerisms didn’t appeal much. He was not much into socializing in parties. The expensive gifts and cash that he received on his birthday didn’t make him happy:

Sitting in the middle of my room the next morning, I ripped open box after box of presents. I don’t know why I even bothered, since I just gave them a joyless glance and pitched them to the corner of the room. The pile was growing there: a Polaroid camera, a transistor radio, an elaborate electric train set- and several sealed envelopes containing cash. I knew I’d never spend the money or listen to the radio, and the electric train would never trundle down its tracks in my room. I didn’t

want any of it- it was all blood money; Baba would have never thrown me a party like that if I hadn't won the tournament. (94)

Amir received two gifts from Baba. One, an expensive bicycle that only a handful of kids in Kabul owned and the other was a wristwatch. Amir thanked Baba half-heartedly. He craved for love, affection, and attention from his father who never understood this. Money cannot buy love. Feelings matter the most. The gift that Rahim Khan gave made him happy and he whole-heartedly accepted it. Rahim gifted a leather-bound notebook. Ali and Hassan, too, gifted a book, *Shahnamah*, to Amir. For a servant to gift something to the master is heartening. Shelling money from one's own pocket needs courage.

Soon enough, after the birthday celebrations were over, Amir committed a shameful act. He put his new watch and a few envelopes containing cash under Hassan's mattress. He thought of devising new ways to defame Hassan in the eyes of Baba. It is hard to imagine that Amir would stoop to such a level to defame Hassan. In fact, all this while, Amir was fully aware of the ill deeds he was committing. He knew what he was doing was not morally right. When Baba summoned Hassan and Ali, Hassan took all the blame on him to save Amir, the little rascal. Hassan lied and falsely accepted that he had stolen the watch and cash. Amir did not utter a single word in support of Hassan. Amir's conscience did prick him, but it was momentary. He had mixed feelings. He was ashamed, but also happy because finally he would get rid of Ali and Hassan forever:

Then I understood: This was Hassan's final sacrifice for me. If he'd said no, Baba would have believed him because we all knew Hassan never lied. And if Baba believed him, then I'd be the accused; I would have to explain and I would be revealed for what I really was. Baba

would never, ever forgive me. And that led to another understanding: Hassan knew. He knew I'd seen everything in that alley, that I'd stood there and done nothing. He knew I had betrayed him and yet he was rescuing me once again, maybe for the last time. I loved him in that moment, loved him more than I'd ever loved anyone, and I wanted to tell them all that I was the snake in the grass, the monster in the lake. I wasn't worthy of this sacrifice; I was a liar, a cheat, and a thief. And I would have told, except that a part of me was glad. Glad that this would all be over with soon. Baba would dismiss them, there would be some pain, but life would move on. I wanted that, to move on, to forget, to start with a clean slate. I wanted to be able to breathe again.

(98)

But to Amir's surprise, Baba forgave Hassan. Hassan knew about Amir very well. He knew that Amir had betrayed him on that ill-fated night, but he was still loyal to him. It makes one wonder that how can anyone on this Earth be so loyal? Did Hassan get anything in return? This made Amir really jealous. He wanted to overcome all the barriers that existed between him and Baba. Ali insisted on leaving because he knew the truth behind all the façade. Ali wanted to save Hassan from the clutches of Amir, who was hell-bent on making Hassan's life miserable. Baba could not understand anything and was completely clueless. Baba tried his best to stop Ali and Hassan, but in vain. Baba cried and sobbed, but it didn't alter Ali's decision to leave. It was a really painful moment for Baba as he was deeply attached to them. Ali and Hassan had made up their mind to go to Hazarajat where Ali's cousin lived. Amir saw Baba in pain, but he could not do anything to lessen the suffering. Like a coward, Amir was witnessing everything. He caused a lot of pain to Baba, Hassan, and Ali.

Ali and Hassan are the perfect examples of true, loyal servants. Amir was happy and sad at the same time. This could be the beginning of a new life for Amir.

In March 1981, Amir turned eighteen. Amir and Baba had left their house without informing their seventh servant, Jalaluddin. Things changed in Kabul, a place that was no longer safe. They eloped from their palatial house with a few belongings, so that no one could doubt. Kabul was occupied by *Shorawi* and people were moving towards Pakistan which was a relatively safer place. Kabul was inhabited by the *rafiqs*, the comrades, who ruled the people and the place. In one of the book reviews, Edward Hower rightly remarks, "In *The Kite Runner*, Khaled Hosseini gives us a vivid and engaging story that reminds us how long his people have been struggling to triumph over the forces of violence- forces that continue to threaten them even today."

Kabul was captured by the Russians who patrolled the streets of the city. It was a war-torn city which was no more idyllic for Amir. It was not easy to reach Peshawar, since there were Russian and Afghan soldiers at various checkpoints on roads, but Baba tried his best to reach that place safely. It was no less than a roller-coaster ride. Their truck was stopped by a Russian soldier, who agreed to free it only on one cost that he should be given half hour with the girl in the truck. The ugly side of the war is shown. This is a gross reality of the war-trodden city. Baba objected to such a demand of the Russian soldier. Baba was a bold and courageous man who did not hesitate to raise his voice against the evil. Here, we see a stark difference between Baba and Amir. Baba was bold, courageous, and dutiful. Amir was a meek, shy, calculative, and a selfish person. Amir was a coward who did not stand up against injustice. Baba risked his life to save the dignity of the woman in the truck.

They finally reached Peshawar after facing a lot of hardships like spending a week in the rat-infested basement, and travelling in a truck which was pitch-black, stinking, and crowded. There was some fault with the truck engine which Toor drove. Till the time the truck was fixed, Amir and Baba had to spend a few days in the basement of that single-storey house. The basement was dank, dark, and had rats. There were other refugees, too, in the basement waiting to be transported by Toor. Of the thirty refugees, Amir saw Kamal and his father who were also hiding. Kamal who was once a handsome young boy had become weak and dull. Just like Hassan, Kamal, too, was sexually exploited by some people. After spending a week in the rat-infested basement, it was informed that the truck could not be repaired. But Karim's another cousin, Aziz, came to their rescue and carried them in his fuel truck. Their passage in the fuel truck was even worse.

It was not easy for a rich lad to experience such a thing. One, who had never seen poverty, was confined to such a small space where it was difficult to even breathe. When Baba told Amir to think of the beautiful times from the past, Amir could only think of Hassan. The best days of his life were surely spent with Hassan. They finally reached Pakistan after going through hell. Amir felt sad for Baba. He thought that Baba's life had reduced to nothing in the end. A man who had worked hard, built a big house, made a big fortune, had nothing in the end except two suitcases and Amir.

They went to Fremont where Baba worked at a gas station. It was an altogether different environment to live in for Baba and Amir. Baba used to get involved in petty fights with other people there. For instance, Baba was involved in a verbal brawl with the owner of a grocery store in Fremont because he was asked to produce an ID for the items he had purchased. It was Amir who pacified the situation.

Amir was a grown-up young man by then. Baba found it difficult to adjust to life in America. It is disheartening to see a man of the stature of Baba working at a gas station. Baba missed his homeland terribly:

I glanced at him across the table, his nails chipped and black with engine oil, his knuckles scraped, the smells of the gas station-dust, sweat, and gasoline-on his clothes. Baba was like the widower who remarries but can't let go of his dead wife. He missed the sugarcane fields of Jalalabad and the gardens of Paghman. He missed people milling in and out of his house, missed walking down the bustling aisles of Shor Bazaar and greeting people who knew him and his father, knew his grandfather, people who shared ancestors with him, whose pasts intertwined with his.

For me, America was a place to bury my memories.

For Baba, a place to mourn his. (119-120)

They had spent only six months in Peshawar, but Baba was happy there. Though Baba and Amir lived in a grimy one-bedroom apartment in Peshawar, it was better than in Fremont, at least for Baba. In Fremont, Amir was a student and Baba, an assistant at a gas station. It was really disturbing for Amir to see his Baba, who was once a rich man, work at a gas station.

In 1983, at the age of twenty, Amir graduated from high school. There had been a transformation in the relationship between Amir and Baba. Baba was no more a reserved person. His attitude towards Amir had changed. May be, this change was a result of the old age and life's hardships. Baba was happy to see his son graduate and felt proud:



He motioned for me to wear my mortarboard, and took a picture of me with the school's clock tower in the background. I smiled for him-in a way, this was his day more than mine. He walked to me, curled his arm around my neck, and gave my brow a single kiss. 'I am moftakhir, Amir,' he said. Proud. His eyes gleamed when he said that and I liked being on the receiving end of that look. (122)

After the graduation ceremony, Baba treated Amir with food and drink at a bar. It was the first time for Amir to taste beer. Baba was so happy that he ordered pitchers for everyone in the bar. That day, after the party was over, Baba gifted an old Ford to Amir. Teary-eyed Amir thanked Baba for his act of kindness. Baba bought it for Amir so that Amir could go to college in his own vehicle. It reminds us of all the hardships that parents face to feed their children. Now, Baba's life revolved around Amir. He worked day and night to provide a comfortable life to Amir, but he still missed Hassan. On hearing Hassan's name, Amir felt choked. Amir could still not forget the past memories: "Then Baba rolled his head toward me. 'I wish Hassan had been with us today,' he said. A pair of steel hands closed around my windpipe at the sound of Hassan's name. I rolled down the window. Waited for the steel hands to loosen their grip." (124)

Amir expressed his desire to be a writer and study literature. Baba found it hard to digest as studying English was not "real work." Amir had made up his mind to major in English. He loved driving for hours in his Ford Torino and every now and then, we could see Amir hunting for new places to see. For Amir, America was a place which would let him forget his past memories and sins.

In the summer of 1984, Amir turned twenty one. Baba bought a dilapidated Volkswagen bus from an Afghan acquaintance. On Saturdays, Amir and Baba would

buy used goods from several places and finally sell the junk for a small profit at San Jose flea market. On Saturdays, they filled their bus with the junk, and on Sundays, they rented a spot at San Jose flea market, and sold the used items for a small profit. The flea market was thronged by Afghan sellers on Sundays. On Sundays, Baba interacted with other Afghans he knew from Kabul at the market. On one of the Sundays, Baba introduced General Taheri to Amir. General Taheri, along with his daughter Soraya, had set up a stall at the market. Mr. Iqbal Taheri worked for the Ministry of Defence when he was in Kabul. Baba and General Taheri knew each other very well. Amir was mesmerized by the beauty of Soraya and was impressed by her in the first meeting. Soraya accompanied her father on all Sundays. Amir thought about her the whole night and it seems he had fallen in love with her: "Lying awake in bed that night, I thought of Soraya Taheri's sickle-shaped birthmark, her gently hooked nose, and the way her luminous eyes had fleetingly held mine. My heart stuttered at the thought of her. Soraya Taheri. My Swap Meet Princess." (131)

Amir soon realized that he was in love with Soraya. He thought about her day and night. At the San Jose flea market, Amir looked for ways and means to catch a glimpse of Soraya Taheri. He wanted to confess his love, but didn't have the courage. It was surprising to know that Amir scored good marks in all the subjects, despite his being constantly lost in Soraya's thoughts. All the while, Baba knew what was going on inside Amir's head. He knew about Amir's inclination towards Soraya. No matter how hard Amir tried to hide facts, Baba knew everything. There is a transformation in the relationship between Amir and Baba. They were more like friends now. After several failed attempts, Amir gathered courage to speak to her. Baba had warned Amir about Soraya's father who was a Pashtun and for whom honor and pride were of utmost importance. Pashtuns were very particular when it came to the chastity of a

wife or a daughter. Amir tried to initiate a conversation with Soraya at the flea market. By Afghan standards, it was bold enough for a young unwed woman to talk to a man. Here, we are told about the position of women in Afghanistan. The people, particularly men, are regressive in their thoughts. Women are not free to talk to any man and they should not talk to strangers either:

Fathers and sons could talk freely about women. But no Afghan girl—no decent and *mohtaram* Afghan girl, at least—queried her father about a young man. And no father, especially a Pashtun with *nang* and *namoos*, would discuss a *mojarad* with his daughter, not unless the fellow in question was a *khastegar*, a suitor, who had done the honorable thing and sent his father to knock on the door. (136)

Soraya was unmarried as she had no suitable suitors. This was a matter of great concern for Soraya's parents. Jamila, Soraya's mother, always entertained Amir. Instead of being angry or suspicious, she was always happy to see him. She had no issues with Amir talking to Soraya. Instead, she greeted him cordially.

Amir thought about her day and night and waited anxiously for Sundays to see her again. He started frequenting Soraya's counter at the flea market. They spoke at length, but in the presence of Jamila. Amir went to meet Soraya only in General's absence. She was no longer a shy girl. She opened her heart out to Amir, but she was afraid of her father. When, for the first time, the General saw Soraya talking to Amir, his reaction was very cold.

After a few days, Baba became unwell. Amir saw Baba coughing bloodstained phlegm. He took Baba to the hospital to get him examined. To Amir's utter dismay, Baba was diagnosed with cancer. Baba was a strong-willed man who showed no sign of remorse even after being told that he had cancer. He didn't lose

heart. How difficult it would have been for a father not to lose heart in front of his only child? Baba wanted Amir to be self-sustained and independent. He wanted him to have a rock-solid heart. Even now, when Baba was on the verge of dying, he expected Amir to be strong. Amir's soft nature was the only thing that disturbed Baba in the past, and which was a matter of concern even now:

A look of disgust swept across his rain-soaked face. It was the same look he'd give me when, as a kid, I'd fall, scrape my knees, and cry. It was the crying that brought it on then, the crying that brought it on now. 'You're twenty-two years old, Amir! A grown man! You...' he opened his mouth, closed it, opened it again, reconsidered. Above us, rain drummed on the canvas awning. 'What's going to happen to you, you say? All those years, that's what I was trying to teach you, how to never have to ask that question.' (144)

Baba wanted Amir to be brave enough to face the ups and downs of life on his own. Even after being diagnosed with cancer, Baba carried on with his life as usual. They went to the flea market as they used to go in the past. Nothing could act as a deterrent. He carried on with his daily routine in a normal manner.

Soon enough, Baba's condition started worsening and he started losing weight. His death was finally approaching. People started coming to Baba's residence to wish him speedy recovery. General Taheri and his daughter also came to see Baba. Before Baba left the world, Amir asked for a favor. Amir requested Baba to ask General Taheri for his daughter's hand. Baba was happy to hear this. He called General Taheri and told him that he would like to meet him. This would be the one last fatherly duty for Baba. Amir was happy and ecstatic to know that General Taheri had accepted the offer, but Soraya wanted to confide the fact that she had run away

with an Afghan man and had lived with him for a month. Since then, things had not been well between Soraya and her father. Being an Afghan girl, she had committed a sin. Even after hearing this, Amir's decision did not change. Soraya didn't want to start a new life with secrets. Even Amir wanted to tell Soraya about the sin he had committed, but he couldn't say a word. He wanted her to know about Hassan, betrayal, and destruction of forty-year relationship between Baba and Ali. Amir preferred to be silent: "I envied her. Her secret was out. Spoken. Dealt with. I opened my mouth and almost told her how I'd betrayed Hassan, lied, driven him out, and destroyed a forty-year relationship between Baba and Ali. But I didn't. I suspected there were many ways in which Soraya Taheri was better person than me. Courage was just one of them." (152)

Finally, the wedding day arrived and Baba was extremely happy to see his son getting married. This was Baba's only desire before he left for his heavenly abode. Baba and Amir went to Taheri's residence for the '*lafz*' ceremony, the ceremony of 'giving word.' The two families exchanged words of admiration and humility. Traditional Afghan weddings take a lot of time. Since, they were short of time, both the families decided to forgo a ceremony or two. Baba spent nearly \$35,000 for the wedding ceremony, *awroussi*. It was all he could afford, but it was still a big fat Afghan wedding. Baba didn't leave any stone unturned to make his only son's wedding a grand affair. Amir and Soraya wedded in a traditional Afghani way. It was a Muslim wedding. This was indeed the best day of Amir's life, and probably of Baba, too. All his life, Amir had been around men. He had never slept with a girl. Soraya was the only lady in his life:

Around 2 A.M., the party moved from the banquet hall to Baba's apartment. Tea flowed once more and music played until the neighbors

called the cops. Later that night, the sun less than an hour from rising and the guests finally gone, Soraya and I lay together for the first time. All my life, I'd been around men. That night, I discovered the tenderness of a woman. (158)

Soraya was a caring and considerate woman. She declined the offer of staying in a separate accommodation after marriage. She preferred staying with Baba in his last hours. Soraya took great care of Baba, just like a mother. She dedicated herself entirely to take care of Baba. She was truly the best daughter-in-law for Baba.

Baba was happy to see the newly-wed couple happy. Amir and Soraya were the perfect example of a happily married couple, and this made Baba ecstatic. Soon, Baba took his last breath, but he died in peace. In his last moments, he was happy to see Amir and Soraya happy. Baba had always lived his life on his own terms. He lived like a king, dictated by his own rules. He was fearless and a strong man. He had gone through several ups and downs in his life. He lost his wife, raised Amir all by himself, left his homeland, and faced poverty: "I thought of the old story of Baba wrestling a black bear in Baluchistan. Baba had wrestled bears his whole life. Losing his young wife. Raising a son by himself. Leaving his beloved homeland, his *watan*. Poverty. Indignity. In the end, a bear had come that he couldn't best. But even then, he had lost on his own terms." (160)

Amir's life was greatly influenced and defined by Baba. He felt a little insecure and terrified as he was deeply shaken by the death of his father. He was "Baba's son" all his life, but now he was all alone. There was no one to show him the way: "Listening to them, I realized how much of who I was, what I was, had been defined by Baba and the marks he had left on people's lives. My whole life, I had

been ‘Baba’s son.’ Now he was gone. Baba couldn’t show me the way anymore; I’d have to find it on my own.” (161)

Amir learnt a lot about General Taheri after his marriage. Soraya gave a detailed description of the General to Amir. Theirs (General and Jamila’s) was not a happy marriage. Mr. Taheri was an orthodox who dominated Jamila. Jamila was an excellent singer, but General Taheri prohibited her from singing in public. She was happy to have Amir as her son-in-law. He was the new delight in Khala’s life. She never really received any attention from her husband, and so when Amir gave her importance, she liked it. Amir had rid her of her greatest fear, the fear that there would be no honorable *khastegar* for her daughter’s hand. She no longer had this fear that her daughter would remain husbandless and childless.

Amir’s outlook towards life was broad. He was not the typical orthodox Afghan man. Had he been so, he would not have married Soraya, at least after knowing about her past life. He was a well-bred, educated man who knew how to respect women. Soraya felt bad and called it unfair when people didn’t call her pure and chaste. Moral policing still exists, more so in the case of women. The position of women has still not changed in Afghanistan. Soraya told Amir that she was tortured after her elopement. After coming back to her home, she didn’t step out of her house. Her father also made her cut off all her hair.

Afghan society treated women differently. Amir was Baba’s son and Baba was someone who lived by his own rules and defied societal customs. And so was Amir, but he also had a past which is why he didn’t bother much about Soraya’s past.

After Baba’s death, Amir and Soraya moved into a one-bedroom apartment in Fremont. Amir sold his VW bus and never went to the flea market again. He took up a job at a furniture warehouse where, after 6 p.m., he studied. That was the place he

began writing his first novel. Soraya enrolled in the teaching track. She wanted to study further and become a teacher. General Taheri didn't like the idea of Soraya being a teacher. He considered teaching an inferior job. He wanted her to be a lawyer or a political scientist, but Soraya wanted to follow her dreams. Teaching was her passion. Taheri's imposition of his choice on his daughter indicates as to how parents often impose their choices on their children, without caring much about their children's desires.

In the summer of 1988, Amir finished writing his first novel. His manuscript was accepted and he was soon going to be a published novelist. A New York agency had accepted the manuscript and wanted to publish the story in the form of a novel. Soraya and the family were ecstatic on hearing the news. Amir thought of Rahim Khan and Hassan and wondered if he really deserved this appreciation. In the summer of 1989, his novel was released and he became a minor celebrity in the Afghan community.

Amir and Soraya tried for more than a year to have a baby, but all attempts failed. Soraya grew irritated and anxious. They decided to consult a doctor. All the blood test results were normal, and the infertility was unexplained. After several failed attempts, doctor suggested IVF, but even IVF proved unsuccessful. Soraya was averse to the idea of 'adoption.' She wanted to have "her" baby. Even the General didn't approve of adoption. He laid a lot of emphasis on "own blood." Here, we are given a peek into the culture of Afghanistan. Like in most other nations, people of Afghanistan also give importance to society, family, and customs: "Now, if you were American, it wouldn't matter. People here marry for love, family name and ancestry never even come into the equation. They adopt that way too, as long as the baby is healthy, everyone is happy. But we are Afghans, bachem." (172-73)



Amir related every wrong happening to his past. Whenever anything wrong happened in his life, he felt that he was being punished for his sins. He felt that he had been denied fatherhood for the things he had done. Soraya and Amir decided to move into another apartment in San Francisco, as Soraya was getting irritated owing to her mother's constant overbearing sympathetic words. It affected their marriage, too. Amir could also feel the emptiness in his life.

In June 2001, Soraya had taken up teaching as a profession. She had been teaching for six years in a school. They adopted a cocker spaniel, Aflatoon. They had been married for around fifteen years now. Amir received the news on phone about Rahim Khan being ill. He decided to go to Pakistan to meet his ailing uncle. Rahim Khan also expressed his desire to meet Amir. Amir suspected that Rahim Khan knew everything about Assef, the kite, money, everything. General Taheri's health started deteriorating. He broke his right hip and had other health complications. Just as it happened with Amir, things softened between Soraya and her father, too. General Taheri's health and time softened things between Soraya and him. Amir still thought about Hassan, even in dreams. Soon, he took a flight to Pakistan.

Amir landed in Peshawar. Even after leaving Afghanistan, Baba was always in touch telephonically with Rahim Khan. Baba had sold the house to Rahim Khan before he and Amir went to US. During those hard times, Rahim Khan didn't leave Kabul as he didn't want to leave his *watan*, his homeland. People of Afghanistan lived in terror. Nothing was left in their lives except rockets, gunfire, or explosions.

Baba's orphanage was also destroyed in gunfire and explosion. Rahim Khan was terribly ill. His death, too, was approaching near. He wanted to meet Amir before he died and to tell him something really important. He wanted to share something

related to Hassan. Hassan had been living with Rahim Khan, since the time Baba and Amir left Kabul.

Rahim Khan narrated to Amir about how he met Hassan. He felt lonely in Kabul because most of his friends and relatives had either been killed or had escaped the country. There was no one he could talk to. He suffered from arthritis and it was difficult for him to maintain Baba's house and take care of it. Finally, Rahim Khan went to Hazarajat in search of Hassan. On reaching Hazarajat, Rahim found out that Hassan was married to Farzana who was expecting a child. Hassan told that his father, Ali, had been killed by a land mine. Hassan asked about Amir and wanted to know a lot about him from Rahim Khan:

It was midway through tea after shorwa that Hassan asked about you. I told him you were in America, but that I did not know much more. Hassan had so many questions about you. Had you married? Did you have children? How tall were you? Did you still fly kites and go to the cinema? Were you happy? He said he had befriended an old Farsi teacher in Bamiyan who had taught him to read and write. If he wrote you a letter, would I pass it on to you? And did I think you would write back? I told him what I knew of you from the few phone conversations I had had with your father, but mostly I did not know how to answer him. Then he asked me about your father. When I told him, Hassan buried his face in his hands and broke into tears. He wept like a child for the rest of that night. (191-92)

Hassan still displayed genuine interest in Amir and Baba, and was heart-broken when he knew about Baba's death. Hassan agreed to move to Kabul along with his wife. He was deeply attached to Baba and on knowing about Baba's death,

he decided to move into that house to take good care of it. Hassan was truly an epitome of loyalty. He did not occupy the room inside the house, but preferred staying in the hut in the backyard, as it would be a mark of disrespect if he lived in the house. He worked day and night in the house and turned it into a beautiful paradise once again. In a war-torn nation, these three (Rahim, Hassan, and Farzana) had made their own heaven in that house.

After suffering the death of her first child, Farzana became pregnant again and gave birth to a boy, Sohrab. Sohrab was named after Hassan's favorite hero from *Shahnamah*. He was the apple of everyone's eyes. Rahim Khan also grew fond of Sohrab. He was very attached to him. Hassan also took his son kite running and they both made a good pair.

In 1996, Taliban had conquered and put an end to the fighting, but their rule was not favorable for the Hazaras. Taliban banned kite fighting and massacred the Hazaras in great number.

Rahim Khan handed over a letter to Amir. Hassan had asked Rahim Khan to deliver it to Amir. In the letter, Hassan spoke about Sohrab, Farzana, and the war-torn Afghanistan. Hassan was still a faithful friend who missed Amir. In the letter, Hassan talked about his longing to see Amir. When Rahim Khan was in Peshawar, he got a call from one of the neighbors in Kabul. Rahim was given the information about Hassan's death. Hassan died at the hands of the Talibs, who also killed Farzana when she protested. When the Talibs found out that Hassan, a Hazara, was living alone in the house, they raided it and asked him to vacate. When Hassan protested, the Talibs shot him dead. Sohrab, now an orphan, was left to live alone in an orphanage in Karteh-Seh.

Rahim Khan requested Amir to bring Sohrab from Karteh-Seh to Pakistan. He wanted Amir to go to Kabul, but he was unwilling to go. He snubbed Amir when he denied the proposal of getting Sohrab back. Rahim Khan's only dying wish to Amir was to get Sohrab back, but Amir was concerned only about his wife, home, and family back in America. He appeared as an ungrateful man who knew nothing about sacrificing. Even after hearing the entire account of Hassan's sacrifices, his heart did not melt. He was afraid to go to Kabul and risk his life. There is a mean streak in him. Hassan's story could've made any person go weak in the knees, but Amir appears unconcerned.

Rahim Khan disclosed another secret to Amir. The process of revealing secrets out of the Pandora's Box started. He told that Sanaubar was not Ali's first wife. Ali had married a Hazara woman who left him as he was sterile. Then, he married Sanaubar. If Ali was sterile, then whose son was Hassan? The fact that Hassan was Baba's son came as a shocking revelation. Amir was really angry at Rahim Khan for disclosing this fact so late. He felt cheated. At the age of thirty-eight, he realized that his entire life was a big lie. This news broke Amir's heart:

'You bastards,' I muttered. Stood up. 'You goddamn bastards!' I screamed. 'All of you, you bunch of lying goddamn bastards!'

'Please sit down,' Rahim Khan said.

'How could you hide this from me? From him?' I bellowed.

'Please think, Amir jan. It was a shameful situation. People would talk. All that a man had back then, all that he was, was his honor, his name, and if people talked...We couldn't tell anyone, surely you can see that.' He reached for me, but I shed his hand. Headed for the door.

'Amir jan, please don't leave.'

I opened the door and turned to him. Why? What can you possibly say to me? I'm thirty-eight years old and I've just found out my whole life is one big fucking lie! What can you possibly say to make things better? Nothing. Not a goddamn thing! (206)

Amir thought about his past life, and how Baba had always been protective about Hassan. He had been oblivious of the fact that Hassan was his step-brother:

How could I have been blind? The signs had been there for me to see all along: they came flying back at me now: Baba hiring Dr. Kumar to fix Hassan's harelip. Baba never missing Hassan's birthday. I remembered the day we were planting tulips, when I had asked Baba if he'd ever consider getting new servants. Hassan's not going anywhere, he'd barked. He's staying right here with us, where he belongs. This is his home and we're his family. He had wept, wept, when Ali announced he and Hassan were leaving us. (207-08)

Images of Hassan and Baba danced before his eyes. This shocking revelation shook him to the core. All his life, Baba had always emphasized on theft being the worst kind of sin and in the end, Baba turned out to be the biggest thief, the one who stole identity from Hassan, honor from Ali, and reality from Amir. To Amir, everything appeared a sham. It was difficult for him to reconcile to the new image of Baba with the one that had been imprinted on his mind for so long. Baba and Amir had betrayed the people who would have given their lives for them. Both cheated the people who were dutiful and loyal. In this sense, Baba and Amir were alike. Amir's life was a cycle of lies, betrayals, and secrets.

Amir changed his mind and decided to go to Kabul. Baba always complained of Amir not fighting for himself, but this time, Amir made up his mind to do his own

fighting. He remembered about Hassan and his sacrifices and unconditional love: “I looked at the round face in the Polaroid again, the way the sun fell on it. My brother’s face. Hassan had loved me once, loved me in a way that no one ever had or ever would again. He was gone now, but a little part of him lived on. It was in Kabul. Waiting.” (210)

Amir made all the preparations to go to Afghanistan. This was his last chance at redemption. He disguised himself into an Afghan man and wore a *pakol*, an artificial chest length beard. People in Afghanistan suffered from post-war traumatic disorder. Amir was visiting Afghanistan after a very long time. He had spent nearly twenty years in America. Farid, the driver, helped Amir and drove him from Peshawar to Afghanistan. It was a long and tiresome journey. In the middle of the journey, Amir stopped for a while at Farid’s house. Initially, Farid was under the assumption that Amir was coming to Afghanistan to sell the house, collect the money, and run away like a mouse to America, just like the other Afghans had been doing. But, on knowing the truth, Farid decided to help Amir in finding the whereabouts of Sohrab. Amir got emotional when he landed in Afghanistan. He felt the kinship for the lost land of Afghanistan:

I sat against one of the house’s clay walls. The kinship I felt suddenly for the old land...it surprised me. I’d been gone long enough to forget and be forgotten. I had a home in a land that might as well be in another galaxy to the people sleeping on the other side of the wall I leaned against. I thought I had forgotten about this land. But I hadn’t. And, under the bony glow of a half-moon, I sensed Afghanistan humming under my feet. Maybe Afghanistan hadn’t forgotten me either. (222)

Afghans are great hospitable people. Amir was warmly welcomed to Farid's house. Farid's family had been living in absolute poverty. Their own family had nothing to eat, but they cooked a meal for Amir as he was a guest. Amir was greatly touched by this kind gesture and planted a fistful of crumpled money under the mattress before leaving. Though there are certain flaws in his character, he also has a heart of gold.

The next morning, they drove from Jalalabad to Kabul. Kabul was not as Amir had remembered it. It had undergone a complete transformation. Kabul was an alien land now as it was occupied by the Taliban. There were beggars all around and no kite shops. The plight of the people in Kabul saddened him: "A sadness came over me. Returning to Kabul was like running into an old, forgotten friend and seeing that life hadn't been good to him, that he'd become homeless and destitute" (227). Atmosphere of terror and bloodshed gripped Kabul. The *talibs* were savage and cruel people who terrorized the inhabitants. The Russians were bad, but the *talibs* were worse. The condition of the people was horrible. The who's who of Afghanistan was subjected to torture.

Farid and Amir found the new orphanage in Karteh-Seh. They went there to take Sohrab along with them. They met a man who introduced himself as the director of the orphanage. Zaman, the director, looked suspiciously at Amir, but soon realized that he was innocent and not a *talib*. The orphanage didn't get enough money and food for its proper functioning. The *talibs* didn't give enough money to care for the children who had lost their childhood. The condition at the orphanage was horrible. The *talibs* were hungry wolves who preyed on young girls at the orphanage for their sexual gratification. At times, these wolves also took boys along with them and one of the boys was Sohrab. Zaman told them about a *talib* official who took Sohrab away

and that official could be seen at the Ghazi stadium. If Zaman tried to protest, the talib official took ten children instead of one. So, Zaman thought that silence would be the best solution. The *talib* official gave money in return, the money with which Zaman bought food items for the other children. Zaman's hands were tied and he could not do anything in this regard. Hell broke loose when Amir heard that.

Poverty was prevalent everywhere. It was a nerve-racking trip for Amir as he could see the striking contrast between the life in America and Afghanistan. Human beings were treated not more than animals. Farid and Amir went to Wazir Akbar Khan district to see Baba's house. Old memories revived and within seconds, Amir was back in time. He was transported to the old times when he lived with Hassan. The house had lost its sheen and splendor. Amir was lost in his own thoughts of past life. He wanted to live that life once again, in that same house. He checked out each and every nook and corner of the house. He visited all the spots he and Hassan frequented together. Amir's past was standing in front of him.

Finally, Farid and Amir met the same man who had taken Sohrab with him. Amir gathered courage and inquired about Sohrab. His world came to a standstill when he found out that the huge *talib* was 'Assef' and it was he who had held Sohrab captive. Earlier it was Hassan, now Hassan's child. Assef's parents had settled in Australia and were earning huge money, but he fought *Shorawi* and joined the Taliban. Amir lost his cool and snubbed Assef. Assef was stoning adulterers, raping children, and massacring Hazaras. When Amir expressed his desire to take Sohrab away with him, Assef agreed but with a condition. Assef ordered his guards to close the door of the room as he wanted to finish an old bit of business with Amir. Assef said that whoever walked out of the room alive would be the winner. He took out his stainless-steel brass knuckles, and then followed a long and painful fight. Amir was



beaten brutally. At one point, Amir laughed which Assef found amusing. Amir felt that he had met the punishment he truly deserved. He felt better and happy as if he was waiting for this to happen. He thought about Hassan and felt healed:

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. (265-66)

At last, the silence was broken. Sohrab held the slingshot pointing to Assef's face. Sohrab warned Assef, just as Hassan had warned him years ago. Assef was hit in the left eye with the slingshot and he bled profusely. He cried like a wounded animal. Ultimately, Sohrab left with Amir. Amir's body was also battered. Farid drove away with Sohrab and Amir. Here, it is pertinent to mention that Amir did not fight back. He was a passive player. It was Sohrab who had to ultimately intervene and help Amir. If Sohrab had not been there, Amir would have died. Years ago, Hassan saved Amir from the clutches of Assef. Years later, Sohrab rescued Amir from Assef's tyranny. Baba was right when he said that Amir could not stand up against anything, but it was not true now. Amir risked his life to rescue Sohrab.

Amir was admitted in a hospital in Peshawar. He had suffered severe injuries and a surgery had to be performed. He also suffered several broken ribs and various lacerations and the worst was on the upper lip. His condition was so severe that he was advised liquid diet for six weeks. He thanked Sohrab and Farid for helping him. When he enquired about Rahim Khan, Farid said that Rahim Khan had left and no one knew about his whereabouts. But before going, Rahim Khan had left a letter and a small key for Amir.

Amir read Rahim Khan's letter. Rahim's letter was a nail in the coffin. All that was in Amir's heart was out on the paper. This letter was the new dawn in Amir's life. Rahim urged Amir to forgive himself and not to torture himself anymore. He hoped that Amir's suffering would come to an end with this journey to Afghanistan. He requested Amir to forgive him, Baba, and himself:

Amir Jan, I know how hard your father was on you when you were growing up. I saw how you suffered and yearned for his affections, and my heart bled for you. But your father was a man torn between two halves, Amir Jan: you and Hassan...So he took it out on you instead-Amir, the socially legitimate half, the half that represented the riches he had inherited and the sin-with-impunity privileges that came with them. When he saw you, he saw himself. And his guilt...Your father, like you, was a tortured soul, Amir Jan...And this is what I want you to understand, that good, real good, was born out of your father's remorse. Sometimes, I think everything he did, feeding the poor on the streets, building the orphanage, giving money to friends in need, it was all his way of redeeming himself. And that, I believe, is what true redemption is, Amir Jan, when guilt leads to good. I know

that in the end, God will forgive...But, most important, forgive yourself. (276-77)

For Amir, the only way to break free from the clutches of guilt is to atone for his childhood sins. As rightly quoted by Sarah A Smith:

Hosseini conjures the awful feeling of guilt that childhood wrongdoing can induce, the fear that one is forever branded as the result of one's actions. In fact, from Kabul to California, where he and Baba make their home in the 1980s after an arduous escape from Afghanistan, Amir is never free from the burden of his sin. The love of a good woman and astonishingly rapid success as a novelist cannot rescue him. Atonement lies only in a return to his native city in the summer of 2001, and a remarkable mercy mission.

Before leaving Peshawar, Rahim Khan had left his savings in a safe-deposit box and the key was given to Amir. Rahim requested Amir not to search for him. Farid sensed danger lurking in Peshawar and he thought that it was better for Amir to leave Peshawar as the Taliban had friends there, too, and they must be looking for him. During his brief stay in the hospital, Amir tried to get friendly with Sohrab but life had silenced him. Sohrab used to remain quiet the whole day. He flinched when Amir showed love and affection.

Amir had a plan in mind. He would leave the hospital early, get the money and pay the medical bills, drop Sohrab off with John and Betty Caldwell (owners of the orphanage in Peshawar), ride to Islamabad, and finally to America. But to Amir's surprise, Farid told that no such persons by the name of John and Betty Caldwell existed in Peshawar. So, they took the money from the bank and headed to Islamabad.

With no one to look after Sohrab in Peshawar, Amir decided to take him along to Islamabad.

They finally reached Islamabad. When Farid left Islamabad, Amir gave him an envelope containing around two thousand dollars. The amount was huge and Farid was overwhelmed. Farid had been of great help to Amir. Amir and Sohrab stayed in a hotel for some time. All the atrocities of life had silenced Sohrab. A child must be given love, care, attention, security, and a safe environment. The things necessary for a child's development were missing in the lives of Afghani children: "There are a lot of children in Afghanistan, but little childhood." (291)

Sohrab was as innocent as his father who was unaffected by the ways of the world. He was so innocent that he felt that he must have done something wrong by hitting Assef in the eye. The question which Sohrab poses in the novel is the question that every weaker or marginalized sect of the society asks the world: "Why did people want to hurt my father?" Sohrab said in a wheezy little voice. "He was never mean to anyone" (292). This is the problem that every nation faces. The barriers are created on the basis of caste, creed, religion, sex, financial status, and others. Stronger ones survive and the weaker ones are subjected to cruelty, discrimination, and inequality. Hassan never hurt anyone. Still, he was mistreated and considered an unequal. He was just a Hazara. That was a bitter truth. But, Sohrab was too young to understand all that. He was terribly shaken by all that had happened to him in the past. Assef and other men did things to Sohrab which jolted him and prevented him in leading a normal life. Like his father, Sohrab was also sexually exploited at the hands of Assef and others. Finally, after several failed attempts, Sohrab displayed confidence and let Amir embrace him. Amir expressed his desire to take Sohrab away with him to America. Their relationship grew stronger with the passage of time. Sohrab was no

longer afraid of people around him. They went on a picnic one day. There, Amir disclosed the fact that he and Hassan were half-brothers. Amir popped the question again. Initially, Sohrab was hesitant as he felt insecure and scared. He was not sure whether Soraya would accept him. Amir gathered courage and called Soraya to seek her permission. He confessed everything and told every little secret that he had kept from her in fifteen years of marriage. After this confession, he felt something lifted off his chest. He expressed his desire to adopt Sohrab. Soraya readily accepted his offer and was more than excited to look at him. Soraya was a wife every husband aspired for. She didn't show the slightest aversion towards Amir for hiding secrets.

They went to the American embassy in Islamabad to complete the formalities. Amir was interviewed by an American who interrogated him. He expressed his desire to take Sohrab with him to America, but Andrews' response was not favorable. He didn't issue Sohrab a visa to US. Andrews had two demands: firstly, the death certificates of Sohrab's deceased parents and secondly, the cooperation of Afghanistan as there was no American embassy in Kabul. As the meeting didn't turn out fruitful, Andrews handed a business card to Amir. Andrews suggested Amir to get in touch with an immigration lawyer, Omar Faisal. Soraya, too, tried her best to help Amir in every way she could. He even called a few adoption agencies that arranged international adoptions, but nothing worked out.

The other day, they met Omar Faisal, the immigration lawyer. Amir explained the whole situation to him, everything that had happened. Omar suggested Amir to procure death certificates from Afghanistan, which was nearly impossible, given the situation there. Basically, getting Sohrab adopted was a herculean task. Omar suggested all possible options that could help in the adoption. There was no ray of hope left.

The only solution that Omar gave was that Sohrab must be sent to an orphanage for a while in Islamabad, and then Amir could file an orphan petition. That was the INS formality. On being told, Sohrab cried in anguish. He was unwilling to go to an orphanage again. He requested Amir not to send him there, but there was no option.

Suddenly, Amir got a call from Soraya. Soraya had earlier told Amir that Kaka Sharif might help them as he had some of INS friends who could help in procuring humanitarian visa. Amir was ecstatic to know that. He opened the bathroom door to give the good news to Sohrab, but he was shocked to see Sohrab lying in a pool of blood. He had cut his wrist with a blade. He was admitted to hospital. On seeing Sohrab in such a situation, Amir's world turned upside down. He felt anxious and nervous. After a gap of around fifteen years, Amir could be seen offering *namaz*. He asked for God's forgiveness as he had lost Hassan, but he didn't want to lose Sohrab. He prayed to God and asked for his forgiveness:

There is a God, there has to be, and now I will pray, I will pray that He forgive that I have neglected Him all of these years, forgive that I have betrayed, lied, and sinned with impunity only to turn to Him now in my hour of need, I pray that He is as merciful, benevolent, and gracious as His book says He is. I bow to the west and kiss the ground and promise that I will do zakat, I will do namaz, I will fast during Ramadan and when Ramadan has passed I will go on fasting, I will commit to memory every last word of His holy book, and I will set on a pilgrimage to that sweltering city in the desert and bow before the Ka'bah too. I will do all of this and I will think of Him every day from this day on if He only grants me this one wish: My hands are stained

with Hassan's blood; I pray God doesn't let them get stained with the blood of his boy too. (317)

Soon enough, Dr. Nawaz broke the news to Amir and said that Sohrab was well. He was alive. This news brought Amir back to life once again. He was in deep shock all that while, but was relieved on hearing the news. Sohrab had attempted suicide because Amir had broken his promise. He had promised Sohrab that he would never send him to an orphanage. But when Amir tried to give the good news to Sohrab, it was too late. Sohrab was again heart-broken, but Amir tried again to gain his confidence. Amir apologized to Sohrab and asked him to trust him last time. Sohrab didn't want to trust anymore.

About a week later, Amir flew down to America with Sohrab. Sohrab was not ecstatic to go with Amir. It was just a quiet surrender as he had no place to go. He missed his old days. Soraya warmly greeted Sohrab on his arrival. She had also turned the study upstairs into a bedroom for Sohrab but he didn't appear happy or cheerful. He looked uninterested and this bothered Amir.

Khala Jamila was comfortable with Amir's decision of adopting Sohrab, but General Taheri was apprehensive. General thought it degrading to live with a Hazara boy. Amir defended his decision of adopting Sohrab as he was his nephew. Amir disclosed about his father's infidelity and this revelation shocked everyone. Sohrab didn't live like a free-bird in the house. He was very hesitant. His presence remained unnoticed most of the times. Soraya was disappointed to see an unhappy Sohrab. She had motherly plans which she could not execute. She wanted to shower motherly affection on Sohrab. This was the time when the Twin Towers were attacked in September. America retaliated and bombed Afghanistan. It was the end of Taliban.

Soraya and Amir became involved in Afghan projects that aimed at treating Afghan refugees with land mine injuries.

In March 2002, General Taheri was finally summoned to Afghanistan for a ministry position. General left for Afghanistan and Amir had opened a pediatric clinic in Rawalpindi. Things were getting back to normal in Fremont. Amir and others frequented Lake Elizabeth Park and chatted with other Afghans. Hamid Karzai again took over Afghanistan. He returned after twenty eight years of exile. Sohrab had stopped interacting with his new family members and avoided social gatherings. He had become a recluse. He was an introvert lost in his own thoughts. It was painful for both Amir and Soraya to see a mute boy. Despite Amir and Soraya's several attempts to make him happy, Sohrab didn't show interest.

One day, at Lake Elizabeth Park in Fremont, where Afghans had gathered for socializing, Amir found a kite-seller. Old memories revived. Amir became a child again. His childhood stood in front of him; the only difference being that in place of Hassan, now it was Sohrab. To break the monotony in Sohrab's life, this was the last attempt for Amir. Just like Satan tempted Eve to eat the forbidden apple, Amir wanted to tempt Sohrab to try his hand at flying kite and feel like a free bird. Sohrab gave into the temptation and helped Amir in flying kite. For all these years, Sohrab had not known what childhood meant. But today, the child in him could be witnessed. Amir's life has come to a full circle. He remembered the day when he had won the kite tournament. His achievement was the smile on Baba's face. And today, it was a smile on Sohrab's face. This was just a small step. The battle was yet to be won. But, Amir was happy that it had at least begun. The smile on Sohrab's face was a ray of hope for Amir and Soraya:



It was only a smile, nothing more. It didn't make everything all right. It didn't make anything all right. Only a smile. A tiny thing. A leaf in the woods, shaking in the wake of a startled bird's flight. But I'll take it. With open arms. Because when spring comes, it melts the snow one flake at a time, and maybe I just witnessed the first flake melting.

(340)

Amir, the protagonist of the novel *The Kite Runner*, is a great character to study the tenets and domains of humanistic psychology and also to understand the strands and dilemmas of humanity in general. Humanists aim to study psychology with keeping humans in the center and understand their mind, behavior, and daily dispositions.

Amir had a series of meaningful and also unfortunate events that made him the person he was. To understand the course of his life, his primary mindset and dispositions, one needs to understand the roots of his early life and upbringing. Amir's life witnesses a drastic contrast between his adulthood and childhood. During childhood, he is provided with all the luxuries by his father, but the basic requirements like the warmth of a mother or the unconditional acceptance of a father is missing. Here, Rogers' 'theory of self' is in play. The theory emphasizes on how we form an identity or a self-identity at a young age by getting influenced by our environment. If the environment favors us positively, we build a strong positive sense of self that helps us to make correct decisions in life. In Amir's case, the readers witness how he felt the lack of his maternal love because he lost his mother at a young age. At the same time, he felt rejected and not loved by his father. His father was strong and a man of honor. He had predefined notions about how a man should be and those notions were everything Amir wasn't. Amir, at an early age, did feel the

lack of paternal love, but was strong enough to pursue things he liked. Here, it is pertinent to mention that Amir didn't receive unconditional positive regard in the form of complete love and acceptance from his father and that is bound to create flaws in his character.

On the other hand, Amir's basic needs were fulfilled. He had everything that a well-off family possesses- a house, a roof over the head, food to eat, and security from the outside world. These basic primary needs were fulfilled by his father. What Amir lacked was the need to belong. Maslow states that whenever we feel a lack of something in our lives, it creates a motive or desire in us to achieve something that compensates the dearth. The primary aim of the person becomes to fulfill that need and replace that deficiency with satisfaction. These are the primary instincts we humans have. In Amir's case, this is exactly what happens. On one hand, he did everything to gain acceptance from his father and also belonged and relied upon his childhood friend, Hassan. Amir was subconsciously looking out for ways to fulfill the need for belongingness. The need for belongingness is the third need in the hierarchy of Maslow's theory and is placed before esteem needs. It is to be noted here that it is a privilege to gain esteem, make correct decisions, choose good over evil, and to inherit or possess the morals. These privileges are placed on the top two levels of Maslow's hierarchy of needs and they are developed under unconditional positive circumstances. Amir, while growing up, did not have both. He was fixated at the third level of hierarchy and also did not get complete positive regard from his father. Amir was not his best self with Hassan. He was jealous and filled with negative thoughts and, at times, he did not save Hassan from troubles. On the other hand, Hassan was just opposite to Amir. Hassan was a great friend to him. He cared for him and loved him, and always considered it his duty to protect him like a brother. The contrast in

their attitudes comes from the way their respective fathers behaved. Even though they grew up in the same house, Hassan was loved both by his own father and also by Amir's father, whereas Amir was not given adequate attention by his father. Hassan grew up to be loving and loyal, while Amir grew up to possess certain faults in his character. Here, it is important to understand that even though Amir possesses the traits of cowardice and jealousy, he did not hate Hassan either. Though he considered him as a companion and not a friend, he still cherished the moments he had spent with him.

After having understood the roots and early life of Amir, the novel progresses onto the segment which creates a huge impact on Amir. In order to gain acceptance from his father, Amir decided to excel in a kite flying tournament. Amir appeared as a nervous but determined child. He made it his goal to win the tournament so as to win appreciation of Baba. The nervousness stems out from the fear of failure. Here, Amir's primary goal is to gain acceptance and feel a sense of belongingness with his father. This is a classic example of Maslow's theory. At this stage, Amir doesn't want to win this tournament because he wants to win laurels and be applauded by the crowd, but he wants his father to treat him equal to Hassan and love him. Amir did win and everything he wished for came true. Baba was proud, warm, and affectionate towards Amir and he couldn't be happier. In the kite flying contest, Amir was the kite flyer and Hassan was the runner. Soon enough, an incident occurred that shook Amir's psyche. Hassan proved to be a loyal friend of Amir when he refused to give the last kite to the hooligans who bullied him and Amir. As a result of this defiance, Hassan was sexually assaulted by the bully, Assef. Amir witnessed the entire event with his own eyes and didn't step up to stop the diabolic event. Amir stood there and witnessed everything. The psychological reason behind his insensitivity is rooted in

his childhood insecurities. Amir was also very jealous of Hassan because of latter's intelligence and Baba's affection towards him. All these emotions of envy, hate, anger, and cowardice find outlet in a single behavior of not standing up for Hassan. Even though Amir witnessed the loyalty of Hassan, all he could think about was the acceptance from his Baba and, therefore, he didn't pay any heed to Hassan's plight. Amir also showed signs of fear in that scene- fear of getting hurt and not being able to fight off the hooligans. Amir, as a child, had been emotionally hurt because of lack of paternal love. That psychological injury had made him weak and not capable of putting up a fight. Amir also had a low self-esteem that stemmed out of non-acceptance. That low self-esteem turned into anger, hate, selfishness, and self-protective defense mechanism wherein he thought of protecting himself first, rather than helping his friend, Hassan. Had Amir felt completely accepted by Baba and received unconditional positive regard in his childhood, the feeling of jealousy would have never cropped up. Amir would have followed his natural human course of possessing innate good nature. He would have had a high self-esteem and a good relationship with Hassan. He would also have the courage to step up for Hassan and not fear for his protection.

The humanists have focused immensely on how environment can be a dominant factor in shaping a life. The environment and events of childhood shape a person's personality and humanists decoded its mechanism. Some of the traits that a child possesses at an early age tend to last for a longer span of time. The humanists also study deeply the effect of the conscious mind on the person. When a person has a motive, he also has a psychological reason behind it as mentioned in the hierarchy of needs. Sometimes, when a negative event takes place, a person either activates

defense mechanisms or rationalizes the event in his mind in order to protect the self-esteem. Amir did the same while Hassan was being bullied by Assef.

Amir's mind was conditioned to believe in the class and caste system and as a result, he considered himself superior to Hassan. He regarded Hassan as a member of lower caste. He rationalized his act by quoting an example. Just like a sheep which has to be sacrificed for a higher purpose of religion, a lower caste person like Hassan must also sacrifice for the goods of higher caste. This is a classic example to show as to how Amir is trying to defend his own self when in reality, his self-identity is questioned and guilt has risen in his mind. Amir never spoke about it to anybody, thus showing the same trait of self-protection and rationalization.

The event took a great toll on Amir. Amir was drowning in guilt and suffocation. He avoided Hassan on all occasions and could not face him, but in reality, he could not face himself. He could not confront what he had done and could not deal with it and, therefore, he became more negative towards Hassan. Amir started committing more shameful acts. As a result, his pile of wrongdoings increased. In this incident, Amir's fear and guilt overpowers his rational mind and makes him indulge in more shameful acts. Amir, in order to get rid of Hassan, tried to label him as a thief and plans to get him thrown out of the house. All of Amir's efforts fail because Baba refuses to distance himself from Hassan.

This chapter of Amir's life ended when Hassan, along with his father, left the house and disappeared forever. Though they were gone forever, Amir still could not get over that horrible incident involving Hassan. He always thought about it. He grew into a guilty and self-conscious person who no longer felt the need for affection from his father, but felt the need for getting rid of the shame and guilt that had taken a home in his heart.

The next phase of his life started when he turned into an adult. Life took a difficult turn when they had to flee from their home to California. He graduated, landed a job, and found a suitable partner, but the childhood incident involving Hassan kept pestering him. Amir was always an insecure child, given the circumstances. He also showed traits of cowardice when he didn't come clean about his past actions. Soraya, in contrast to Amir, was a strong-hearted woman who came clean about her previous affairs before marriage. Amir, being the coward he was, could only admire her honesty and not reciprocate the same. Here, it can be seen that the primary aim for Amir was belongingness with Soraya and so, he could not tell her the truth about his past sins lest it could sabotage the relationship. This shows how scared and insecure he grew up to be. He was always hiding under the shadow of Baba who brought him safely from Afghanistan to California.

After the unfortunate death of his father, Amir grew more anxious. Amir is seen as a person who is fixated on his past. He felt that he himself was responsible for all the wrong things that happened in his life. He related the loss of his father and Soraya's inability to conceive a baby to the sins he had committed in the past. Amir always felt empty when he wondered about his past. He was psychologically affected by that childhood incident. The environmental situations had affected Amir in a way that he was not able to cope very well psychologically. The only happiness Amir received was from the unconditional love of Soraya. He felt that he could finally let go off his past. The warmth provided in the environment favors the innate nature of a human being. Humanists believe that the basic innate nature of a human being is to be good and positive. If a person is given a favorable environment, he or she develops a positive outlook or traits in character. If the environmental conditions are not favorable, a person can suppress his real nature and grows with faults and negative

approach in life. The maximum emphasis is given on circumstances in childhood. That is the time when most of the ideas about self and others are made. Carl Rogers explained the importance of a fulfilled, loving, and caring environment for making the innate good nature to flourish.

When Amir did not receive such fulfilling environment in his childhood, he grew to be insecure and jealous, but when he received positive regard from his father in his adult life and love from Soraya that was unconditional in nature, he grew to become more sensitive towards self and others. Amir does not come across as an entirely evil man with negative disposition. He is caring towards Soraya. He is open-minded and remains undeterred in his love for Soraya despite her admittance. He also cares his father and treats Soraya as an equal partner in marriage. He also grows passionate about his work and writing after Soraya encourages and praises his work. The positivity, acceptance, and unconditional positive regard in the environment help Amir to bring out his positive innate nature and become a good novelist with excellent skills in his craft.

Becoming a novelist would satiate and satisfy Amir's need for esteem in life. After Amir and Baba left their homeland, they came face to face with unbearable circumstances and struggled to fill their bellies. They both receded to the first stage of 'hierarchy of needs' which comprises of the physiological needs. Their primary and only aim was to survive. They somehow managed to land a job and become financially stable in life. This was the time when Amir met Soraya and had the desire to be with her. This is another classical example for humanists to prove how the environment affects the life, behavior and desires. If, for example, Amir had not found stability in life and fulfilled his basic physiological needs by feeding himself and Baba, his desire to marry Soraya would not have cropped up. Being in a

relationship with Soraya would not fulfill his physiological needs, but would fulfill his need for belongingness that generates in a person only when the basic physiological and security needs are fulfilled. Till the time Amir did not feel capable enough to buy daily bread and provide security for himself and Baba, he did not feel the desire for Soraya's love. This is how environmental circumstances have an effect on the personality and life course of a person. Later, when Soraya married Amir, his need to belong and be loved was fulfilled. He climbed the ladder of 'hierarchy of needs' and reached on the fourth level now. He now had the desire for esteem and respect, something he craved all his life. The esteem need was fulfilled when he became a famous novelist in the Afghan circle. These examples provide an explanation of how needs and desires develop in a human being and how they are placed in a perfect hierarchy as mentioned by Maslow.

The next event in Amir's life that shaped his personality occurred when he realized that Rahim Khan was ill. He made his way to meet his ailing uncle in Peshawar. Rahim Khan had played his part very well in building Amir's personality. Amir gives some credit to Rahim Khan also for providing encouragement and motivation to him to become a novelist. Rahim was the only one after Hassan who provided unconditional love and support to Amir and also provided him with the environment where his creativity could grow. Since Amir had feelings of jealousy towards Hassan, he could not see the love and sacrifices Hassan made for him. Even after the passage of so many years, Amir still cared a lot about Rahim Khan and so, when Rahim's health started deteriorating, Amir goes to Peshawar to see him. This would have never happened if Rahim had not provided Amir with the unconditional love. Rogers' theory has again proven to be true in this incident in Amir's life.



Rahim shared with Amir the account of how Hassan and his wife died because of their unwavering loyalty towards Amir and Baba. Even after hearing the news of sacrifice, Amir appeared unaffected. He refused to rescue Hassan's son from Kabul. His sheer refusal stems out of his selfish behavior that has emerged as a result of his jealousy and hatred towards Hassan. It can be attributed to the fact that Amir's father failed to provide a secure environment for Amir to grow with positive feelings and traits. Amir's refusal also shows that he is stuck at the third and fourth level of Maslow's 'hierarchy of needs.' To rescue Hassan's son would be a very challenging and unreal task for Amir for various reasons. Firstly, Hassan was somebody he had no contact for years. Secondly, he did not have positive feelings for Hassan, and to rescue Hassan's son from a war-torn country would require great compassion and sacrifice and a feeling of empathy that Amir lacked. All these traits are the traits of being self-actualized and reaching the topmost level in the hierarchy laid down by Maslow in his theory. To reach that state, other lower needs should be fulfilled and those lower levels should remain fulfilled for a long time. Amir thought about his life and wife back at home, and realized that he could not sabotage that for the son of a person he rarely had positive feelings for. Consequently, he was focused on the third and fourth level of the hierarchy and could not go beyond it. The feelings of sacrifice and compassion arise when a person's worldly needs of food, people, and self-esteem are fulfilled. Only then, a person is able to think beyond his personal needs and think of needs of others. When people reach the state of self-actualization, they become sensitive to the needs of others and cultivate a sense to become their best self or reach their highest potential as humans. This happens only when either all the needs of Maslow's hierarchy theory are fulfilled or a person has received unconditional love in his tender age. Here, it can be noticed that Amir neither received unconditional love

in his childhood nor all his needs are fulfilled. Therefore, for Amir, it is hard to be in a situation where he needs to sacrifice his own needs and happiness for the needs of others.

The next big event that changed the entire psyche of Amir occurred when Rahim Khan made a revelation. Rahim revealed that Hassan was not Ali's son and so, he was not a lower class person as people assumed him to be. Hassan was, in fact, the son of Baba and half-brother of Amir. This news came as a shock to Amir. Everything that Amir thought to be true was not true anymore. Amir soon realized that his life was a lie. All the wrong things he did to Hassan haunted him. Here, the readers must closely witness the change in Amir's psyche that has radically transformed for Amir in his later years of life. All his life, he thought that he did not receive any unconditional love and acceptance in his childhood. He overlooked Hassan's love and sacrifice for him. But, when he realized that he was immensely loved and cared by his half-brother, Hassan, it resulted in a radical change of Amir's heart. He realized what he always had, but didn't care about. This unconditional love and sacrifice initiated a change of heart in Amir. Carl Rogers has explained the importance of how unconditional love can help a personality evolve and how positive traits can be imprinted on a persona. When Amir got to know the truth about Hassan, he experienced the change of mind and the change of psyche that led to a change in his personality in a positive manner. He became empathetic and felt guilty for mistreating Hassan and took a vow to rescue Hassan's son. Here, one should closely witness that Amir still has needs that are placed on the third and fourth level of hierarchy, but he has been suddenly transported to the fifth stage of hierarchy representing self-actualization, and this was made possible due to his acceptance of the fact that he was actually loved, cared, and respected unconditionally by Hassan in

his childhood. In order to understand the needs of a human on the basis of Maslow's 'hierarchy of needs' theory, it is crucial to understand the effect of environmental factors on the person and apply Carl Rogers' 'theory of self' and the concept of unconditional love. Maslow explains how human beings have needs and how they move from one need to another. Carl Rogers explains why humans have the needs they have. Both these concepts together shed light on behaviors, motivations, drives, psyche, and needs of a human being. In Amir's case, the readers witness that Amir's motivation and drive changed suddenly when he realized the truth. Before Amir knew the actual truth about Hassan, he was fixated on his personal needs because he received the acceptance of positive environmental factors as explained by Rogers, but that changed because the truth about the environment changed. This is a perfect example of witnessing the amalgamation of the two major theories of humanistic psychology. Personality, however tangible it may be, is based upon major principles that are laid down by the humanists.

Another major thing to notice here is that humanists focus on the innate good nature of a human being. Humanists state that a person is basically good in nature that requires a positive environment to manifest. Amir was devoid of that positive environment earlier, but with this new revelation, he has got an opportunity to explore that goodness within him. The goodness did not emerge suddenly as it remained dormant and waited to manifest. It was, in fact, always present in Amir's personality. It finally manifested with the truth about Hassan and his sacrifices. Amir's environmental conditions favor him to look beyond his personal needs and consider the needs of others. Amir didn't do anything under anybody's pressure, but he did everything because of the feelings of goodness and positivity arising within him. His

innate drive motivates him to adopt Hassan. Amir has now moved on to the fifth level of hierarchy and all his behaviors would be directed to fulfill those needs.

Amir's needs changed and he craved for sympathy, empathy, and love. Moreover, he also felt the need to be free from remorse and guilt which was constantly haunting him. From this point onwards, all of Amir's behaviors would be directed towards getting rid of those negative feelings of sadness, guilt, betrayal, and remorse. His drives and motivations would make him go in the direction that would help him get rid of such feelings and therefore, help him fulfill his needs. So, Amir's progression towards that positive direction will not only strengthen his positive traits and help in cultivating the innate goodness within him, but will also provide a positive environment for others to follow the same path.

The rest of the events that followed also display Amir's desire to be free from misery and suffering caused by remorse and guilt. Amir went to rescue Sohrab and tasted success in his attempt of adopting and taking him to America. There were many hardships that Amir faced during his venture, but he succeeded in overcoming them. In one such incident in the novel, Amir tried to heal his self-inflicted wounds. Amir, in order to rescue Sohrab, was badly beaten by Assef, the same man who raped Hassan. Instead of retaliating or running for cover, Amir felt that his wounds were being healed and that he was finally getting what he deserved. This clearly happened because of Amir's desire to get free from guilt. This is another example to explain how the psyche and motivation of mind and self can lead to dispositions so bizarre. Amir never stood up for anything in life, but he fought for Hassan's son and also got injured very badly. All this happened when he entered the fifth stage of hierarchy leading to self-actualization.

Instead of retaliating, he laughed after he was beaten black and blue. This attitude may seem bizarre to most, but Amir reacted in this manner because the beating served as a healing to him. The wounds were not new. Suffering at the hands of a person who raped Hassan, from where the whole story started, was kind of a life circle coming back to its full form. Amir understood that and let it happen. There were other events, too, in which Amir stood up for Sohrab and made sure that he came back to America with him. Amir made up his mind to live a life where he could dedicate his energy into making amends for his past actions and providing Hassan's son with the love he was deprived of.

The story of Amir is a perfect example to understand that one's attitudes, beliefs, and behaviors are affected by the mindset and the perception of the self. The self is created when a person is put into an environment filled with love and respect. When a child is made to feel psychologically secure about his identity, self-image, and esteem, then that child is very easily able to lead a healthy life. Also, the innate goodness of a child manifests and blooms, and helps the child to steer in positive direction. That is what makes a personality positive and good.

Humanists have focused on all these aspects and created theories like Maslow's 'hierarchy of needs' theory and Carl Rogers' 'theory of self' to understand why and how needs arise in a person. When the needs of a person are understood, it becomes easy to comprehend and discern the behavior of a person. Amir's life has been a roller coaster. From an ungrateful father who did not accept him the way he was, to the attack on his homeland making him live like a refugee, Amir had seen it all. In this chapter, it has been extensively monitored how Amir's life has been changed for good and how Amir is turned into the man he is at the end of his journey. No two human lives are same, but the principles that govern the human mind are

same for all. An attempt has been made to understand and correlate Amir's external situations to his psyche and dispositions.

The present chapter explores that no matter how complex a person's environment or personal traits may seem, they always relate to one another psychologically. An attempt has been made to study the relevance of psychological theories of Maslow and Rogers.

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## Chapter-4

### The Journey of an Artist

James Augustine Aloysius Joyce, born in Dublin, was an Irish writer who was popularly engaged in short stories, novels, and poetry. *Ulysses* and *A Portrait of the Artist as a Young Man* were among the few works that gained enormous popularity. *A Portrait of the Artist as a Young Man* is a novel that does not follow the pattern of a conventional plot. It is an intense moment by moment description of the life of the protagonist, Stephen Dedalus. He is said to be the fictional recreation of James Joyce himself, and so, the novel can be termed to have autobiographical elements. Holding the angle of a third-person narration, the novel develops through a first-person perspective corresponding to the protagonist's character.

Highlighting the characteristics of Stephen Dedalus is a difficult task as the information has to be derived from his personal experiences and perceptions. The entire novel is an elaborate context of his character and how it develops from a child who is shy and timid to a strong and independent adult. The most comprehensive facts are that Stephen is an Irish, Catholic, imaginative, and an extremely artistic young kid. Though timid, he also tends to gravitate towards being self-centered personality at times. The imaginative aspect of his life stands exemplary of his grandeur. The developmental stages of Stephen's character from a shy young kid to a self-dependent and mature adult are presented with some alarming mental confrontations with his past and the present. Often struggling with his expressions, Stephen found his expressive liberation whenever he turned to writing. The characteristic attributes of Stephen hold consistent evolution throughout the novel.



For example, the artist in him took the lead in his early adulthood. The developmental stages of his character can be classified under three life stages.

### **His Familial Life**

When we think of Stephen as a child, we think of his confrontations with Aunt Dante, his fancies of Eileen Vance, discussions revolving around Irish politics that did not make much sense to him, and the fragmented memories of a little boy. It is during this period of time that the artistic ability of Stephen is witnessed.

### **His Life at School**

During his studies, Stephen moved to a new school, from Clongowes to Belvedere, following the financial crisis of his family. Being the eldest among his siblings, he was encouraged the most in his studies. His early school days were mostly spent in being homesick, getting bullied at school, and being lost in his thoughts in the classes. He could never get his head around what was happening in life and was more concerned with his own thought processes instead. During his adolescent years, he began to grow adrift and isolated himself from his father, Simon Dedalus. He developed a consistent embarrassment following his father's incompetence to maintain their financial status. Stephen found himself stuck in a phase of his life, where almost everything would manage to arouse his emotions. Unfortunately, the protagonist often experienced emotions in extremes and failed to exercise adequate control over them. This part of his life proved to be the stepping stone in shaping his character anew. The sinner trying to atone for his actions made Stephen realize that he has been caged in Dedalus, a Greek mythological creature, which ought to be free.

### **His Life at the University**

Going to the university was a hopeless journey for Stephen, primarily because he felt it had nothing worthy to offer. By that time, Stephen had developed his very own ideas of aesthetics and art and wanted to push further down the road by earning a name for him. The friends that he made had their own ideas about life. While Stephen's social behavior was not very welcomed by all, he was unperturbed by it. The university was the first place where the protagonist was shown to be asking for help in the form of an advice. It was here that he finally mustered up enough mental strength to decide that his future lies not within his country or religion, but outside the land that binds him.

All the three stages have different people or companions that directly or indirectly affected his personality and helped him mold into Stephen Dedalus. He transforms into a boy who ultimately makes the decision of leaving behind his family, country, and religion and realizes that his hopes to become an artist were far-fetched pertaining to the constraints he felt. His emotions and actions always swayed between extremes. He quickly shifted from being too grand or too dull.

In the early part of the novel, the readers are given a peek into the toddler environment from the perspective of a little boy, Stephen. He remembers his parents, his uncle Charles, Aunt Dante, wetting of the bed, oil sheet and its smell, the stories of his parents, neighbors and especially, a little girl named Eileen Vance, who he fancies and announces that he would marry her when they're grown-ups. This little announcement brings him a good beating from Aunt Dante, who dislikes the girl simply because she is a Protestant. This little scenario infuriates Aunt Dante and she blurts out some words that are rather fearful for the little Stephen: "O, if not, the

eagles will come and pull out his eyes” (12). In response, Stephen uses these words to create a creepy rhyme:

Pull out his eyes,  
 Apologise,  
 Apologise,  
 Pull out his eyes.  
 Apologise,  
 Pull out his eyes,  
 Pull out his eyes,  
 Apologise. (12)

This weird rhyme sheds a little light over his poetic self. Stephen appears to be a shy, meek, and scared little boy. Whenever he is faced with Eileen, his lack of confidence takes over and renders him speechless. As a little boy, he once tried his hand at poetry for Eileen, but was hopeless. There is not much that is told about the childhood spectrum of Stephen’s life. His real journey in the book accelerates directly from the time that he spent in the boarding school.

His journey through the school life is especially a long one. At Clongowes, he exposed his grandeur of escapism as he looms into his own world of thoughts. As compared to other students of his class, he was small and weak, had poor vision, and felt terribly homesick. When lonely, he found solace in his thoughts about home and gained strength from his evening prayers. When Stephen started his journey at Clongowes, a Catholic boarding school, he ended up in the school’s infirmary within days. The incident followed when a bully named Wells pushed Stephen into a cesspool which made him dirty and wet from head to toe. The repercussion of this incident was so bad that he developed a high temperature and took to medical aid at

the infirmary. There, the company of a boy named Athy and Brother Michael made Stephen forget the pangs of homesickness. At the infirmary, the readers catch a glimpse of Stephen's child-like thoughts and imaginations where he even entertains a thought of how sad everyone would be if he died. He even imagined a sad and beautiful funeral for himself and even had a weird dream of Charles Parnell's, who was a leader of the Irish Nationalist Movement in the 1900s. His father once told him to mix up well with his new friends and to never rat on anybody, no matter what. Even after being bullied, he kept quiet showing his strong sense of dedication towards his father's advice. Stephen always exercised little or no concentration in his actions. No matter what the place, time, or situation he might be in, his mind was always wavering. While other kids were busy playing Soccer, his mind was in a land of its own. Even if something managed to grab his attention, he would just wander off thinking something about it.

At one occasion, in a Mathematics class where Father Arnall had two teams competing in speed arithmetic, he lost his focus and started to think over the concept of colors and cosmos, trying to picture himself within the enormous cosmos. Even a world map was enough for him to glide through his thoughts of how insignificant he was in comparison to anything and everything, especially God.

The scene finally shifts from his school to the time when Stephen finally returned home for Christmas. It was the first time that he had the privilege to share the dinner table with his family. Though he was excited, the heated debate between aunt Dante, his father and Uncle Charles in regards to the church's role concerning political matters left him in a confused state since he couldn't comprehend anything. It was the third time Stephen stumbled upon the name of Charles Parnell. Not much

was known except the fact that Parnell was an Irish nationalist hero. The debate did not see a decent ending and his excitement was ruffled in the chaos of that night.

Post his return to school, the absent-minded behavior of the protagonist lingers on. He was seldom present in the gossiping group of his friends. Athy, one of his classmates, gives a theory that some boys were caught practicing some homosexual acts and were punished. Stephen skipped the subject at hand and remembered Eileen, her blonde hair, and white hands. He links them to the two phrases Catholics use to describe the Virgin Mary, “tower of ivory” and “house of gold” (33). During the lesson on writing, he ponders how his teacher never yells, screams, or hits the students and that he broke his glasses and did not have a clear vision. Finally, during a Latin class, when Father Dolan entered the class while Father Arnall was teaching the kids and punishing them for the mistakes, Dolan finds Stephen sitting idle and not writing anything. He was not ready to take an excuse and decided to punish him by hitting him with a pandybat. Because of this unjust treatment, Stephen feels hurt and insulted. The motivation of his peers encourages him into deciding to talk to the rector explaining his side of happening. This action of Stephen turned into a little triumphant spectacle. He was now celebrated as the playground hero by his friends.

Stephen came home to spend some quality time with his family members during the summer break. Constant deteriorating financial conditions of the Dedalus family backed up as the reason for shifting to a new house in a different place called Blackrock. Stephen, having matured a bit, now had a sense of understanding, an instantaneous urge to question things, and deciphering them. The new adolescent age Stephen had stepped into shoved him into turmoil of newly found feelings and emotions.

His vacation days were mostly spent with his grand-uncle, Charles. He spent every morning taking a walk from the marketplace to the park where he was introduced to Mr. Simon Dedalus' friend, Mike Flynn. According to Simon, Flynn was a coach to many notable athletes at that time, but Stephen found it hard to digest judging by Mike Flynn's flabby stubble covered appearance. Simon's motive behind introducing Stephen to Flynn was to make a notable athlete out of him. After calling it a day to his practice session, Charles and Stephen stop at a church where Charles prays fervently. This concept of praying seems difficult for Stephen to grasp.

During the weekends, Stephen accompanies his father and grand-uncle for walks. Surrounded by their conversation about Irish politics and old family stories, he finds himself bored and finds interest in a French novel, *The Count of Monte Cristo*, by Alexander Dumas. Stephen is enchanted by the tall, dark, and mysterious hero who is in love with a woman named Mercedes. He wishes to find a girl just like her for himself, someday. The novel sets the foundation for Stephen's daydreams. Along with his friend, Aubrey Mills, he plays adventurous games fighting imaginary battles and living a life of the character itself. Stephen feels as though he is in a different league from the other boys of his age.

The ever decaying financial state of Mr. Simon Dedalus forces the family to reach a new low. The Dedalus family moved to Dublin. Stephen turned bitter and felt embarrassed at his father's financial failure, which marked the beginning of a feeling of resentment that he acquired, much intensely, towards his father. Stephen experienced more freedom when his father got engaged in trying to fend for the family. Using this newly found freedom, he started to visit his aunt Dante and another elderly relative, but it all went in vain as his conversations with aunt Dante usually led to misunderstandings.

He spent most of his time alone, not wanting to be surrounded by people. One day, he attended a children's party and, predictably so, felt separated as he was unable to mingle with other children. At the party, he was attracted towards a girl named Emma Clery, who later accompanied him into the tram. He had arousing thoughts about her and so he also awkwardly flirted with her because she reminded him of Eileen. He wondered if he should grab her and kiss her, but giving in to the shy nature, he held back. To compensate, he decided to write her a poem. However, his wavering mind could not focus and he turned to write down the names of all his former classmates. Fortunately enough, the list cleared off his mind and he continued with the poem and managed to finish it. He wrote a poem titled "To E-C-" in a Byronesque language dedicated to Emma Clery. The poem turned out to be provocative and only enraged his inquisitive desire for physical love. Stephen began to invest in poetry as an art of escaping the unhappy feelings of his life.

The financial difficulties of the Dedalus family forced Stephen to move from Clongowes to a different school in Dublin, called Belvedere. This new school witnessed Stephen's talent that never made an appearance in Clongowes. Stephen, as we see, turns out to be a remarkable writer and brilliant actor at the school plays and his brilliance at writing also attracted admiration. However, somewhere along the line, his work went a little too far for the strict Catholic teacher, Mr. Tate. His intellect gets him accused of heresy, for which he later apologizes. The time spent in Belvedere made him a strong adolescent. Following the incident in which his essay was criticized by Mr. Tate, he was confronted by three classmates who decided to hit him until he conforms to their idea of regarding Tennyson as a better poet than Byron. Progressively, Stephen developed a spine to confront his immediate problems than just quietly accepting the unjust behavior of his peers.

By this time, Stephen had grown smart enough to understand some shortcomings of his father and also couldn't bear his sense of nostalgia. On the train to Cork, where Simon was hoping to auction his remainder of the property, Stephen witnesses his father drinking and looming over the memories of past. After reaching Cork, they visit Queen's College where Simon tended to his medical studies. While they roam in the anatomy theatre looking for Mr. Simon's desk, Stephen notices the word 'foetus' scribbled on one particular desk. This word awakens the anguish in Stephen's head as he concludes that he is not the only one with all these dark fantasies inside his head. Still looming over his past memories, Mr. Simon decides to render forth some advice on life. He tells Stephen how he should always socialize with gentlemen, but it makes Stephen angry and unsympathetic towards his melodramatic father. He begins to feel a sense of detachment from his father after being unable to identify with his unnecessary nostalgia. Stephen is embarrassed with his father's crumbling personality and wishes to make his own personality and be something entirely different from Simon Dedalus.

His acting skills displayed at the school plays were admired, but his long-lasting habit of wandering off in his imagination yet lingered. At this age, he acts just like any other teenager. He gets angry easily and his interest in the opposite sex is at its peak. At the school, Stephen had an amazing talent for writing and was putting it to some good use by winning prizes. The prize money of thirty-three pounds that he received for his essays was spent on his family. But soon after bearing the over-expense, he feels discontented and finds his mind flowing back to the adventurous memories of *The Count of Monte Cristo*. He feels alienated and dissociates from his family. He would often escape from the house for evening walks towards center Dublin, the brothel district. There, he encountered a prostitute who seduced him and



he “surrenders himself to her, body and mind” (80-81). This action turns out to be one of the significant turning points of his life.

After his first sexual encounter or as Joyce says “his first violent sin,” he became more regular with his visits to prostitutes. His studies took a back seat and even while studying, he would think of his actions. Once, while solving a mathematical equation, he was reminded of the fact that his sinful actions have distanced him from God. His religious sanctum is broken and he finds it hard to pray. He feels like a less pleasant person with the loss of self-control. It was, as though, the violation of one rule has painted him with all the ‘seven deadly sins.’ He felt contemptuous towards almost everything and everybody. He would scorn churchgoers for their hypocrisy but was, somehow, unaware of his own hypocrisy. Though separated from the church community, he was still fascinated by the Latin rituals and believed in Virgin Mary. His fascination was, however, paralleled by the question of the subsequent presence of religious awe and sexual desires in one’s mind. This dubious state of mind tears him apart between his religious touch and his sexual desires, for the two opposing personalities cannot co-exist.

Further, he began to feel immense pleasure in the idea of damnation and the consequences he would face for committing a sin. He ponders over such complex religious matters whenever he found himself in idleness. More so, during his class, he would always baffle the Rector with questions pertaining to complex religious notions. In December, when the Rector arrived in the classroom, he announced that the school will be holding a three-day retreat in the honor of St. Francis Xavier, who was the patron saint of the college, and that Father Arnall will be delivering sermons on all the three days. This is the phase that rocked Stephen to his core. Fear of the punishment for actions that he committed brought a change in him within a few days.

The sermons that Father Arnall delivered during the retreat caught Stephen's utmost attention. Every day, Father Arnall spoke at length about the various methods of torment in hell and the just punishments meted out by God.

### **The First Day: Inevitability of Judgment**

The presence of Father Arnall proved to be a challenging slot for Stephen as Father Arnall, being the Rector of his previous school, reminded him much of his childhood. Father Arnall commenced with the appraisal of the boys who decided to follow St. Francis Xavier's footsteps and then swayed the course of his words to the God and said that God gave many opportunities for confession and repentance for the sins committed while there is still chance. He would waver between "God, the Merciful" and "God, the Just." The sermons felt as if they were specifically for Stephen. While walking home with the classmates in the evening, Stephen mulls over the thought of him committing the sin of flesh with numerous prostitutes. He thinks of the meal he ate and hallucinates that it had turned him into a greasy creature. All the dirty plates gross him out. His sins seemed too dark and he was scared to confess to God who looked fearsome, while Virgin Mary seemed too pure. Here, his mind takes him to the memory of Emma, who seemed approachable. Further, he felt Virgin Mary reaching down to him to render a helping hand. His sensitive and imaginative nature, though subdued for some time, resurfaced under the fear of damnation.

### **Second Day: Physical Torments of Hell**

On the second day of the retreat, the sermon began with the fearsome words: "Hell has enlarged its soul and opened its mouth without any limits" (94). Father Arnall gives horrific details and talks about the physical torments of hell. It is the

second time that Stephen prospects death. He creates a picture of dead bodies crawling with worms and rats.

Even in grave fear, Stephen's ability to create vivid images based on Father Arnall's words seems remarkable. He drifts on to picture his reasons for damnation. He randomly thought about his feelings towards Emma, a packet of pictures that he hid in the chimney, and the foul letters he left out in public. These past actions of Stephen mortified him and he perceived that he would be doomed for eternity. The enthralling description of hell and the physical and psychological tortures, that a sinner shall face, engulfs Stephen. His deepest fears were, now, almost at an arm's distance. He could feel the crowded hell, the dark atmosphere, foul smell, horrid screams of pain, and the raging inferno as the Father's words formed lucid images inside Stephen's mind. The sermons prove to be the tools that enable the readers to take a peek into the fearful soul of Stephen. The characteristic metamorphosis Stephen goes through after the sermon is notable. The introspecting protagonist is still to be nudged. As Father Arnall continues with the sermon on the second day, he speaks of the physical and psychological tortures, and it made Stephen depart with a shaking fit as if he had been touched by a ghostlike entity. He leaves the chapel horrified and feels guilty to confess all his sins to God. He apologizes for his inability to confess inside the college chapel as his shame was too grand to handle.

### **Third Day: Hell's Tortures and the Separation from God**

The third day, taking a break from the sermon, the students attended their English class. After the class, some students went to the chapel for a confession, but Stephen could not muster up enough strength to confess his sins to the priest. In his sermon, on the third day, Father Arnall talks about the spiritual tortures a sinner faces.

He categorized it under four categories. Firstly, the pain of loss after being separated from the God, secondly, the pain of conscience, thirdly, the pain of extension which states that the reward for every sin will be paid in full, and lastly, the pain of intensity. In the end, Father Arnall shows the only light of hope for attaining salvation, and that is to ask for forgiveness from the Almighty. The lucid hell still lingered around him as he tried to pray. The same night, he tried to sleep but the impossibly horrid images that he had built in his front had taken a toll on him. He rushed out of his room and wandered the streets of Dublin. Finally, he found a church where he could confess to all his crimes in anonymity. After he did confess his sins, he felt as if the world around him was less fearful and he decided to live a life of piety. His perception of everything, be it food, or flowers changed and he wore a humble and beautiful robe. This is in contrast to the beginning where he was disgusted by the dirty dinner plates. The three days of pure horror for the protagonist changed him. The horrors of hell that Stephen experienced in his dreams, everything being a lucid figment of his imagination, changed him from what he considered to be a sinner to a man trying to make amends for his past notoriety. In the wake of fear of hell and the awaiting horrors after the life, Stephen enrolled himself in self-imposed tortures, seeking atonement. After the transformation from the sinner to the monk, Stephen devoted every minute of day-to-day life to the God and prayers. The amount of dedication Stephen puts is exactly opposite to what he had done before. He was a boy, whose mind was never in its place and always wandered here and there, but now, he worships three times a day every day, and carries a rosary with him all day long. He started to accept all the virtues of Christianity without questioning, something that was nearly impossible, given his previous state of mind. He is now trying to live a life that may prevent him from committing sins and help him to atone for the ones that he

had already committed in the past. He dejected his body and mind from all that may distract him from the prayer and his life of piousness. He was simply trying to deny himself any of the sensory pleasures.

He tried to tame his senses. He looked down as he walked through the roads of Dublin, avoided glances at women, observed all the holy fasts by avoiding the pleasure of food, kneeling down at the church during prayers, but something that he could not do was hold his temper when someone would disturb him during his prayers. He was unable to understand why he wasn't perfect yet. He sometimes felt the urge to go back to his previous self. He felt no behavioral changes and was not much compassionate towards his family or friends, and even began to question the religious virtues.

Stephen displayed tremendous willpower and dedication in order to tame his senses. Impressed with Stephen's religious dedication, the Rector invites him to a meeting at his office to discuss the possibilities of his vocation and proposes Stephen with the opportunity to engage in the priesthood. Stephen confesses to the Rector that he had once considered becoming a priest. Soon, the idea of living the life of a priest did not appeal to him. He realized that the emotions he had acquired throughout his life would rather fail him as a priest. He apprehended that the monotonous lifestyle is not what he wished to transpire. Stephen's desires of independence and freedom came forth to be overwhelming and he decided to walk past it. His troubled thoughts followed him throughout, and as he reached home, he heard the tiresome news that the Dedalus family shall move again to a new place as the financial crunch strikes again. He spends some time with his family and comes to cognizance that he simply wants to be free from the constraints of a family, the hopelessness, and poverty.

Stephen deemed that there lies an optimistic future for him, somewhere, if he joins a university for higher studies.

Hoping for an opportunity of getting an admission, Stephen waited for his father and tutor to come out of the university. He grew impatient and left for a walk, and neared a beach where he encountered his school friends. They invited him to swim in the water with them, but he was conscious of his half-grown body and declined the offer. They announced his arrival with the following words: "Here comes the *Dedalus!*" (62). He decided that he would live up to his name and become 'the great artificer,' and soar above the religious and cultural restraints to live his life as an artist that he was meant to be. When he walked further, he faced a girl of his age, whose beauty entangled him and a profane sense of joy overtook him. He saw her as a piece of art and realized that he should live his life to the fullest regardless of the errors.

Here, he accepted his own nature, and the offer of becoming a priest seemed like a leash to hold him back, and he recalled the story of a mythical character, *Dedalus*, who fashioned a pair of wings for himself to fly off the island that had kept him a prisoner. Stephen felt that he must also fly off the land that he is attached to, in order to achieve his life's calling, of which he is not yet aware.

While Stephen was studying in the university, his mother feared that he would change. She was, in fact, correct in thinking that Stephen's behavior would change. Stephen had grown tired of the monotony around his life. He was no longer the model scholar, and he was even unperturbed when his father addressed him as a "lazy bitch of a brother" (138). Frustrated and angered, Stephen leaves the house and starts walking through the rainy Dublin morning. As he grows older, it is noticed that Stephen's thoughts mature and are now more concentrated towards aesthetics and art

inspired by Aristotle and Aquinas. He felt that a university is a place that offers knowledge not more than what he already has. He had attained maturity, but was unable to concentrate as his mind still wandered off. He lived in his own world of questions and ideas, but this time, he thought in a more profound way. He kept himself occupied with the concept of words, their Latin derivatives, and how to use them in order to create a beautiful piece of poem. His ultimate goal with accord to the words was to “create his own aesthetic philosophy.”

His philosophy of aesthetics, just like his personality and character, was still in its developmental or formative stage. He gradually shed his attributes and characteristics of the younger self, and his professors and friends brought about a new, shining artist in his persona. The university had nothing to offer him, and the lectures did not interest him. During the lectures, his mind would wander off. He would even be termed anti-social and anti-democratic. He shared his theory of aesthetics, unlike others who indulged in discussions of politics and nationalism. Stephen’s poetic senses elevated to an all-time high. The theory of aesthetics that Stephen gave was greatly influenced by Aristotle’s *Poetics* and the works of Thomas Aquinas.

Genuinely concerned about Stephen’s growing isolation, his classmate named Davin tried to talk him into the Irish patriotism, but he scoffed the idea saying that Irish people had a tendency to betray their heroes or leave them for another, remembering the sad happening with Parnell, who was betrayed by the church of his own country. Though Davin said that Stephen was a true Irishman, there was no hard line patriotism in Stephen, as shown in the novel. Stephen projects his growing will to break free of the land that he thought confined him. He developed a strong independent aura for himself, and a classmate Temple idolized him for this.

He turned his inclination towards sharing his ideas with others. He would always find a friend who would oblige to his theory of aesthetics. Stephen had a friend named Lynch, who was more like a disciple than friend, and with whom he shared his theory of aesthetics, explaining him the meaning of “pity” and “terror” that even Aristotle left undefined. Stephen had become more open and confident as compared to what he was in his adolescent years. He, now, expressed his thoughts and ideas more openly and explained his theory of aesthetics to his friend Lynch in a step-by-step formulation. His lengthy explanation was interrupted when he saw Emma Clery in the university. As he is faced with her, the thought of poetry and beauty flows through his mind and he again tried to write a poem for her. He wrote a villanelle in her honor, the six stanzas of which had a multi-dimensional image of her. She was his intention of worship as well as the temptress of his desire.

Back at the college library, Stephen spent his time gazing at the birds that seem to be calling him to fly with them and leave behind the prison land. In the college, he appeared to be one of the most popular personas unlike his school days. Outside the library, while Stephen, Temple, and Cranly were indulging in an argument, Stephen saw Emma leaving the library and greeting Cranly and ignoring him. It made him feel utterly jealous.

As life didn't offer anything interesting to Stephen, he felt dejected with his family and had second thoughts about participating in the Easter rituals, since he didn't identify as a Catholic anymore. Stephen told Cranly about the unpleasant conversation he had with his mother in the morning. He told Cranly that his mother wanted him to take part in the Easter rituals, but he did not feel attached to his religion. He asked Cranly for an advice, who suggested that Stephen should agree to attend the Easter rituals to tend to his mother's love, and moreover, it also posed no



harm to anybody. For him, the advice felt like compromising his integrity. This is the first incident where Stephen is shown to be asking for help from one of his peers. Stephen told Cranly that he is planning to leave everything and everyone behind, in order to pursue his dreams of becoming an artist. He states, "I will not serve that in which I no longer believe, whether it call itself my home, my fatherland, or my church" (191). This was his declaration of artistic and spiritual freedom, and freedom from all that imprisoned him. The level of maturity Stephen had achieved now made him want to break free of what felt like a prison. He hoped to leave Ireland, even if it meant losing his friends and family. The need for independence in his mind made him fearless, and he was willing to take risks and make mistakes, even if that mistake opened the gates of hell.

Near the end of the novel, the readers get a chance to peek into the diary entries of Stephen before he prepares to leave Ireland. The first diary entry, dated March 20, briefed about his last conversation with Cranly. The entries that followed later were confined to his feelings for his family, friends, countrymen, and religion as he was stepping closer and closer to bidding them farewell. The diary records show that even though Stephen wanted to break free of his life, he was still attached to it by a thin, but strong thread of emotions. He encapsulated each encounter of his daily life in his diary. The entry, dated April 15, contained descriptions of his meeting with Emma, the girl he fancied and was able to talk to without any hesitation or shyness. He gained enough strength not to be socially awkward around women. The university, though bland for him, gave him a free environment to let his mind run amok, which furthered his fascination for language and mythical creature, Dedalus, the creature who crafted a pair of wings to fly off the island of his corporeal prison. The evening before his departure, Stephen writes about his mother's prayer that

Stephen may “learn . . . what the heart is and what it feels” (196). Stephen's final entry in his diary, dated April 27, invokes his mythical namesake, Dedalus. He asks his “old father, old artificer” (233) to assist him in the pursuit of his artistic future. As he left Ireland, he invoked the mythical creature, Dedalus, as the symbolic representation of his freedom.

In the end, it is noticed that Stephen restricted the diary entries till the time of his departure from Ireland. Here, the narration changes to a first person perspective and is extremely different from what it was in the rest of the book. Stephen stopped using the quotes or poetic phrases of other ancient writers and illustrated his ideas in his very own diction. His patriotism is depicted in the lines: “to forge in the smithy of my soul the uncreated conscience of my race.” (196)

Stephen's life is a simple depiction of a complex journey of a boy who evolved from a weak, shy kid to a strong-willed and mature adult, and one who was willing to take necessary steps in uncertain fields to explore and improve as an artist that he seeks to become. Living up to his name, Stephen became the Dedalus of the Greek mythology, leaving his life behind in Ireland.

The character of Stephen speaks for the humanistic theories laid down by Maslow and Rogers. The life of Stephen starts from being a weak, innocent child to somebody who finds the confidence within to stand up to his true nature and become the artist he always desired. Stephen's character is a positive example of how a character develops naturally and sometimes passively. By passivity, it is meant the reaction of a human being to its environment. Psychology has, far and long, explained how the environment of a person shapes the personality. The concept of nature and nurture is not new to scientific studies. Considering Maslow's hierarchy theory and Rogers' ‘theory of self’ as the focus of the present research work, it can be concluded

that Maslow focuses on the nature of the person and Rogers on nurture. Maslow talks about the innate abilities and desires of a person, and Rogers talks about the surroundings of the person that shapes the core traits. The surroundings include the childhood or adulthood experiences, socio-economic conditions, physical conditions, and others. All the external circumstances (nurture) and internal psychological processes (nature) together are responsible for the formation of the core personality of a person. As the person becomes more mature and gains more experience in life, the nature of the person also grows and develops, and as the nature of the person is developed, the relationship between the nature and the experiences also changes and the changing dynamics of the combination of the two leads to the development of new personality traits or modification of the current ones. The personality of a person cannot be concrete over a life time, but is relatively stable. As a person continues with his life, new experiences bring a change in him on a psychological level, thereby resulting in changes in the personality. It has been rightfully quoted by the ancient Greek philosopher, Heraclitus, that “the only constant in life is change.” Let’s dive right into the character of Stephen. Every life experience has shaped the persona of Stephen to a great extent.

The childhood of Stephen has been a rocky one. He was a shy and meek child, who lacked love and was sometimes reprimanded by his aunt. Because Stephen’s expression of love and joy were met by such cruel acts, he chose to stay quiet and became a shy child. The traits of shyness are often followed by alternative means of expression. For Stephen, those means were poetry. To express, love, and share are the innate desires and motives of a human being. Stephen was not provided with space to be creative and expressive. As a result of this, he became scared and shy as a child. His needs for expression gave rise to an artistic streak in him and he began to find

refuge in his poems. Because Stephen lacked confidence due to his surroundings, he sorted ways to fulfill that lack within him. His driving and motivating factor was to get rid of feelings of under-confidence.

There is an evident amalgamation of Maslow's and Rogers' theory. Rogers focuses on the unconditional love and acceptance that should be provided to a person in the childhood days for the healthy development of psyche. Maslow, on the other hand, focuses on the motivating factors that drive and make a person behave in a certain way. Stephen's actions of seeking refuge in creating poems is a result of the absence of love and acceptance in his childhood and the motivating innate desire to compensate for the feelings of low confidence. In a nutshell, it can be said that because Stephen's childhood lacked love, it gave rise to feelings of shyness in him. His Aunt Dante had reprimanded him when he tried to share his feelings about his love for a Protestant girl. Here, a young Stephen, who is trying to make an innocent expression of his feelings, was met by cruel acts of being hated and beaten up. This made Stephen felt caged and made him step into a hole of unworthiness. It is obvious that a child's mind tries to rationalize the surroundings. When a child is met with cruel acts, it tends to blame itself. Rogers, therefore, emphasizes a lot on the importance of positive unconditional factors. This was the point from where Stephen started growing with lack of confidence because in his childhood, he was not positively regarded or given adequate love. Due to this, a feeling of shyness cropped up, and he had to look for other ways to express. Hence, the artistic streak manifested itself in him.

Stephen's time at Clongowes was also not a pleasant one. He felt weak, shy, and awkward most of the times. It can be deduced that his shyness stems from his childhood home where he feels unaccepted and unloved. He was often bullied at

school and on one occasion, he got admitted to an infirmary because he had a high fever. Even after being treated so badly, Stephen never ratted out his classmates. This trait is the trait of obedience. He was a lost child, but an obedient one. His father's strict persona always encouraged Stephen to be righteous and religious. As a submissive child, he would always do as told and never question. This is another trait that is accompanied by shyness because of an unloving childhood. The person often becomes weak to stand up for himself and thus, falls prey to others who ill-treat or bully him. Such personalities cannot raise their voice against the ill-treatment and they often fail to take good care of themselves. Stephen quietly accepted being bullied as he was taught to never rat out and was shy because of his environment at home. Here, Rogers' theory can be applied to describe the development of Stephen. Stephen grew up to be a weak child in his school, one who was not able to retaliate. This weakness stems out from the cruel acts of beating by his aunt which resulted in him not being able to take a stand for himself. He feels that he needs to give an outlet to his feelings and wanted to express his innate thoughts. He is seen getting lost in thoughts of his own sad funeral which definitely is a way to express his emotions and feelings about the incident at that point in his life. According to Maslow, there are innate desires and thoughts that are always persistent in a human being. Stephen's desire was to be more expressive in nature, but he could not find friends or family members to listen to him. He could not speak for himself because of his shy nature. He wanted to be heard. Stephen found an outlet to his expressions by being lost in his thoughts. He makes his own bubble and does not concentrate well in his studies, and often gets lost in the clouds of his never ending thoughts. In one such incident, he was wrongly accused by his teacher and beaten up for not paying attention in class but in reality, his glasses were broken. He feels insulted and humiliated for no fault of his.

He has an urge to question the authority, but curbs it. It is his friends that motivate him to go forward and complain. Here, it is again mentioned how the environment of a person can lead to certain dispositions that were not possible earlier. He didn't have the courage to stand up against the injustice that had happened to him. The Stephen that we know would have either accepted the insult and humiliation and buried it deep in his heart or would have taken it out in the form of poetry, but he felt a bit courageous because his peers snubbed him and motivated him to go forward with the complaint. In contrast to his actual personality, he went forward and stood up for justice and complained to the head-priest. Here, the readers witness the wonders of Rogers' theory. When a person is put in an accepting and motivating environment, the person develops positive feelings and emotions in the self. This is how positive traits are developed. In this situation, the positive trait developed in Stephen is courage, courage to stand up to injustice. After this little incident, he was able to taste victory and triumph. This little victory in his life was a turning point because he showed confidence and became somebody who could take care of himself. Here, Stephen can be seen developing new traits and thought processes. He is no longer a passive reactor to the environment. He is, rather, actively responding to it. He took a decision for himself and stood up for it. Also, another motivating factor that helped Stephen to take this step was his own inner voice. He felt insulted by the acts of his teacher who was unjust to him. This feeling of insult created a feeling of shame in him. His desire, at that moment, was to get rid of the feeling of shame and replace it with the feeling of victory. Therefore, according to Maslow, Stephen's motivation arose because of the environmental conditions he was put into. In his little victory, Stephen is seen gaining a sense of confidence as he becomes a playground hero in his school.

When Stephen returned to his home during holidays, he was a changed man. He was able to form his own opinions, have personal thoughts, and make choices for himself. Stephen started feeling different from the boys of his age. He discovers that he feels more secure, safer, and excited in his thoughts than he feels in real life. His father tries to engage him in sports, but he chooses to bury his face in books and discover the joy of being lost in his world of thoughts. All this sheer confidence stemmed from being away from home and being in school instead, surrounded by people who could support him and let him be confident.

When Stephen's family moved to Dublin because of the deterring financial conditions, he started growing distant from his father. He felt ashamed of him and also had unfamiliar and negative feelings towards him. These feelings stem from his childhood days, when he did not feel accepted and loved. At that time, Stephen blindly followed his father's orders because he had no confidence in himself, but the day he started combating low confidence and started thinking more about his own self, he started feeling alienated from his father. His father also gave a hard time to him in his childhood by not providing the boy with unconditional positive circumstances and so, he is now reciprocating his deep hidden feeling by being distant. Because of this separation, Stephen enjoyed more freedom to be himself.

The next incident in Stephen's life that deserves mention is his attraction towards Emma Clery. He was physically and romantically attracted to her, but could not gather courage to ask her out. This lack of confidence again comes from an ugly experience that he had in his childhood when he was lambasted for being expressive. Again, Rogers' theory explaining how positive regard can shape a personality gets proven. Even though Stephen has grown confident in himself, he is still combating shyness when it comes to women and especially, when it's about the woman he likes.

As always, in order to express, he resorts to writing down his feelings and thus, pens down a poem for Emma. Emma reminds him of his young love towards Eileen. He could never gather courage to go up to Eileen and talk his heart out. This has created a void in Stephen's heart. The emotional need of getting involved with a woman was never fulfilled for Stephen and due to this, needs and desires arise in his heart. Now, according to Maslow's 'hierarchy of needs' theory, Stephen needs to fulfill his desires and satisfy his innate needs. He always knew that his intent was to become an alternative person as he could never relate to the boys his age. Therefore, reading unconventional books and venting out all his emotions and desires through poems was perfect for Stephen. He could express himself through the world of poetry, but he could never do that for himself in reality. Stephen was a meek child until he was wrongly accused by the priest. He received motivation from his peers who coaxed him to go ahead and do a courageous act. On the other hand, he never received motivation to open up his heart to a woman and so, he could not combat his shyness when faced with women. Here, it can be seen how every situation in the environment has a directed effect and not an all-round effect. Even though some of Stephen's desires, like that of being confident and bold, were fulfilled, but in some cases, he was still a shy boy who sought refuge in poems and writing, all the while getting lost in his thoughts.

In his new school, Belvedere, Stephen was brimming with thoughts and ideas, but struggled as he had no means to express them. He had reached a state in his life where all the other parameters were not at all important. Parameters like food and biological needs, belongingness with parents, or esteem needs did not matter the most to him. The only thing that mattered was to give an outlet to his inner talent. He was obsessed with sprouting his talents and becoming the artist he always desired. When a



person feels a lack of something in his life, all his behaviors and dispositions are directed towards fulfilling that lack. For instance, if a man is hungry, he will not look for a romantic relationship at that moment. A hungry man only wants to fill his stomach with food. His primary thought process is about earning or gaining food and all his dispositions are directed towards getting that food. This is exactly what Maslow talks about in his theory. A lack gives rise to a need, which in turn gives rise to an instrumental behavior that is directed towards fulfillment of that need. Stephen's behavior in his new school bears testimony to this theory. He has clearly established himself as a talented writer who loves the poetry he writes and the thoughts he surrounds himself with. What he needs is an expression of that talent. He needs to manifest that talent and this lack of manifestation makes him turn into a brilliant artist and actor in his new school. He turns out to be terrific at writing and brings himself a lot of laurels for his theatre acting. This development is because of a systematic and complex dynamic between Rogers' and Maslow's theories. Rogers' theory explained how Stephen gained that confidence, whereas Maslow's theory explained how he used that confidence to fulfill his needs. When Stephen feels accepted and becomes popular in his new school because of his brilliance at work, it can be noticed that he also becomes strong when it comes to defending himself. He was attacked again by the bullies in his new school, but in contrast to his previous behavior, he retaliated and stood up for himself. Here, a new environment that is accepting for Stephen gives him the confidence he was looking for. He has become a man who can make choices for himself, and can successfully manifest his thoughts and stand up for himself only because his environment favored him to do so. The nurture plays such an immense role in making Stephen the writer he is today, but his life, his agony, and the road to

his ultimate destination does not end here. There are many hardships awaiting Stephen that will pave the way to his ultimate destiny.

Stephen was not only shy, but also an emotional child who could not find an outlet to his emotions in his childhood. The emotionality of the character persists in his adulthood, also. He grows nostalgic in his new school and tries to maintain contact with his father. This particular act shows innumerable emotions contained in his heart and a desire to vent them out. Because of his unloved childhood, he is unable to form a connection with his father. He does feel the lack of emotional bonding as mentioned in the third stage of Maslow's 'hierarchy of needs' theory and so, tries to confront his father, but all his efforts go in vain when he realizes that he is a very different character from his father.

Looking at it objectively, it can be said that Stephen's need for belongingness could never be fulfilled because of his unloving and insensitive family. It means that he always felt a lack of an emotional bonding. All his behaviors that he performed, like gaining confidence, overcoming his shyness, getting involved with elders and joining them on the dinner table, frequent visits to his Aunt Dante, trying to talk and walk with Simon, spending time with his grandfather, and following his father's orders even though he does not resonate with them, are all actions that come out of his lack of belongingness. Stephen could never feel fulfilled at this stage in his life with his family because he never received a reciprocation of love from them. Even in his poems, sadness permeates. Even after receiving recognition from his schoolmates and doing wonders in his writing at school, he felt a tinge of sadness that he tried to reduce. The reason to reduce his sadness was his innate motivation to get rid of the feeling of lack of belongingness in his life. For that reason, he tried to maintain contact with his father and spend time with him. Soon, it all went out of the window

because he could never understand his father's ways. His father turns to be an alcoholic and Stephen finds it difficult to understand the workings of his father's mind. Accordingly, the lack in Stephen's life persists and he grows more detached from his father.

By now, it is clearly understood how Stephen leads his life. The environment plays an immense role in his life. Everything that happens in his life affects him immensely. He grows into a confident man, confident in his craft and writing. He is talented and doing well for himself, but he is still sad about the lack he feels in his life. At this point, he wins laurels for his hard work and earns some money that he gives away to his family to reduce their financial strain. Being an emotional person, Stephen shows a beautiful side of his personality when he innocently tries to help his family. Even though he feels that everything seems to be going great, he somehow feels sad. To reduce his sadness and understand his thought processes, he chooses either to wander off in his thoughts or take long walks alienated from everybody. Being isolated is another way in which introverts are able to find peace within them. For characters like Stephen, who have a difficulty to associate with people around them, isolation and solitude comes as a relief. So, Stephen's reasons for being away from everybody also come from the lack of association and belongingness with others. This sadness and lack in his life leads to another major incident that changes his life.

Stephen starts visiting prostitutes to fulfill his need of belongingness. It must be mentioned that the need for physical contact also comes under the category of physiological needs in Maslow's 'hierarchy of needs' theory, but this need sprouts when a person has reached an age of maturity. Before a person becomes mature, only the needs of hunger and sleep are accounted for physiological needs or the first stage

needs of Maslow's theory. Here, it is witnessed that Stephen has reached his peak for interaction with the opposite sex. Therefore, as much as this interaction comes under the third level of Maslow's theory, it also accounts for the physiological needs which are placed in the first level in the pyramid described by Maslow. If the incident involving the prostitutes was a one-time thing, it would have been treated as a mistake or an insignificant event in his life, but what makes it a life-changing event is that he visits the prostitutes regularly. This signifies the lack of belongingness in Stephen's life. This is another refuge that he opts for in order to feel fulfilled. It is worthy to understand how the environment plays a big role in it. If in Stephen's childhood, his Aunt Dante had approved of his affection for the protestant girl, he would have never ended up with prostitutes. Another milestone in his life could have been a better relationship or connection with his father. Had his father not imposed his ideas on Stephen and instead provided him with an environment where he could easily express himself rather than witnessing a gloomy alcoholic father, he again would not have visited prostitutes. Childhood has an immense impact on the personality and dispositions of a human being. Rogers has, time and again, explained the phenomena and importance of unconditional positive regard and acceptance. If Stephen had been accepted the way he was by his parents in his childhood, he would not have turned out to be a sad, though brilliant artist. He would have found his way to become an artist in a healthy way. In Psychology, the aim is to help individuals become their best forms in the healthiest way possible. Humanists have also worked hard to prove that the innate basic nature of a human being is to reach its maximum potential and be happy. Happiness is the core need of a human being. Whenever we are sad, we don't feel fulfilled which leads to a lack in our lives. That lack makes us do things in a peculiar way. That lack ignites needs and desires in our lives systematically and here

comes Maslow's theory in action. All other thoughts in our mind then become directed towards fulfilling those needs created by the lack. And to our surprise and wonder, that lack and non-fulfillment originally stems from our childhood when the child is not treated the way he or she is supposed to, and here comes Rogers' theory into play.

Stephen frequented the prostitutes every now and then because he was trying to fulfill that want or desire in life. He did it not because he enjoyed it immensely, but out of his innate desire to get rid of the lack. This can be proved by analyzing the after-effects of such acts. He felt guilty for his acts and referred to them as sins. He never enjoyed these sexual acts and involved in them out of need. This enhanced the feelings of shame and guilt in him. The successive series of dispositions and thoughts revolve around his confusion between 'to do' and 'not to do.' He does it and then hates it. Stephen, in his childhood, was also religiously inclined. As he was always nurtured by his father to attend religious prayers and rituals, he started wondering if he had done the most evil sin and broken the trust of the lord. It can be noticed that Stephen's actions that were influenced by the environment now create a division in his mind which affects him immensely. Wherever he went, he was haunted by the thoughts of having committed a sin. He feared the punishment for his sins and his fears came to light when the school teachers announced that a three day workshop would be held to teach the religious tenets. Stephen dreaded to take this workshop because he had realized the degree of his sins but, at the same time, he wanted to get rid of the feelings of shame and guilt bubbling within him. He felt extremely ashamed of his acts and so, his primary need was to get rid of these feelings. Here, it is clearly evident that all his other needs like the needs for esteem, belongingness, security, and food are not significant for him anymore. He has reached a higher state wherein he

wants to become his best self and pay for his sins. He wants to show resentment for his past actions and repent for his deeds. He regrets what he has done and wants to change. This realization brings a drastic change in his life. It has already been discussed that personality is not a concrete property and is subjected to minimal or drastic changes. Throughout Stephen's life course, his personality changed slowly, but when he understands the depth or seriousness of his actions and fears the god deeply, he changes drastically. The readers witness the transformation from a young boy who could not sit without getting lost in his thoughts to a fully dedicated teenager attending the mass with full attention. This is contrary to what Stephen has displayed all his life. He has been conditioned to fear God or a religious entity since childhood. This fear makes him change his ways drastically and become a very attentive child. Stephen goes through an extreme transformation in the following three days. This transformation can be explained on the basis of Maslow's 'hierarchy of needs' theory. As Maslow describes, the need for connecting with one's higher-self is innate and every person strives for it consciously or subconsciously. Stephen has always strived for it subconsciously and passively throughout his life, excluding this current situation when he is doing it actively. He is consciously moving towards his innate desire to be the best version of himself and it can be achieved by repenting for his sins and giving full attention and dedication to the mass for three days.

On the first day, Stephen appears to be extremely ashamed of his acts and cannot face God. He recedes into the past and feels like a child when he sees Father Arnall giving the lectures. He feels like a child again. Phenomenon like this is called 'associative regression' wherein a person behaves the same way as he used to in the company of somebody from his past. This is another manner in which Stephen found solace. He looks back at his innocent-self, which he feels that he has destroyed by

committing the sin of going to a prostitute. This leaves a huge impact on Stephen. This also increases guilt in him that hinders him from facing God. His innate good nature, that also persists in all human beings as stated by the humanists, help in this situation. The humanists say that at the core, every human is good and the psychological nature helps a human to strive for the best. In the novel, it is seen that when Stephen feels down, his inner nature helps him to get up. His inner nature is nothing but his own world of imagination in which he has been lost since childhood. His creativeness helps him imagine the holy and pure mother Mary coming down and making him feel better. It would not be wrong to say that at every low point in our lives, our innate nature will help us to strive for better. It can be achieved by fulfilling all the needs based on Maslow's hierarchy or surrounding ourselves with situations and people that look for the good in us and helping us flourish. Stephen has found that environment in the service of God after the end of three days.

On the second day, Stephen's torments increase and he is also haunted by the thoughts of hell and death. His vivid imagination does not help him, but rather throws him in the ocean of guilt and fear. He feels entirely alone in his universe of hell. He does not seem to find a way out. Drowned in self-loathing and shyness surrounded by bullies, he feels exactly like he used to in his childhood wherein he could not see any way out to express his true desires and self. Here, a dramatic parallel may be drawn between his childhood and present self, wherein he felt caged and in fear in both the situations. Had he been encouraged to speak his mind or express himself in his childhood, he would have found it easier to face god and talk about his sins in adulthood. He could not turn towards anybody when he was bullied or tormented during his childhood and he still could not turn towards anybody to ask for forgiveness for his sins.

As a child, he found refuge in his poems, but now he needs to find another way to get rid of these feelings. The reason why a person feels the need to get rid of feelings of shame and guilt is because the guilt and shame distance the person from the image of ideal-self that a person has created in his childhood. Every person, according to humanists, strives to become the best person. All the human beings have the potential to do so. At the same time, a person wants to be his ideal-self all the time and when a person fails to do so, incongruence in the thought process develops. This incongruence can lead to the emergence of the thoughts of guilt and shame which Stephen is already experiencing. He feels guilty because he was religious as a child. His religion taught him to adhere to the norms and not commit sins, but in his own eyes, he has committed the biggest sin. This has led him to dissociate from the image of ideal-self which was created in his mind owing to his religious upbringing. He, in fact, becomes the self he was not entirely happy and comfortable with. This incongruity leads to the development of uncomfortable feelings that need to go away for a healthy functioning of the mind. In order to do so, Stephen was obviously compelled to act in a way that would bring him closer to his ideal-self and drive him away from the feelings of guilt and shame. So, he dedicated himself to the service of god and was also appraised by religious preachers, who later asked him to pursue this as a full-time profession. On the second day, Stephen finally came face to face with God in a Chapel and asked for forgiveness for his sins.

After the end of three torturous days, Stephen comes out as a different man. His only aim in life becomes to seek atonement for his sins. His entire personality changes drastically. A boy who was passively involved in his life now participates in self-inflicted pain programs to atone for his sins. It is evident how a personality is subjected to change owing to the psyche of a person. Fear, childhood teaching, and



religion created such a huge impact on Stephen that his entire disposition metamorphosed. He started walking towards the path of self-actualization and enlightenment. There was a time when he could not focus on his work, but now he prays three times a day, attends rituals, and does not have sexual connection with any woman. He made a promise to himself that he would get rid of every single negative thought in his mind and would choose the path to priesthood. In the process of achieving self-actualization, a person reaches a point wherein he thinks of self and others, becomes altruist, and tries to make lives around him better. Even though Stephen was living like a monk, he was still far from that stage. Here, it can be aptly said that Stephen's decision to surrender before God was due to the fear of hell and death he had in mind. He feared the punishments that would follow the sins he had committed. He committed himself to this life to get rid of all the negative feelings he had and get rid of all the bad *karma*, but what he did not understand was that this was not the life he always desired. He not only lost his artistic touch, but also stopped being lost in imaginations. Contrary to his beliefs, he started accepting all the rules, rituals, and traditions of Christianity without questioning and started praying all day to atone for his sins. When a person does not follow the path he is meant to or deviates from becoming the ideal-self he always desired, incongruence occurs. Rogers explains that all the humans strive to become their ideal-self, the self that would give them the utmost happiness and lead them on their path to self-actualization. The path that Stephen chose would help him in fulfilling his primary need of atoning for his sins, but it would not help him in his path towards achieving self-actualization. This can be proven by the fact that Stephen was still not able to control his urge to be angry. He could not become perfect in his venture of being a true priest and would still get angry and irritated easily. This incident made him

realize that he actually does not want to lead his life like a church father. He rather wanted to follow his dreams and return to be his former self, but with a psychologically healthy mind.

All his emotions, that he was trying to curb without being aware of it, resurfaced when Father Arnall asked him to become a priest. He denied the offer and decided to walk the path he was meant to. He takes another big decision of alienating himself from his family. He feels that the only constraint in his life is his family and religion and he wants to be free from them. According to humanists, when a person walks the path leading to self-actualization, all his lower-order needs like the need for food, belongingness, security, and esteem must be fulfilled. These needs must be completely or partially fulfilled. Only then, a person can walk on the path to enlightenment with his whole heart. All the motivations originate from needs and when all the lower-order needs are fulfilled, a person becomes truly motivated to go for the higher-order needs like enlightenment.

Here, it can be witnessed that Stephen's lower-order needs were not fulfilled. He was rather driven by fear. He was motivated to get rid of the feelings of shame and guilt, but not motivated to reach higher-level goals because his lower-order needs were unfulfilled. He did not feel secure and lacked a sense of belonging. In Stephen's life, the path leading to priesthood was clearly a wrong path, which of course, he understood a little later. The moment Stephen realized that he was not meant to be a priest and spend his entire life in the service of God, he resisted commitment. He realized that his only motivation in life was freedom. He had always felt caged in life. This feeling of being caged and trapped stems from his childhood upbringing. He was never treated with love and respect, and was never given an opportunity to express himself completely. This made him feel caged. In order to cope with these caged

feelings, he became shy and started expressing himself through poetry. This is how his desire to express through writing stemmed. This was the ultimate path for Stephen, the path to salvation, the path to become free and become an artist.

After he said no to priesthood, he realized that he needed to go to the university. He started isolating himself from his family as he felt that his family could not reciprocate the feelings of love and understanding. The tremendous growth of Stephen, from a weak boy to somebody who had the courage to walk away from his friends and familial life, could be witnessed. Later, every incident in his life brings him closer to his ultimate destination. He joined the university and started following arts and aesthetics religiously, and aimed at formulating his own philosophy and theory concerning arts. He, then, turned into a confident man who could take mature decisions for himself. At the end of the novel, it is clearly evident that many of the spoken words of Stephen show maturity and credibility, and that his artistic talents have taken a brilliant shape. Life comes full circle when he sees Emma Clery in his university. He meets and chats with her confidently.

Humanistic psychologists have explicitly studied the way human mind functions. They explain the reasons behind the formation of a concrete personality or persona that an individual carries throughout his life. Sometimes, there are drastic changes and developments in that persona and at times, there are minimal to no concrete changes and the persona remains quite stable over a lifetime. The idea that makes human psychology interesting is that every human being is different and, therefore, every mind is different. Since every mind is different, the functioning and characteristics of each individual is also different. Sometimes, we are actively involved in our life processes and experiences while, at other times, we passively react to them. The vast differences in the functioning of every human mind which is

systematically theorized by humanists makes the work of humanistic psychologists a profound one.

In the previous chapters, it has been mentioned how circumstances have critically influenced the life course of a character and developed his personality. What we need to consider with absolute precision is that they were actively involved in their surroundings and developed their traits and characteristics in a way that favored them and their innate desires. In the case of Stephen, it can be observed that all the fundamental values and traits initially acquired by him are passive. They persist in Stephen because of his reaction to his life circumstances which later follows the course of fulfilling the innate desires that he has.

Maslow and Rogers, the two pioneers of humanistic psychology, explain how a person is motivated to become his best-self and how every course and direction he takes in his life is guided by innate motivations and desires that lead him into dispositions that fulfill those desires.

Stephen's case study is unusual which makes the readers go through the detailed scenarios of his life and how he took the life-changing decision of becoming the artist he desired to be. Stephen, a young meek child, goes through a series of life-altering experiences that make him realize his innate nature. He ultimately pushes his boundaries and blooms as a true artist, creating a pathway to becoming a self-actualized person.

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## **Chapter-5**

### **Conclusion**

Both the fields of literature and psychology aim at understanding and interpreting human behavior and nature. Their ultimate aim is to understand human behavior in order to make the lives of humans better and worth living. Both the fields are same as far as their subject matter and objective is concerned, but they differ on the basis of approach and methodology. Both psychology and literature are concerned with the same subject matter (the human life), and with the same purpose, which is to understand, interpret, predict, and change the human life for the better. Literature looks at the events of human life artistically, whereas psychology looks at it scientifically. Literature is nothing but an artist's impression of human life wherein the writer enjoys all the artistic freedom while depicting human life. On the other hand, psychology analyses and interprets human life from a scientist's approach. It tries to understand and comprehend a human life in the same way a scientist tries to sense the physical world. A psychologist, while predicting and understanding human nature and its intricacies, doesn't enjoy the artistic freedom that an artist does. For a piece of writing to be considered a good literature, the writer must possess an extremely good understanding of human behavior and nature, a good eye for details, an amazing power of expression, and a strong insight into the complexities of a human life. It holds true even for a psychologist who formulates a theory of psychology which gives a profound and insightful understanding of human life and behavior.

Humanistic psychology, as the name suggests, is the psychological domain or the school of thought that entails each and every aspect of a human being and studies a human as a complete being or organism. As a rebellion to previous schools of

thoughts that considered or studied only a few aspects of humans, humanistic psychology has come out as a dignified domain that considers a human as a complete organism and not a sum of its parts. Humanistic psychology does not dissect the several processes of a human being, but works to explain the essence of being a human. The humanists lay down assumptions that show how innately good humans are and how our life circumstances influence or determine our personality. No previous schools of thoughts in psychology have been able to understand the processes of an organism in a humane way. Humanistic psychology understands the innate nature of a human being. It understands how complex the processes of a human can be and that each process cannot be scientifically dissected, but can be wholly understood.

The importance of humanistic psychology is laid in its principles. Firstly, it is the sole and the first domain that understands a human as a whole. Next is the principle of explaining how the behaviors of every individual come into play and change as the life matures. Another is the assumption of seeing humans in a good light by suggesting that innate nature of a human being is always good. Humanistic psychology included theories that understood the essence of being a human. This makes it one of the most important schools of Psychology. Finally, humanists did not treat humans as reactive organisms that react only when the stimulus is present. Instead, they were considered as minds that can think, feel, and act for themselves. Humanists also tried to explain how a particular thinking changes as the environment changes. The difference in environment, the upbringing, and the nurture and nature of a human being makes each individual on this planet a unique one. Humanistic psychology celebrated this uniqueness and laid down principles that will help each human to understand its own behaviors, actions, and personality.

Maslow's 'hierarchy of needs' theory and Rogers' 'theory of self' has been an important milestone in the journey of psychology. In today's world, it is of utter importance that we understand why humans behave the way they do. Every mind is not only different, but also reacts differently in the same situation. It is the task of psychologists to decode how each and every individual will act in a certain circumstance. Humanists have long before decoded the mechanism of a human mind. They have understood how the actions of a person are influenced by his personal needs, desires, and the environment. The needs are explained by Abraham Maslow in his theory of needs and the importance of environment is laid down by Carl Rogers in his theory of 'self.' Combining the two theories leads us to an understanding of a human mind and prediction of human's behavior in future. Both these psychologists have remained pioneers in the history of psychology, as they have successfully explained the needs, desires, emotions, feelings, and actions of a human being. It goes without saying that understanding a human being in today's world holds one of the topmost priorities in the field of science.

Humanistic psychology has created two pioneers who have laid down the foundation of how humans function. Maslow's 'hierarchy of needs' theory and Rogers' 'theory of self' has clearly explained and depicted how the motivations lie in a personality, how the emotions develop, and how a behavior is structured. Both these theories work in relation to one another. They are two entirely self-sufficient theories, but a combination of both can give us great insights into personalities and behaviors of a human being. These theories can also determine the life course of a person or predict radical and important behavioral patterns. The foundations laid by both the theories can explain why a human becomes the way he is. These two theories and



humanistic psychology in general is a paramount domain of psychology aimed at understanding human beings.

This research work is based on three different characters that had different lifestyles and upbringing, and a correlation is formed between the three, explaining how humanistic psychology is universal and a parameter for depicting and predicting personality.

Rusty's character gives the readers a strong understanding of how healthy conditioning and environment during childhood can pave the way for a healthy adulthood and consciousness. Rusty had a beautiful childhood, but a very hard adulthood. He lost people and friends, his own self-esteem and consciousness, but all his life actions and experiences stemmed from what he learned during his childhood days. His grandparents gave him stability right from the very beginning, which helped him throughout his life. Also, Rusty's character simplifies Rogers' 'theory of self' where Rogers focuses a lot on positive healthy regard in childhood. From Rusty, one can learn the importance of a healthy childhood and how that paves the way for a mature adulthood.

The second character, Amir, had a slightly different lifestyle from that of Rusty. He was well-off and led a luxurious life, but lacked unconditional positive regard from his father. That lack created a void in his life and everything that followed later in his life was a direct result of his conditioning in childhood. Each and every motivation, in the order laid down by Maslow, arises from within him because of his childhood. His actions against Hassan, his need for approval from his father, and his ignorance towards the suffering of Hassan, are all because of poor positive regard in his childhood. Also, for the rest of Amir's life, he tries to fight off the guilt that stemmed from his actions in his childhood. He grew up to be an individual who

changed his ways and stood up for Hassan's child and all this happened because he felt the need and motivation to do something right in life. And as humanists always say, the basic nature of a person is good and he will always walk in the direction of being the best version of himself. So, even if Amir's actions were contradictory to his conscious nature, they were in alignment to his innate nature as a human being.

The third character is Stephen Dedalus. Stephen's character and personality is very different from the first two characters, as he didn't have a healthy childhood. His childhood did not fulfill his most basic needs. His life story is a journey to self-actualization. He goes through series of experiences and those experiences affect him directly and change him till the point where he feels mature enough to take decisions for himself. Stephen's account of his life has been dealt in detail. It has been observed that every step he took, or every psychological thought or emotion that emerged in him, was a direct result of his environment. Sometimes, he reacted actively and sometimes passively unlike the other two characters. Ultimately, Stephen manages to find his route, his path that leads him straight towards self-actualization.

Everything that has been discussed and researched till now points in the direction of proving how accurate humanists have been in their works. They have beautifully laid down the functioning of a human being and explained how those fundamentals rule and direct one's life. By critically analyzing the works of humanists, one can very easily understand the nature of a human being, the reasons behind his actions, predict the nature of his motivations, and help him steer in the direction of fulfillment. The concepts of humanism guide the individuals to live an organized life. It not only provides guidelines for therapists and practitioners, but also for people of all walks of life who can use this knowledge to understand their own self and their own functioning.

After having analyzed the three characters on the basis of two major theories of humanistic psychology, the importance of humanistic psychology cannot be denied. In the field of science, one needs to keep almost all the variables same so as to get the desired results, but the humanists have devised theories that stay true for all kinds of individuals irrespective of the different variables that pertain to their lives. The combination of the two theories shows how these theories are true for varied kinds of personalities. These theories stand true in different environmental and physical conditions. These theories together have explained the emergence of personality of each individual on this planet. No matter how different each individual is, the humanistic psychology stands relevant.

The characters chosen for this research come from varied backgrounds and have astonishing differences in their thought processes and upbringing. By applying the theories of humanistic psychology, it is easy to understand their actions, behaviors, and their personality types. Adequate reasons were given for their ongoing dispositions and their future actions. Having a theory that is proved right in different circumstances is an achievement in itself. After having analyzed the three different characters, one can deduce that every human mind is governed by a set of principles and the personality traits stem out of the combination of these theories. Every mind can be understood by applying these theories. It serves as a powerful tool in today's world. Once a person is able to understand this on a massive scale, he can use this knowledge to steer humanity in a positive direction and help more and more individuals reach their highest potential or help them self-actualize.

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