

---

## Hegemonic Masculinity, Mutedness and Silence of the Feminine Voice in Khalid Hosseini's Novel "A Thousand Splendid Suns"

Raj Wali khan\*  
Faisal Faran†

### Abstract:

*Marginalization and dominance are binary in nature. They both either strengthens one, or weakens another in relation to each other. Marginalization is powerlessness while dominance is the sign of powerfulness. In a simple way we can say that male signifies dominance while female connotes marginalization in the Pashtun culture. Different tools are used to conceptualize these terms in society. Culture, language, patriarchy and religion are the most powerful instruments used by the men to marginalize and dominate the women folk in society. This paper investigates the role of these three tools in the marginalization of women in the novel "A thousand splendid suns" by Khalid Hosseini by applying muted group theory as the base to reach to certain signification of domination and marginalization in the society.*

**Key words:** Marginalization, Dominance, Culture, Patriarchy, Language, Religion, Hegemonic, Masculinity,

### Introduction:

Muted group theory explains gender-communication differences as a result of dominant and marginalized groups in society. According to this theory, a dominant gender group creates discourse and discourse boundaries and expects all other groups to fall in line with these boundaries. Although the primary function of language is to transmit a message, this is not its sole function. A language system conveys more than word-meaning, it categorizes the structure and patriarchy of a society.

Muted group theory was originally developed by Edwin and Shirley Ardener, a husband and wife team from Oxford, England. This theory examines how dominant

---

\* PhD scholar (English Linguistics) ,Isamia College University Peshawar ,Lecturer in English NUML (Peshawar Campus), Email: [rwkhan@gmail.com](mailto:rwkhan@gmail.com).

† PhD scholar, Pashto Academy, University of Peshawar, Khyber PashtoonKhwa.

---

groups alone create and determine “the appropriate communication systems” of a culture (Burnett, et al., 2009). According to this theory, a language system does not serve all of a culture’s voices equally (Griffin, K. Foss & S. Foss, 2004). The term “muted groups” refers to minority groups that are subordinates of the dominant group. Muted groups are not allowed or able to contribute to a culture’s language in the same way that dominant groups are, according to muted group theory. This does not mean that muted groups don’t contribute to culture, however, it does mean that their contributions may be outside the expectations of the dominant culture.

The French feminist writer Simone de Beauvoir while explaining the hierarchy of sexes has expressed that: “This has always been a man’s world”, (Beauvoir, 1997, p.93) and has claimed the fact that woman is considered weak and of inferior productive capacity because she has remained in bondage to life’s “mysterious processes and so man has failed to recognize in her a being like himself. Beauvoir observes: “One is not born a woman but becomes one”. (Beauvoir, 1997, p.301) and with this, she tried to emphasize that sex and gender are two different things. While sex is determined biologically as early as the time of conception, it is the gender that serves as the fore-ground for various interacting phenomenon. Society creates and recreates this gendered discriminative phenomenon in the world.

According to muted group theory, males are part of a dominant culture, whereas females develop in a subordinate culture. Dr. Deborah Tannen from the University of Georgetown studied miscommunication between men and women and found that the problems usually stemmed from “habitual differences in their interactive styles” (Maccoby, 2000). Men and women spend much of life learning or working in semi-separate atmospheres and this causes communication differences,

Lakoff (1972) argued and put forth that ‘women have a different way of speaking from men -- a way of speaking that both reflects and produces a subordinate position in society’. Women’s language, according to Lakoff, is rife with such devices as mitigators (sort of, I think) and inessential qualifiers (really happy, so beautiful). This language, she went on to argue, renders “women’s speech tentative, powerless, and trivial; and as such, it disqualifies them from positions of power and authority. In this way, language itself is a tool of oppression” -- it is learned as part of learning to be a woman, imposed on women by societal norms, and in turn it keeps women in their place.

---

Language is the most powerful tool that makes it possible to demarcate and define women as a separate beings and strengthens and maintains the cultural stereotypes of male dominance in the world. As Kramarea .C. (1999) advocates that language is man-made construction and explains,

“The language of a particular culture does not serve all its speakers equally, for not all speakers contributes in an equal fashion to its formulation. Women (and member of the subordinate groups) are not as free or as able as men are to say what they wish, when and where they wish, because the words and the norms for their use have been formulated by the dominant group, men.”

In most of the societies women are considered inferior, and devalued. They are restricted to only household activities and for the look after of the kids. When they try to break these shackles they are pushed to the peripheries in the world and labeled as a knowledge-less, witless creatures or have no sense of humour. These differences are very much clear in purposes of communication of both the sexes. As wood (2005) advocates that *“the masculine community uses speech to accomplish tasks, asserts self and gain power. The feminine community uses speech to build relationship, include others and show responsiveness.”* As language is the tool that makes these difference meaningful but the meaning is assigned in specific culture that is ‘a web of significations, system of shared meaning. (Pacanowsky and Geerts 1999) Leeuwen. v (1999) supports that *meaning belongs to culture rather than to language’ (Van Leeuwen, 1996, p. 33.). Culture always tries and retries to support the dominant views and higher class ideology.* Terry Eagleton calls culture as *‘the system and signification of control over the lower classes.’* So it is the culture that construct and reconstruct the differences between the men and women, because gender is culture production not biological in nature. Wood (1999) considers that *‘gender is a system of meanings that sculpts individuals’* and with different types of expectations.

Culture not only controls the lower strata of society but also provide the power to the higher class/ men to label and define them in given space and culture. According to wood and Kramarea (1999) “people at the top of the societal hierarchy are the ones privileged to define what it means to a female or anything else in given culture. In short the definition belongs to the definers (men/ higher class- not the defined (women/ lower class)).

---

Patriarchy is one of the most powerful facet of culture used by men that initiates, strengthens and enforced the power division in the society. Patriarchy (McLeod 2010, 173) has been defined as a term that “refers to those systems—Political, material and imaginative—which invest power in men and marginalize women. It manifests itself in both concrete ways (such as disqualifying women a vote) and at the level of imagination” The patriarchal society enforces ‘the ideal womanhood’ concept on women which has to be attained in any condition or circumstance either with violence or with killing and blood shedding of the fair sex. It is the women who are bound to follow the ideal concept and in a sense, it leads the men to suppress the women. It is very clearly visible from the Novel very clearly as Nana says to Mariam

*“learn this now and learn it well, my daughter: like a needle that points to north, a man’s accusing fingers always finds a woman” (TTSS.7).*

Another aspects that works as the dominating force for the male in the society is religion. It is used to control, to other and less privilege the fair sex, though religion itself does not provide any special power to the men. As yulina, N (1993) criticize the male dominating culture,

“... women’s status is secondary to men’s and that women face a double shift in their work and domestic responsibilities and a double standard in social norms regarding proper behavior, even including a complaint that women are often oppressed by male sexual practices. Speaking out against the patriarchal culture of Soviet society, she criticizes the male-oriented nature of literature, the mass media, religion, and intellectual life”

According to Van. Vuuren (1973), women have been historically subjugated by the Judeo-Christian institution, in which many churches, played the role to “impose a conviction of male supremacy and superiority on Western world women,” and labeled those who sought empowerment from this oppression and spoke against it as witches and/or, “sexual consorts of the devil” (p. 249).

Simply we can say that religion is also a strong weapon for the males in the society to use and reflect for the prominence of their power and control in the society and specially the women folk. All these tri-parted nature (culture, patriarchy, and religion) are powerful weapons for the mutedness and silence of the women in the Khalid Hosseini novel “A thousand splendid suns.”

---

## **Literature review:**

### **Critical Cultural Perspectives:**

The subjugation and silencing of sub-cultures or marginalized groups by a dominant group and its hegemonic structures is available from the infancy of the humans and their world. Critical and cultural studies investigates issues of power, subordination, and identity , considering culture to be a struggle in which there is a “dynamic interplay between the lived experiences of people and the larger social forces” (Halualani, Fassett, Anh Morrison, & Shaou-Whea Dodge, 2006, p. 76). Frow and Morris (2000) explain that cultural studies has been traditionally pre-occupied with hegemonic forces in society and struggles between groups over competing narratives of identity. They also emphasize the importance of recognizing the multi-identities of a person and avoiding essentialist concept of tied to their local in a group, whether it be because of race, religion, sexuality, gender, etc. This is a theme that is always debated in our research on the muting of witches. Orbe (1998) replaces the word, co-culture instead of subcultures, which, within the United States, enforced on the bases of sex, race, and religion, among other things. He describes co-cultural communication as the interaction between underrepresented and dominant groups. Prior research on intercultural communication between these groups has focused on the experiences of females, racial/ethnic groups, persons with limited physical or developmental abilities, working class groups and neighborhoods, gay and bisexual people, young people, and the elderly and retired persons (Orbe, 1994). Orbe (1998) makes no mention of studies of communicative interaction between persons who follow alternative spiritual paths, such as witchcraft, and those of dominant groups, such as Christians. He does give importance to the majority of research that has focused on the phenomenon of dominant groups, and encourages the need to hypothesize from the perspective of controlled groups.

### **Muted Group Theory Perspectives:**

Muted Group Theory was first proposed by anthropologists Shirley Ardener (1975), and Edwin Ardener (1978), in order to look at established social hierarchies within societies that favor some groups over others. Ardener (1978), posits that groups operating at the pinnacle of the social order/power largely regulate the communication system of the entire society, leaving relegated groups essentially voiceless and ignored since their lived experiences are not epitomized and embodied

---

in the dominant structures of this system (Orbe, 1998). This theory was later implemented by communication scholars to focus on the experiences of women (Kramarae, 1981) and African American men (Orbe, 1994). These scholars also scrutinize that how affiliates of muted groups use communication practices to prevail over efforts to render them inarticulate (Orbe, 1998). Kramarae (2005) suggests that in many situations women are more watched over in their communication than men, including what they can say and when, and with the reactions they bring to an interaction. She further adds that men have been the prime architects of accepted language practices fashioned to convey their experiences, leaving women guarded and constrained. Kramarae (2005) acknowledges that similar issues exist for other groups in society that experience asymmetrical relationships. Muted Group Theory (Kramarae 2005) proposes that marginalized groups have little power to share their ideas without being chastised, silenced or discriminated, and their speech is disregarded and disrespected by those in dominant groups. Furthermore, their experiences are not represented accurately in mainstream culture and are interpreted to them by others (Kramarae, 2005). Wood (2005) compares Muted Group Theory from Feminist Standpoint Theory, writing that the aim of the former is to call attention to the muting of women's voices and their experiences as a result. She also describes how it is concerned with the restructuring of language so that women's experiences and practices, from their perspectives, can be accurately represented (Wood, 2005). Similarly, Standpoint Theory is situated within the work of feminist scholars, and examines the experiences of persons in subordinate positions, from their angle (Orbe, 1994). Meares, Oetzel, Torres, Derkacs, and Ginossar (2004) cite Kramarae's (1981) Muted Group Theory as a framework for understanding silencing and muzzling in the workplace. They argue that conversations about mistreatment and exploitations are frequently muted at work. They also speculate that power is not exclusive hierarchical in the organization but is also influenced by gender, race, and socio-economic standing. These findings suggest that similar processes of muting marginalized groups occur within other societal institutions.

R. W. Connell (1995) formulated a sociological concept called '*hegemonic masculinity*.' This term is an examination and explanation of how and why men maintain dominant social roles, while women remain in subordinate social positions. She affirms that due to the long history of patriarchy, men have governed the institutions, means, and resources that women need to reduce gender inequalities. Furthermore, the two genders are in constant brawl for power but the cyclical pattern

---

of hegemonic masculinity (gender socialization, social/health inequality, and power inequality) ensures that patriarchy is perpetuated and prevailed (Connell, 1995). She names men as “gatekeepers” to gender equality because they control the discussion and implementation of politics, are the main shareholders of economic resources, and have significant cultural power and influence (Connell, 2005, p. 1802). To simplify, this means patriarchy or hegemonic masculinity has direct control over women’s development and due to which they are muted and silenced in this hegemonic masculine society.

According to Ume-Habiba, Rabia A, Asia A. (2016) the Pakistani families are regulated in the bases of power and control ladder where the male is the focal character. When a marriage is considered as family contract not personal. When a new woman enters a family after marriage, the native women become superior and authoritative and consider the new women as a threat to their ultimate power and also share love and affection of their son. These feelings of insecurity and the fear of dependency compel elder women to repress and subjugate their daughters in law to secure their power and position in the family. Hence, the native women manipulates the newly married women to sustain their status in the family. This they named as neo-patriarchy and in Spivak.G (1990) terminology a kind of doubly marginalization.

The purpose of this research is to see that how does culture in the form of patriarchy, language and religion try to control, subjugate and mutes the feminine voice in the novel and enforced hegemonic masculinity in the society. The culture of Afghanistan is much similar to Pakistani culture in general and particularly with Pashtun in K P province. So the researcher will try to dig out the impacts and effects of these above mention terms in the silencing and the muting of female character in the novel “A thousand splendid suns”

### **Analysis of the novel:**

The researcher will try to analyze the novel in term of patriarchy, language and religion. The researcher will also see the role of these tree cultural linchpins in oppressing, dominating and controlling the women folks.

#### ***1. Systematic victimization of women by patriarchy:***

---

Patriarchy and its concept is not new in the world. From the inception of the globe, it is enforced and reflected in the human life in general and women in particular in different shapes and methods.

The novel “A thousand splendid suns” is the story of two affected and victimized women (Marriam and Laila). The Pashtun culture is the catalyst for the marginalization and othering of the female. The signs of patriarchal victimization are very much evident from the start of the novel when *Nana tries to explain the nature of men to Marriam*.

*“Learn this now and learn this well, my daughter: Like a compass needle that points north, a man's accusing finger always finds a woman” (ATSS.7)*

Again in the novel, Nana is the first speaker that reflects the oppressive and baseless masculine power in the pashton society and culture, as she utters about the day dreaming of Marriam,

*“Rich man telling rich lies. He never took you to any tree. And don't let him charm you. He betrayed us, your beloved father. He cast us out of his big fancy house like we were nothing to him. He did it happily.” (ATSS.6)*

In the next few line Nana explores and pinpoints towards dominating nature of Jalal (sign of masculine power) while committing a mistake (illicit relationship) by man (Jalal) always blames women as Jalal does:

*“You know what he told his wives by ways of defense? That I forced myself on him. That it was my fault. Didn't? You see. This is what it means to be a woman in this world.” (ATSS.6)*

Most of the men in the book are rigid and uncompromising (dominating), especially where women are concerned. On the other hand, the females of the novel—Mariam, Laila, and Aziza—embody the ability of women to change and adapt the men hegemonic rules that always try to oppress the female as Jalal and Rasheed do in the novel. As Nana pinpoints to Mariam:

*A man's heart is a wretched, wretched thing, Mariam. It isn't like a mother's womb. It won't bleed, it won't stretch to make room for you. (ATSS.26)*

---



According to Shameem (2014) in the dominant patriarchies, women also seem to be internalizing the essentialist patriarchal customs which traps them further in the web of marginalization. They (men) use these customs not only to make the women folk internalize and learn but also make themselves habitual to act according to it. As Mariam confirms this internalization of customs;

*“Mariam wondered how so many women could suffer the same miserable luck, to have married, all of them, such dreadful men. Or was this a wifely game that she did not know about a daily ritual.” (ATSS.59-60)*

Furthermore how these acts of dominance and control help the men to exploit and manipulate the women folk to oppress them. As Rasheed forced here to chew pebbles in the mouth after the miscarriage of the child by Mariam;

*“Put these in your mouth.....His powerful hands clasped her jaw. He shoved two fingers into her mouth and pried it open, then forced the cold hard pebbles into it.....Through the mouthful of grit and pebbles, Mariam mumbled a plea. Tears were leaking out of the corners of her eyes” (ATSS., 94)*

It can be comprehended that through these acts and reacts, the men folk try to mute theme and make theme silent in the Pashtun patriarchal culture. This concept of mutedness is clearly seen when Rasheed enforced Marian to chew pebbles of stones;

*“CHEW!” he bellowed.....Mariam chewed. Something in the back of her mouth cracked..... ..... Leaving Mariam to spit out pebbles, blood and the fragments of two broken molars.’ (ATSS.94-95)*

These enforced acts by men on women are skills that men try to practice for the preferred and powerful position in the society to main the narrative alive in the world. They oppress the women with force and punishment in patriarchal prone structure of society.

Language is the most important aspect of human communication that is used for defining, labeling and for the othering in the society. As Wood and Kramarea (1999) consider language as the men dominion because men is using it as a tool to maintain their dominance and centrality in the world and push the women to margins

---

and peripheries inside the communications. Power, in other words, is not simply something held by a ruling class of society and imposed upon those below them, but is at work in all interactions, conflicts and communications: ‘Power is everywhere; not because it embraces everything, but because it comes from everywhere . . . It is the name that one attributes to a complex strategical situation in a particular society’ (Foucault 1984: 93). They considers them as the toys to play with or insignificant to be equal in status and power in the world. All these performances, acts and reacts are made possible by them to the medium of language. Lakoff (1973, p. 45) argued that ‘the marginality and powerlessness of women is reflected in both the ways men and women are expected to speak and the ways in which women are spoken of. She further explains that language reflects men's power and social advantage and it also reflects women's relative lack of power and their social disadvantage. Feminist language researchers (Weatherall. A, 2002) established that men's power was manifested in language in a number of complex ways. Spender (1980) identified one of these when she argued that in the past men have had control over language (as philosophers, orators, politicians, grammarians, linguists, lexicographers and so on), so they encoded sexism into language to consolidate their claims of male supremacy. According to Weatherall (2002) language not only reveals and perpetuates gender but language constitutes gender and produces sexism as a social reality

How do men attach plethora of derogatory, sexual or negative connotative vocabulary with women personality and body? Khalid Hossieni visualized this concept very clearly at many places in his novels. When there is a fight between a Pashtun and Tajik in term of leadership. They were accusing leadership of one-another as the traitor etc. the Tajik answered in such way as below.

*“A fellow at the politics table, a Pashtun, had called Ahmad Shah Massoud a traitor for “making a deal” with the soviet in the 1980. The kebab man, a Tajik had taken offense and demanded a retraction. The Pashtun had refused. The tajik had said that if not for Massoud, the other man’s sister would still be “giving it” to Soviet soldiers (ATSS.154)”*

Rasheed explains to Mariam shortly after their marriage the attitudes and fashion in the city of Kabul which is progressive, and women, especially women (professional) and those of the upper classes, felt free to not cover themselves in public. Rasheed stresses and warns Mariam that women must cover their bodies with a burqa when

---

they leave the home they must be unaccompanied by a man. He claims that he wishes to protect his wives, but really he aims to dominate and control them

*“I have customers, Mariam, men, who bring their wives to my shop. These women come uncovered, they talk to me directly, they look me in the eyes without shame. They wear makeup and skirts that show their knees. Sometimes they even put their feet in front of me [...] for measurements, and their husbands [...] think nothing of a stranger touching their wives’ bare feet! They think they’re being modern men, intellectuals, on account of their education, I suppose. They don’t see that they’re spoiling their own nang and namoos, their honor and pride.”( ATS..63)*

It definitely indorses that how the male controlled language is used for emphatic purposes by male.

They not only utter the rules but also enforced them on women folk to act and follow them in soul and spirit.

Religion is another aspect which is inculcated in the minds of the women in the novel to let them bare all those troubles that were enforced or happened due to the men. As women role is very restrictive and controlled in the society. The religion and its rules are mostly exploited to dominate the female in a culture, as the action of witnessing is concerned Rasheed exclaims with certainty that

*“God has made us differently, you women and us men. Our brains are different. You are not able to think like we can. Western doctors and their science have proven this. This is why we require only one male witness but two female ones.”(ATSS.115)*

In novel Taliban and Mujahedeen believe that proper social order relies on the curtailment of female rights. As both the parties has announced the rules regulation, not only for male but very strongly and seriously for female rights defilement in Kabul.

*“Attention women:*

*You will stay inside your homes at all time. It is not proper for women to wander aimlessly in the streets. If you go outside, you must be accompanied*

---

*by a mahram a male relative. If you are caught alone on the street, you will be beaten and sent home. You will not under any circumstance, show your face. You will cover with burqa when outside. If you do not, you will be severely beaten.”(ATSS.248)*

Even these people so called themselves the torch bearers of Islam and its leaders were in in the favour of schooling for the females. They strictly forbidden the girls from going to schools. Even the women were not allowed to work for living. As the Taliban advocated that *“Girls are forbidden from attending the schools. All schools form girls be closed immediately.*

This is not only the case of women but men were also controlled and manipulated by these deceitful masked Islamic theologians and fighters in the country. Religion is something which was used as the yard stick for judging someone behavior and life but extremely an untrue and baselessly by these factions in the Kabul. They closed all the parks, forbade to wear modern and decent clothing, music were banned, jewelry and cosmetics were not allowed for women.

*“Cosmetics are forbidden. Jewelry is forbidden. You will not wear charming clothes. You will not speak unless spoken to. You will not make eye contact with men. You will not laugh in the public. If you do, you will be beaten. You will not paint your nails, if you do, you will lose a finger.”(ATSS 248)*

As Rasheed proclaims his masculinity and control over his wife Mariam while manipulating Islamic teaching.

*“I am a different breed of man, Mariam. Where I come from, one wrong look, one improper word, and blood is spilled. Where I come from, a woman’s face is her husband’s business only. I want you to remember that. Do you understand?” (ATSS, 63)*

## **Conclusion:**

To make the long story short it is concluded that in Afghanistan and in Pashtun culture women folk are repressed, marginalized and othered. These are made possible with the help of patriarchal control, lack of knowledge especially religious and already established demarcated gender roles supported, enforced and maintained by

---

---

language system, hegemonic masculinity and internalized by female with the operation and manipulation of religious teaching by the male.

### References:

- *Ardener, S. (1975). Perceiving women. London: Malaby Press. Ardener, E. (1978). Some*
  - *outstanding problems in the analysis of events. In G. Schwimmer (Ed.), The yearbook of symbolic anthropology. London: Hurst*
  - Beauvoir Sde. (1997). *The Second Sex* (Vintage Classics ed.). (Parshley HM, Trans.) Vintage Classics. Hosseini K (2007). *A Thousand Splendid Suns*. Bloomsbury Publishing Plc London.
  - Burnett, A., Mattern, J. L., Herakova, L. L., Kahl, D. H., Tobola, C., & Bornsen, S. E. (2009).
  - Communicating/Muting date rape: A co-cultural theoretical analysis of communication
  - factors related to rape culture on a college campus. *Journal of Applied Communication*
  - Research, 37(4), 465-485. Doi: 10.1080/0090988090323315
  - Cheri Kramarae,” in *Feminist Rhetorical Theories*, Karen A. Foss, Sonja K. Foss, and Cindy L.
  - Griffin, Sage, Thousand Oaks, CA, 1999, pp. 38–68. Comprehensive statement: Cheri Kramarae. *Women and Men Speaking*, Newbury House, Rowley, MA, 1981, pp. v–ix, 1–63.
  - Connell, R. W. (2005). Change among the gatekeepers: Men, masculinities, and gender equality in the global arena. *Signs*, 30(3), p. 1801-1825.
  - Eagleton .T (2012) “*Terry Eagleton in conversation with Roger Scruton*” the Royal
-

- Institute UK. <https://www.youtube.com/watch?v=qOdMBDOj4ec>, online on 13<sup>th</sup> august 2016.
  - Griffin, EM (1999). *A First Look at Communication Theory*. New York USA.
  - Habiba.U, Ali. R, Ashfaq .A (2016) *From Patriarchy to Neo-patriarchy: Experiences of Women*  
*from Pakistan International Journal of Humanities and Social Science* Vol. 6, No. 3; international Islamic University Pakistan Islamabad.
  - Kramarae, C. (1981). *Women and men speaking*. Rowley, MA: Newbury House.
  - Kramarae, Cheri. (1989). "The language of multicultural feminism. *Women and Language*, Vol. 12, Iss. 1, 15
  - Kramarae, Cheri. (1981). *Women as a Muted Group: Women and Men Speaking: Frameworks for Analysis*. Rowley, MA: Newbury House Publishers, Print.
  - Kramarae, Cheri and Muriel Schulz and William M. O'Barr. (1984). *Language and Power*.  
Beverly Hills, Ca: Sage Publications, Inc., Print.
  - McLeod, J(2010). *Beginning Post colonialism*. London: Manchester University Press, p 173.
  - Maccoby, E. E. (2002). *Gender and social exchange: A developmental perspective*. New  
Directions for Child & Adolescent Development, 2002(95), 87-106
  - Orbe, M. (1998). *From the standpoint of traditionally muted groups: Explicating a co-cultural communication theoretical model*. *Communication*
-

Theory, 8, 1-26. Retrieved October 17, 2016, from Communication & Mass Media Complete database.

- Spivak. G. Ch.(1990) *The post-colonial critic interviews, strategies and dialogues*, Routledge, Chapman and Hall, Inc. USA
- Yulina. N (1993) "Women and Patriarchy" *women study forum* vol 16. No 1, Pregmon press USA p 57-63.
- Van Leeuwen, T. (1996) 'The representation of social actors' in Caldas-Coulthard, C.R. and
- Coulthard, M. *Texts and Practices: Readings in Critical Discourse Analysis* Routledge, London UK( pp. 32–70)
- *Wood, J. (2005). Feminist standpoint theory and muted group theory: Commonalities and*
- *divergences. Woman and Language, 28, 61-64. Retrieved July 17, 2016, from Communication & Mass Media Complete database*
- Whittemore, Amie. *Cliffs Notes on A Thousand Splendid Suns*. 03 Aug 2016 </literature/t/a-thousand-splendid-suns/book-summary>

#### SYNOPSIS OF A THOUSAND SPLENDID SUNS

*Khaled Hosseini's second novel, A Thousand Splendid Suns, is a story of two women and their lives in Afghanistan over the past 40 years. Mariam was born as an illegal child and was forced to marry Rasheed, an abusive husband at age 15. Rasheed is an ugly, cruel man inside and out. Her husband broke her spirit with his abuse and was forced to wear a burqa against her wishes, while Laila is an attractive girl who lives just up the street. She was born to educated, liberal parents and enjoyed the freedoms Mariam was restricted from. During the wars of the 1980's and 1990's, a rocket destroyed Laila's home with her parents in it. This tragedy and an unexpected pregnancy forces Laila to become Rasheed's second wife. After an initial rivalry, Mariam and Laila become best friends.*

---