
PORTRAYAL OF MISOGYNY IN KHALED HOSSEINI'S NOVEL A THOUSAND SPLENDID SUNS

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Abstract

The present study explores those discursive choices which are constructed to portray misogyny from the novel A Thousand Splendid Suns (2007) by Khaled Hosseini. The study also aims to find out the identity issues faced by Afghan women under the effects of misogyny. The sample of 9 passages have been selected through purposive sampling technique from the novel, chapter 1 and 3 under two forms of misogyny: sex discrimination and belittling of women. The analysis has been done by utilizing Fairclough's three-dimensional model. Lazar's gender perspectives in feminist critical discourse analysis have been used as a conceptual framework. The results and findings have provided an apt picture of suffering and low identity of women which is discursively constructed in the form of men's gaze of hatred. The study is significant to emphasize women's equality, freedom, rights and education not only in Afghanistan but all over the world.

Keywords: Misogyny, critical discourse analysis, feminist critical discourse analysis, female identity

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1. Introduction

According to Holland (2006), misogyny is considered as the oldest prejudice in the world and its roots can be drawn back to the earliest Greek mythology. So, it is initiated from the oldest time and still exists in the modern world. Over the years, misogyny has been emerging as a gender ideology which acted as smog and suppressed all the females' rights.

A Thousand Splendid Suns is written by Khaled Hosseini in 2007, an Afghan-born American novelist who has portrayed the concept of misogyny through the suffering and pain of women. Misogyny is the result of hatred of male characters towards female characters. This novel is very important from the feminist perspective.

CDA is a discourse analytical approach that sees language as a social practice based on the reproduction of text and speaking of social and political contexts (Fairclough, 1995). CDA is interested in examining both opaque and transparent structural relationships related to dominance, discrimination, and how power and control can be presented in the language (Wodak, 2001). For the empirical study, CDA has provided theories and methods which describe the relationship between social domain & discourse (Jorgensen & Phillips, 2002).

The most important feminist critical authors; Lazar (2005, 2007) and Mills (1995, 1997 & 2008) have done great contributions and raised voices regarding gender in their feminist discourses to support and advocate female gender. "As feminist critical discourse analysts, our central concern is with critiquing discourses which sustain a patriarchal social order: that is, relations of power that systematically privilege men as a social group, and disadvantage, exclude, and disempower women as a social group" (Lazar, 2007, p. 5).

1.1. Statement of the Problem

Women have been considered as the lower part of society, and are limited to household chores for many centuries. Misogyny can be seen everywhere where females are suppressed, dominated, and eventually killed by male characters. This grave issue is not only prevalent in Afghanistan but all over the world which should be addressed from the perspective of feminist critical analysis to end this misogynistic attitude.

1.2. Significance of the Study

Gilmore (2009) stressed that misogyny should be addressed properly, so a sense of gender equality can be maintained. The current study is significant to analyze gender-oriented linguistic and discursive choices through which misogyny has been portrayed at the individual, institutional, and social grounds. The study would create a sense of consciousness in students, readers, and above all law reformers about the status and identity of females, and their rights.

1.3. Research Questions

- How does Khaled Hosseini discursively portray misogyny in *A Thousand Splendid Suns*?
- How does the novelist discursively construct the identity of women in *A Thousand Splendid Suns*?

2. Review of Literature

Discourse encompasses different ideologies, beliefs, identities, and politics and is also considered as communicative events (Chilton & Schauffer, 2002). Fitch (2005) has explained the focus of discourse analysis is on the internal structure of texts. Critical discourse analysis is regarded as a multidisciplinary approach that has the main purpose of examining, interpreting, and explaining the relationship between power, ideology, and language encoded in discourse. Analysts of CDA committed themselves to emancipation and social change, they raised a voice against the oppressors in defense of the oppressed. They have unveiled how discursive practices play an important part in maintaining those relations which are not equal in power, having an aim to attach CDA to the struggle for bringing essential social change.

This marriage of CDA with feminism has presented the rich, political, and broader political critique for analysis. The feminist perspective of CDA is a political view of gender, related to a demystification of the interrelationship of ideology, power, and gender in discourse. Lazar (2005) has prescribed the view that the feminist theory should be added in the analysis of CDA to bring out the gendered oriented practices by examining closely the discursive and linguistic construction of gender in particular texts and contexts. Consequently, the 'new insight' is the analysis of gendered discourse in a detailed form that has been made possible by CDA, by focusing not only that point of what is represented or said, but on how things have been delineated through language.

The Greek word 'misogyny' can be defined as hostility or hatred of girls or women, it is also expressed in the form of contempt, disgust, dislike, antipathy and above all engrained prejudice or intolerance against women, making women's oppression as a legitimate act. Misogyny has been manifested in multiple forms such as gender discrimination, male privilege, patriarchy, belittling of women, domestic torture, harassment, and sexual objectification.

According to Gilmore (2010), the concept of 'misogyny' is extensive and so much prevalent in men due to similar experiences in the cycle of male dominance rather than the role of the environment alone. Johnson (2005) has told that patriarchy is that type of society in power is only related to men and women are exempted from it. The central argument of Holland (2007) is that misogyny not only degrades women but also exalts them. He assures that the impact of misogyny is that it rejects women, is the same: woman dehumanized.

Khan (2016) investigated the concept of discursive power in his study from the novel *A Thousand Splendid Suns* by Khaled Hosseini. The researcher used Fairclough's model as a methodological framework and Lazar's gender perspectives as a theoretical framework. Khan (2017) explored the concept of the national identity of Afghan from the novel "*A Thousand Splendid Suns*" by using an important approach of Fairclough (1989); the Dialectical Relational Approach. An important study has been done to highlight the issues related to Afghan patriarchal society. The results showed that women had to suffer a lot on the grounds of their race, their class, and above all their gender. A case of sexual politics and misogyny in Khaled Hosseini's novel: *A thousand Splendid Suns* is prominent in this study. Ging & Siapera (2018) showed in their studies that the women had been experiencing online abuse for several years which is the disproportionate level of gender discrimination.

According to the researcher's best knowledge, there is no previous study has been done from the perspective of misogyny on *A Thousand Splendid Suns* by using Fairclough's model as an analytical framework and Lazar's perspective as a conceptual framework. The present study is delimited to only one English novel of Khalid Hosseini and extracts have been selected under two forms of misogyny; sex discrimination and belittling of women.

3. Research Methodology

The researcher adopted a qualitative research method to find out how misogyny is portrayed in different forms in the novel. A descriptive research design has been used

for the study. For the analysis, the researcher has used a descriptive-analytical method, based on the critical discourse analysis model given by Norman Fairclough (1989 & 2001). The concepts of Michelle M. Lazar have been used as a conceptual background. The population of the study consists of all the English novels of Khaled Hosseini. The researcher has critically studied the novel and extracted 9 passages according to the purposive sampling technique from the novel, part 1 and 3. The chunks are organized under these misogynistic features and forms such as sex discrimination and belittling of women. The selected text of the novel is a suitable sample because most of the linguistic choices are gender-oriented. As Miles and Huberman (1994:7) stated that in a qualitative study the main measurement device is essentially the researcher. So, the researcher is the instrument of the analysis under the analytical framework but the researcher has used Microsoft Word to create figures and tables.

3.1. Norman Fairclough's Model of CDA: Analytical Framework

For the present study, Fairclough's three-dimensional model is used which analyses discourse at three levels or dimensions, named as text analysis (description), process analysis (interpretation), and social analysis (explanation).

3.1.1. Text Analysis: Description

The first stage of text analysis is called interpretation. At this level, the formal properties of the text have been concerned. Linguistic features are identified and labeled in terms of the categories of a descriptive framework. Fairclough has given ten questions from the perspective of vocabulary, grammar, and textual structures based on experiential, relational, and expressive values. The researcher has organized ten tools at the stage of description based on these ten questions according to the purpose of the study. 'Tool 5' has been skipped to make the current study more appropriate.

3.1.2. Process Analysis: Interpretation

The second stage related to process analysis is known as interpretation. This stage deals with the relationship between text and interaction. This level is not only concerned with the text interpretation but also participants' process of text production. This stage is also named as process analysis because interpretations have been created through the sense of members' resource (MR), a mixture of what is in the interpreter and the text. Moreover, at this dimension, the analyst of critical discourse analysis highlights and analyzes speech acts and presuppositions for interpreting of the intertextual context.

3.1.3. Social Analysis: Explanation

The relationship of interaction and social context- with the social determination of the processes of production and interpretation and their social effects has been dealt with in this third dimension of the model. The purpose of this third level of explanation to depict a discourse as an integral part of social practice, as a social structure, delineating how social structures determine it, and how these structures are affected reproductively, supporting or changing them. The mediation of social determinations and effects are done by MR.

4. Data Analysis

The analysis has been done on three levels; description, interpretation, and social analysis. The vocabulary items, grammatical features, and structural conventions are checked from the text through their experiential, relational, and expressive values on the description stage. Based on these values and 10 questions, 10 tools have been adopted which are more appropriate and relevant to the analysis. To make the analysis easier and systematic for reference purposes, the selected sentences are numbered, and inverted commas are used to highlight the words, phrases, and sentences. Tool no.5 has been skipped according to the need of the research.

4.1. Sex Discrimination

4.2. Passage No.1

(1)"What about Zalmi?" he said..... (7)"If it's a girl," Rasheed said, "and it isn't, but, if it is a girl, then you can choose whatever name you want."(Hosseini, 2007, p. 85-86)

4.2.1. Description

Table 1: Descriptive Analysis of the Text

Analytical Tools	Text
Tool 1: Lexicalization	"Zalmi," "good Pashtun name," "a girl," "a boy," "whatever name" (S1-7)
Tool 2: Information Focus	Main clause: (S7) Rewording: "a boy," "a girl" (S3, 4, 6, 7)
Tool 3: Pattern of Transitivity	Transitive: "choose" (S7) Intransitive: "want" (S7)
Tool 4: Active/Passive	Active

Tool 6: Choice of Mode	Interrogative: (S1) "What about Zalmi?" (S3) "What if it's a girl?" Declarative: Remaining Sentences
Tool 7: Choice of Modality	Relational: "can" (S7) Expressive: "It's," "it is," "isn't" (S7)
Tool 8: Cohesive devices	"but," "and," "then" (S7)
Tool 9: Interactional conventions	Controlling topic, formulation (Rasheed)
Tool 10: Structure of the text from the thematic perspective	The above extract is a dialogue between Rasheed and Mariam about their children. The text structure is in question-answer style and Rasheed's answers are not only answers but his power on his wife.

4.2.2. Interpretation and Social Analysis

Before the extract, the first snowfall in Kabul has been shown. Mariam, the female character; Rasheed's wife, realizes that she is pregnant. Both husband and wife have come back home after the checkup, they are very ecstatic with the news of pregnancy because Rasheed is expecting the birth of a son as a replacement of his drowned son "Yunus."

The text indicates the discursive construction for representing 'gender discrimination.' Rasheed insists on his preference for a boy and he is obvious about the birth of a boy. This clearly shows the importance of males in that society. The two participants are involved in the discourse production having the relation of husband and wife showing 'institution of the family.' The participant, Rasheed is dominant due to the use of modality and choice of moods which depicts 'unequal relation' between the participants where a wife is playing her role supportively.

The speech acts performed by Mariam are 'directive' for asking information and Rasheed is putting forward in 'assertive' speech acts. Rasheed gives stress on the word 'boy' which presupposes his previous reaction towards females. Moreover, in Laila's case, he will wish the same way: "Swelling so quickly," Rasheed said, "It's going to be a big boy. My son will be a pahlawan Like his father."(Hosseini, 2007, p.226)

The writer has shown through intertextuality that even the female characters wish for the birth of a boy when they talk to Mariam. "Boy is better, Mariam jan, they carry the family name." (Hosseini, 2007, p.66). This signifies the importance of men than females in the culture of Afghanistan where the social norm of 'males' superiority over females' is an accepted fact and part of social struggle. Mariam's struggle for her identity is 'overt.' From the perspective of 'societal level,' the discourse shows the ideological social norms of Afghanistan society, where women are struggling and men are suppressing them in every way. For dominant men like Rasheed, the birth of a boy is more desirable and a source of happiness. It also shows that the men have a dominant role and have special rights in their world while on the other hand, the women are affected by this biased attitude of men in Afghan society and are struggling for their identity.

4.3. Passage No.2 & 3

(1) Rasheed approved of all of it. (2) "A sign of intelligence," he said..... (9)
 "This is Zalmi's TV," he said. (Hosseini, 2007, p. 288-290)

4.3.1 Description

Table 2: Descriptive Analysis of the Text

Analytical Tools	Text
Tool 1: Lexicalization	"A sign of intelligence," "Zalmi's recklessness," "marbles," "matches," "Rasheed's cigarettes," "new crib," "lions," "crouching leopards," "new clothes," "new rattles," "new bottles," "new diapers," "still serviceable," "television," "VCR," "TV's power button," "wrist," "Zalmi's TV" (S1-9)
Tool 2: Information Focus	Rewording: "when," "new," "TV" (S3, 4, 5, 6, 8, 9)
Tool 3: Pattern of Transitivity	Transitive: "approved," "swallowed," "pooped," "moved," "shared," "bought," "afford," "pushed," "snatched" (S1, 3,4, 6, 8) Intransitive: "scowled" (S8)
Tool 4: Active/Passive	Active

Tool 6: Choice of Mode	All declarative.
Tool 7: Choice of Modality	Relational: “could not” (S6) Expressive: had+V3, is (S4, 5, 6, 9) Adverb: “not gently” (S8)
Tool 8: Cohesive devices	“And,” “then” (S3, 5)
Tool 10: Structure of the text from the thematic perspective	The structure is related to the description of Rasheed's prejudiced attitude towards her daughter and his severe act of grabbing the remote from Aziza's hand.

4.3.2. Interpretation and Social Analysis

The text under analysis is a discourse on 'sex discrimination. Rasheed's treatment with his son Zalmai, is changed and he is spending a lot of money on buying toys for Zalmai by borrowing money from his friends, not using Aziza's old toys. Most of the time, he gets annoyed when Laila scolds Zalmai, he approves all the mischiefs and bad behavior of his son as a sign of intelligence. The culmination phase of Rasheed's spending money on Zalmai can be seen when he buys Zalmai a television and a VCR and he doesn't allow Aziza to touch these things.

The institution of 'fatherhood' is represented through the involvement of two participants: a father and a daughter. The relation between them is not equal, the relation of superior and inferior which is delineated through the mode of sentences, modality, and through "assertive" speech acts and act of grabbing remote from her daughter's hand. It shows the struggle of identity by the female characters in that society.

Social norms of Afghanistan society have been highlighted through the passage where men and women are discriminated through different treatments with a daughter and a son. This prejudiced behavior has also been shown by the novelist through other parts of the novel in these lines “Yesterday, Rasheed had gone out and come home with a suede winter coat for a boy, lined inside with soft sheepskin, the sleeves embroidered with fine red and yellow silk thread.” (Hosseini,2007, p.86)

It is previously shown that Rasheed is not doubtful about the identity of Aziza's father but he has a strong belief about it. Despite the truth that, he has no proof

about the bastard identity of Aziza, he still treats his both children in a different way showing his strong wish to have only a boy, not a girl.

The analysis at the societal level shows: In general, Afghanistan is considered as more gender unequal country when it is compared to other countries in the world. The men have more rights inside and outside the house which can be seen through unequal opportunities for Aziza and Zalmai in the form of freedom of speaking, playing, facilities, and above all father's love. It also gives the historical underpinnings about the Taliban's control over Afghanistan, the people had to face starvation, poverty as well as many other issues and problems. Due to the ongoing conflicts and war, starvation is a chief issue in the novel world and the children are given away to orphanages (especially girls; Aziza) by many families due to lack of sufficient amount.

4.4. Passage No. 4 & 5

(1) This hospital no longer treats women," the guard barked.....(16)"That's where you go," the guard said. (Hosseini, 2007, p. 278-279)

4.4.1. Description

Table 3: Descriptive Analysis of the Text

Analytical Tools	Text
Tool 1: Lexicalization	"This hospital," "women," "the guard," "Malalai Hospital," "loud groan," "women's hospital," "Cries of approval," "Ali Abaci Hospital," "Wazir Akbar Khan," "Men only," "Rabia Balkhi," "young woman," "no clean water," "no oxygen," "no medications," "no electricity," "nothing" (S1-16)
Tool 2: Information Focus	Rewording: "the guard," "women" (S1, 4, 8) Over wording: "no longer," "Not anymore" (S1, 6)
Tool 3: Pattern of Transitivity	Transitive: "treats," "shook" (S1, 8) Intransitive: "barked," "shouted," "cried" (S1, 4, 7)
Tool 4: Active/Passive	All active.

Tool 6: Choice of Mode	Imperative: (S12) “Go to Rabia Balkhi” Interrogative: (S7) “What about Ali Abaci Hospital?” (S9) “Wazir Akbar Khan?” (S11) “What are we supposed to do?” Declarative: Remaining sentences.
Tool 7: Choice of Modality	Expressive: “is” (S4, 15) Adverbs: “no longer,” “icily,” “anymore” (S1, 2, 6)
Tool 8: Cohesive devices	“But” (S4)
Tool 9: Interactional conventions	Formulation (the guard)
Tool 10: Structure of the text from the thematic perspective	The above structure is a conversation between the guard and the people about the hospital. He suppresses their voices especially of women through harsh attitudes and weapons.

4.4.2. Interpretation and Social Analysis

The passage under analysis is a representation of ‘unequal distribution of facilities for men and women.’ In September 1997, the crowd outside Malalai hospital question the guard about women's hospital. The guard explains the situation in a violent mood and instructs them to go to Rabia Balkhi hospital where there are no facilities for female patients such as clean water, oxygen, and proper medicines.

The participants involved in this discourse are the guard and the people (women and men) under the matrix of ‘public institution.’ The guard is in the dominant position, which is shown by choices of mode, modality, and turn-taking system which shows the ‘dominance of men in the law of Afghanistan.’ The role of lexical choices and grammar are very important here. The discourse represents the speech acts 'directive' which is asking questions by the people and commanding and giving order by the guard.

The analysis as a social practice shows the privileges that are given to men even in hospital care by the Taliban. It clearly shows the discrimination between the two sexes. The discourse producer has painted a clear scene of chaos that ends in the

form of the 'Talib's brute physical force on the people.' This shows the theme of 'women subjugation' and women are denied the most basic rights in the social norms of Afghanistan. The women are allotted only one hospital which is in poor condition and not sufficiently equipped.

4.5. Belittling of Women

4.6. Passage No.6 & 7

(1) Nana said, Like a compass needle that points north, a man's accusing finger always finds a woman.... (10) "Something you rip out and toss aside." (Hosseini, 2007, p. 7-8)

4.6.1. Description

Table 4: Descriptive Analysis of the Text

Analytical Tools	Text
Tool 1: Lexicalization	"compass needle," "north," "man's accusing finger," "woman," "wives," "pokeroot," "mug wort," "weed" (S1-10)
Tool 2: Information Focus	Over wording: "Learn;" "Remember" (S1, 3) Rewording: "Learn," "always," "mug wort" (S1, 2, 5, 8) Metaphors: "pokeroot," "mug wort" (S4, 5)
Tool 3: Pattern of Transitivity	Transitive: "learn," "finds," "remember," (S1, 3) Intransitive: "Born" (S7)
Tool 4: Active/Passive	Active
Tool 6: Choice of Mode	Imperative: (S1) "Learn this now" Interrogative: (S7) "What's mug wort?" Declarative: Remaining sentences
Tool 7: Choice of Modality	Expressive: "finds," "weren't" (S1, 7)

	Adverb: "now," "well," "Always" (S1,2)
Tool 8: Cohesive devices	"and," "And," "too" (S6, 7, 10)
Tool 9: Interactional conventions	Controlling topic, formulation (Nana)
Tool 10: Structure of the text from the thematic perspective	Thematic underpinnings in the discourse structure show that Nana is telling Mariam the cruel fact about Men's attitude towards women and women's struggle for their identity.

4.6.2. Interpretation and Social Analysis

As far as immediate and situational contexts are concerned, Nana is telling Mariam about the story of her pregnancy and how she was thrown out from Jalil's house. Jalil is having three wives and nine legitimate children. He is a very wealthy man and owns a cinema. Nana worked as a housekeeper in his house but she became pregnant due to Jalil. She faced shame and loneliness due to him. Nana had a strong wish to take revenge from Jalil but her father didn't support her in this matter. Jalil saved himself by blaming Nana and insisted that Nana imposed herself on him. Then Jalil and his sons built her a kolba, in a clearing outskirts of the city. In short, her father disowned her and she was sent to live alone in a "Kolba" in Gul Daman.

In this passage, the superiority of men over women and females' nothingness are discursively constructed in the 'institution of motherhood.' Nana who is the 'speaker' in this discourse, warns her daughter about the bitter truth about the cruel attitude of men towards women in their society because she was treated cruelly as a non-human being and as a rejected figure. She reminds Mariam about her life experiences that never to trust men due to the fault-finding nature of explicitly, Nana articulates about the inequalities between men and women in their society. Mariam is not ready to admit these realities and try to question about Nana's perception about Jalil and generally about all men. Nana executes Jalil's perception of her own identity on Mariam forcefully and wants Mariam to spend her life according to this ideology. There are two participants involved in the discourse having a mother-daughter relationship. Nana: the speaker is authoritative as the mode of the sentences, modality, and turn-taking system are concerned.

The speakers' act of communication is in 'directives' which is an act of warning, advising, and asking. This clearly shows the intentions of the discourse

producers. Mariam's asking question and Nana's providing information in an assertive manner presuppose the experiences of Nana about her past experiences. Moreover, the way of her asserting the facts about the men also presupposes the tragedies of her life's sufferings. She previously tells Mariam about the suffering of women; women are another name of fault or mistake.

There is a view of society that is coded in the use of language. It is an instrument to show the ‘upper hand of men in society.’ In Afghanistan, whether a woman is on fault or not, it is very easy to accuse her of all the problems and mishaps in the family. The main authority of freedom only belongs to males. The status of wife is only confined to four walls of a house; housekeeper 'reason for every issue, a tool of satisfaction for males, and above all a shame wagon. In the past without any fault, Nana was accused of her impregnation, and she had to be quiet and powerless because she was a female and had no right to speak in her defense as in chapter 4 Laila couldn't speak in her defense about the coming of Tariq. In Afghanistan, it was culturally acceptable to consider females inferior which clearly shows the belittling of women from a misogynistic perspective. The author has presented the incident of miscarriages through Rasheed's character in the novel not as a natural tragedy but as a fault of Mariam. The author explained Rasheed’s disappointment who becomes more remote and resentful. He is not pleased by Mariam’s efforts (Hosseini, 2007). Nana, Mariam’s mother, signaling her unwantedness and imposes the same identity on Mariam as a symbol of weed. All parts of the pokeroor are very toxic in modern agriculture, while mug wort is considered as an invasive species which are found in uncultivated waste areas. These metaphors show the negative attributes of women such as commonality, unwantedness, and injuriousness. Mariam's way of questioning is a question about her identity which is put on as 'harami' before her birth. Moreover, the concept of ‘Polygamy’ is used to show a method for men to have control over women in the history of Afghanistan.

4.7. Passage No.8 & 9

(1)"What a stupid girl you are! (11) You *are* nothing!"(Hosseini, 2007, p. 27)

4.7.1. Description

Table 5: Descriptive Analysis of the Text

Analytical Tools	Text
Tool 1: Lexicalization	“Stupid girl,” “daughter,” “man’s heart,”

	“wretched thing,” “mother’s womb,” “this world,” “nothing” (S1-11)
Tool 2: Information Focus	Rewording: “wretched,” “nothing,” “you’ll have nothing” (S5, 9,10, 11) Italic: “ <i>are</i> ” (S11)
Tool 3: Pattern of Transitivity	Transitive: “think,” “loves,” “matter” (S1, 2, 8) Intransitive: “bleed, stretch” (S7)
Tool 4: Active/Passive	Active
Tool 6: Choice of Mode	Interrogative: (S2) “you’re wanted in his house?” (S3) “You think you're a daughter to him?” (S4) “That he's going to take you in?” Exclamatory: (S1) “What a stupid girl you are!” (S11) “You <i>are</i> nothing!” Declarative: Remaining sentences
Tool 7: Choice of Modality	Relational: “going to,” “won’t,” “will” (S4, 7, 9, 10) Expressive: “are,” “isn’t,” “ <i>are</i> ” (S2, 6, 11)
Tool 8: Cohesive devices	“That,” “and” (S2, 4, 9)
Tool 9: Interactional conventions	Formulation, controlling Topic (Nana) and Silence (Mariam)
Tool 10: Structure of the text from the thematic perspective	Question and answer structure to tell Mariam about the cruel and inhuman nature of men.

4.7.2. Interpretation and Social Analysis

The situational context is: In Spring 1974, there is Mariam’s 15th birthday, she asks her father; Jalil while expressing her wish of watching the new cartoon film ‘Pinocchio’ at the cinema as a birthday gift and to meet her siblings. When Mariam tells Nana about this idea, she insists that it would a foolish idea and considered it as ungratefulness of her daughter towards her. She tells Mariam to stay at home and to shun off the idea of

going to the cinema because her importance in her father's life is nothing and there is no relation of love (hatred). She is telling Mariam the fact about a man's heart, his inhumanity, and lack of a tender place in his heart about the woman. There is the involvement of the two characters having a mother-daughter relationship involving the 'institution of motherhood.' The turn-taking, mode of sentences, and modality show the dominance of a mother over her daughter.

The instrumental use of language is very important. The mode of sentences signals the use of speech acts such as 'assertive' and 'directive' which show the intention of suggestion, warning, asking, and commanding the communication. The ideas and beliefs in the passage about the women are mostly negative which represents the theme of "nothingness for females in the males' world." Moreover, it is also shown how a woman is considered or what is her position in that society. The attitude of men is explained by comparing them with "mother's womb". A womb of a mother stretches and bleed due to the love of her children but a man's heart has no place of love for women in Afghan society. As Nana propagates earlier while talking to Mullah: "She belongs here at home with her mother. There is nothing out there for her. Nothing but rejection and heartache." (Hosseini, 2007, p.18). If a woman considers herself important for a man, then it is just 'stupidity' and 'illusion. 'For women, negative attributions are used by the discourse producer which creates a sense of inferiority about themselves and other women in general. This shows their struggle of identity and importance in the male-dominated society of Afghanistan.

4.8. Findings and Discussion

After analyzing the discourse through 10 Tools based on Fairclough's 10 questions and three stages description, interpretation, and social analysis, these are the following findings under two forms of misogyny.

4.8.1. Sex Discrimination

Analyzed passages show how 'sex discrimination' is constructed discursively in the institution of family, marriage, and public institutions under the social norms of Afghanistan. The results of Tool No 1 are following from passages 1 to 5:

Table 6: Discrimination of a boy and a girl in the institution of the family

A boy	A girl
Zalmai, a good Pashtun name	Whatever name
A sign of intelligence	That thing

New toys	All the toys are still serviceable
Zalmai's TV and VCR	Old toys belong to her

Table 6 shows how a boy and girl are discriminated in institution of family. A son is more privileged by having 'proper name,' new toys and facilities and all his mistakes are justified while on the other hand, a girl is treated as a 'thing' having no facility. Prejudiced behavior with men and women shows the portrayal of misogyny through lexical choices.

Table 7: Discrimination in hospital facilities

Males	Females
Malalai Hospital	Rabia Balkhi Hospital
Ali Abaci Hospital	No hospital
Wazir Khan Hospital	No hospital
Men only	No women

Table 7 shows that there are three hospitals in good condition for males but females are allotted only one hospital having poor facilities related to medicines, hygiene, oxygen, and staff.

4.9. Key Findings of 2nd and 3rd Stage

These are some findings under the stage of interpretation and social analysis:

1. The character of Rasheed shows that the birth of boys is more desirable and a source of happiness, clearly shows the importance of males in society.
2. There is an unequal distribution between husband and wife and males and females. The women have to play their roles supportively as the character of Mariam is a perfect example of it.
3. The analysis shows the biased nature of a father towards his son and daughter in every perspective which represents 'male superiority over females' in the cultural norms of Afghanistan.
4. The analysis delineates 'women's struggle for their identity,' which is ultimately suppressed under the social norms of Afghanistan where there is no right for the women.
5. It is seen through the analysis that gender disproportions in the form of no rights and laws for females and they are struggling for basic rights, importance at home, facilities of the hospital, and laws in general.

6. Women's suffering due to inequality in the form of beating, pregnancy, no freedom of speaking, no enjoyment of facilities at home, and outside the home.

These findings support the portrayal of misogyny in the novel *A Thousand Splendid Suns* in which hostility of men is shown through the action of discrimination and Lazar's perspective provides a platform to raise a voice against these inequalities.

4.10. Belittling of Women

Tool 1 shows the list of lexical items or lexical choices which are used to belittle the women (Laila and Mariam) and make them unimportant by a male (Rasheed).

The results of Tool No 1 are following from passages 6 to 9:

Table 8: Negative attributions for women

No.	Linguistic choices for women
1	Pokeroot
2	Mug wort
3	Weed
4	Nothing
5	Burden
6	Fool

Table 8 shows the linguistic features which are constructed to put women into misogynistic behavior of making them less important and belittle them in every way. All the list of words such as "Pokeroot," "mugwort," "weed," "nothing," "burden" and "fool" shows no importance of women in the males' world and they describe the women by using negative vocabulary.

4.11. Key Findings of 2nd and 3rd Stage

These are some findings under the stage of interpretation and social analysis:

1. The superiority of men over women and females' nothingness are discursively constructed in the 'institution of motherhood.'
2. The metaphors show the negative attributes of women such as commonality, unwantedness, and injuriousness.
3. Inhumanity and lack of a tender place in males' hearts about the woman.
4. Negative attributions are used for women by the discourse producer which creates a sense of inferiority in them about themselves and other women in

general and shows their struggle of identity and importance in the male-dominated society of Afghanistan.

5. A male (Rasheed) tortures female characters (Laila and Mariam) psychologically and physically due to having the advantage of authority over females in Afghan society.
6. The importance of women for men is nothing despite all the sacrifices of housewives.'
7. The formal properties of the text show the inhuman nature of a husband towards her wife (pain of Nana during her pregnancy).

The findings prove that the misogynistic behavior of belittling of women is manifested through discursive choices adopted in the novel which proves their identity lower than males.

All the tools such as lexicalization represent the experiential values of lexical items, information focus to show the repeated and over worded words, phrases and clauses, and deviation used by the discourse producer such as italic, native language words, and upper-case letters. Patterns of transitivity to show the misogynistic construction of actions, active and passive to focus the subject and object, choice of modes to show the formal and informal context with the perspective of power, choice of modality to express the misogyny and relation between the participants, cohesive devices to create coherence between the ideas to guess the topic of the discussion, and interactional convention to look at the distribution of the text to check the relation of power between the speakers. There are also presentations of intertextual context, presupposition, and speech act to check a linkage between the text and its pragmatic evaluation of utterances in a historical, cultural, and social context.

By using Fairclough's tri-faced model, the researcher has given the answers to the research questions. The findings related to the first research question highlighted the lexical choices which are constructed to represent hatred, ridicule, and abuse that women face at the situational, institutional, and societal level. The findings not only reveal those linguistic choices which are based on gender discrimination such as dehumanizing, attributive, oppressing, belittling, and sexist expressions and terms but also the institutional and social underpinnings of these choices. The answer to the second research question shows the linguistic features of the text which delineates the low status of women in Afghan society as a mother, wife, and how female characters are belittled and suppressed.

5. Conclusion

To conclude the discussion, it can be said that after critical discourse analysis of the text by using Fairclough's model from the feminist perspectives of Lazar, it is proved that the ideology of gender and power relations are reproduced, negotiated, and contested in the representation of social practices between people, and in people's social and personal identities in text and talk (Lazar, 2005). This discrimination based on gender supports the conceptual framework of feminist critical discourse analysis which shows the main aim of the study to highlight the linguistics and discursive choices which have been constructed in the discourse of the novel to represent different forms of misogyny in Afghan Society and also demonstrated a deep insight about the status of women and their rights under patriarchal and misogynistic society. The analysis of discourse has also evidently represented gendered social relations and practices which are having effects on social transformation. Furthermore, the analysis has also represented the 'abuse of power' which has distributed males and females into two groups 'oppressors' and 'oppressed'. The purpose of this study to give the voice of those women who are subjected to hostility, discrimination, and verbal, physical, and power abuse should be excluded and they are given equal place not only in Afghan Society but overall, the world. Consequently, CDA and FCDA have provided a solid theoretical and analytical basics for the examination of critical issues in the perspective of gender inequalities.

5.1. Recommendations

- A corpus-based approach can be used in the future analysis along with a mixed-method approach for the analysis.
- For a broader perspective, the future researcher may add more novels to make the results more generalized.
- Future researchers can explore the other forms of misogyny such as sexual objectification, physical and verbal violence from social media discourse, twitter, and Facebook.

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