

**WOMEN'S ATTITUDES TOWARDS GENDER DISCRIMINATION
IN KHALED HOSSEINI'S *A THOUSAND SPLENDID SUNS***

A THESIS

**Presented as Partial Fulfillment of the Requirements of the Attainment of a
Sarjana Sastra Degree in English Language and Literature**



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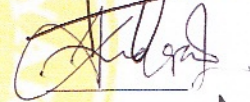
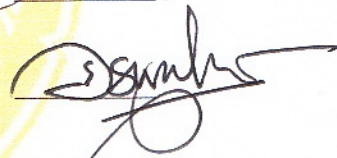
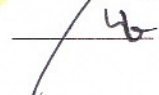
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A THESIS

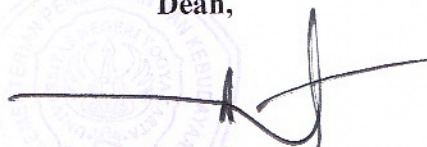
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Yogyakarta, 5 Januari 2015

Penulis,



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DEDICATIONS

This full of a woman's struggle thesis is dedicated to ...

Father, *Bapak* Suhyono

An amazing elementary-graduated father,
who successfully makes a *sarjana*-graduated daughter.

Mother, *Ibu* Suryani, S.Pd.

A wonder woman, who never stops giving me her endless love
and affection and never feels tired to support me.

Little brother, M. Ichsan Maulana

A pretty little brother, who is at the same time can be
a big brother, father and partner (in crime).

You will always have my heart.

MOTTO

I am the master of my fate; I am the captain of my soul.

(William Ernest Henley)

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Finally, I realize that this thesis is far from being perfect. Therefore, comments and suggestions are kindly accepted. Thus, I also hope that this thesis can bring some contributions in literature study.

Yogyakarta, 5th January 2015

Nurul Istikomah

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WOMEN'S ATTITUDES TOWARDS GENDER DISCRIMINATION IN KHALED HOSSEINI'S *A THOUSAND SPLENDID SUNS*

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ABSTRACT

This study aims to identify the kinds of gender discrimination faced by women in *A Thousand Splendid Suns*, and to analyze women's attitudes towards gender discrimination in the novel. To answer the objectives, the researcher used feminist literary criticism.

This study is a qualitative research employing content analysis method. The main source of this research is a novel entitled *A Thousand Splendid Suns* by Khaled Hosseini which was published in 2008 by Bloomsbury. The data were some expressions used to convey the kinds of gender discrimination and women's attitudes in the novel. The researcher was the primary instrument and the data sheets were the secondary instrument. Data analysis was conducted through six steps: organizing and preparing the data, reading and re-reading the data, coding the data, sorting the data, interrelating the description, and interpreting the meaning of description. The trustworthiness of the data was gained by providing rich, thick description; reading and re-reading the data; and conducting triangulation.

After analyzing the novel, the researcher finds two results related to the objectives of the study. The first result is related to the four kinds of gender discrimination faced by the female characters. They are (1) violence: sexual, psychological, and physical violence; (2) subordination: women are alienated in a remote place, sons are preferred from girls, women are forced to get married, women's ways of dressing are restricted, women's mobility is limited, and women are treated unfairly in polygamy; (3) stereotype: women are foolish and women are submissive; and (4) marginalization: from health facility and from education. The second result is related to women's attitudes toward discrimination. Being influenced by many factors, three female characters show different attitudes. Nana shows her acceptance by having no resistance toward Jalil the oppressor, wreaking her anger on Jalil's children, and becoming self-destructive. Meanwhile, Mariam and Laila show their struggles by working in sisterhood to escape from Kabul, fighting Rasheed the oppressor, and using education to end discrimination.

Keywords: gender discrimination, women's attitudes, feminist literary criticism, *A Thousand Splendid Suns*

CHAPTER I INTRODUCTION

A. The Background of the Research

The achievement of equality between men and women has progressed from what they traditionally were in the past. In the past women were treated unequally, but nowadays in most part of the world equality has been achieved. Many women take control over their lives and have the power to do whatever they want in their society, something that was impossible to do so many years ago. Ranging from household to public life, women apparently have gained their own position. In household, for example, there are many women playing double roles as a wife and a career woman at once. In public life, the existence of women is proven by their achievement in many fields of life; some of them become the leader of an organization and even a president of a country.

However, despite many successes of women to defend their existence, numerous issues of gender discrimination still exist in all aspects of life, ranging from cultural, political to economic fields. Gender discrimination can be in verbal abuse, violence, threats, humiliation, or intimidating behavior or conduct. In everyday life, many women overcome adversity and oppression from the opposite sex. They are abused in and outside the confines of their own homes. In their homes, they are treated as an object: in childhood by her father, in youth by her husband and when her husband is dead, by her son. Many of them are forced to serve their families and be banned to chase career outside their homes by their husbands.

Meanwhile, those who succeed in career outside their homes still experience unequal treatment because men still set the rules of engagement in the workplace. This discrimination can come in the form of different promotions based on gender, sexual harassment, different treatment and opportunities in job and training. Furthermore, at home, they should accommodate domestic duties and job responsibilities.

According to Scott and Cheetham (2010), gender discrimination is widespread in many countries. They found that in India, there is a strong preference for having sons instead of daughters, for girls are considered as a financial burden for the family due to the small income contributions. In Guatemala in 2007, there were 722 women who were killed because of domestic violence and rape. Another example is in Afghanistan. Based on a 2011 survey by the Thomson Reuters Foundation (in Khan, 2012:1-2), Afghanistan is identified as the most dangerous place for women. Many cases about violence and even humiliation happen to women; about 87% of women face abuse and violence. They also face high mortality rates, limitation of seeing the doctors, and a lack of economic rights. Being alive is a nightmare to women in this kind of society. They are neither dead nor alive.

Gender discrimination obviously has a wide-ranging negative impact not only to those being discriminated, but also to the discriminators. The impact of gender discrimination on women is often much greater indeed. It can affect a woman physically, emotionally, economically, socially and it can also affect her career and academic performance or potential. For the discriminator,

engaging in discrimination can result in the feeling of being disconnected to the women they discriminate and the environment, being lonely and abandoned by others, and their lives will be full of hatred towards others and the circumstances. Furthermore, gender discrimination in one generation may diminish opportunities for later generations, for instance, a powerless, discriminated mother may limit her ability to monitor or support her children's needs and defend her children's rights.

Despite its negative impacts, gender discrimination still happens all the time because both women and men have been constructed in a patriarchal system, which believes that men have power over women. It has become a common sense and truth that women are subordinate to men so that they should accept and obey men. As a result, many girls accept the marriage they do not desire, many wives become submissive and obey their husbands' every single word, and many mothers give up on their dream career due to the duty to be good housewives and to nurture their children. Even, many discriminated women accept the sufferings and consider it as the fate destined for them. On the other hand, men continue behaving as if they were lords in the society because they consider themselves as a party who has a full power to do anything.

To struggle against discrimination, women need a tremendous courage. Yet, the courage to prevail against discrimination seems to come very hard to most women. To gain the courage and the strength, there should be something that empowers them. Education is one of many crucial means that can

convince women that they have full potential to be equal with men. It is very influential in building women's mindset and changing their traditional behavioral pattern. Educated women know their rights and are aware that they have to claim them. It also has ripple effects that will pass through generation, in which educated women will make educated children. On the contrary, uneducated women are more vulnerable to discrimination due to their archaic mindset.

If a woman is educated and has an open and modern mindset, she will be able not only to defend her own right, but also to inspire other women. A bond growing among women, which is called sisterhood, can encourage and turn weak women into brave ones. Through sisterhood, women can inspire and convince each other that they can make a difference and make the world a better place. Women who have gained courage then will be brave to choose a different path: fighting instead of enduring evil and cruelty men made.

The different ways of thinking of women in a patriarchal society result in different attitudes in facing discriminations: some women show negative attitudes by accepting the discrimination and some others have positive attitudes by struggling against the discrimination. Women's attitudes towards the discrimination they face are important because it will affect their lives forever. Gender discrimination is something bad and if women have negative attitudes, the situation will be worse. On the contrary, if they have positive attitudes, they will be able to be free from discrimination and form better

future both for themselves and for their generations. However, in a patriarchal society, most women accept the discrimination instead of struggling against it.

The attitude of women to accept the discrimination later brings gender discrimination into a culture's conscious ideology. To reject this false ideology, people implant a new one that opposes the masculine authority and power in many ways, one of which is by means of words in literature. Through literature, people can smuggle ideology related to the most serious problems which the human race faces such as discrimination in an indirect, oblique, even casual manner. For many years people who are concerned with discrimination have implanted their thought about it, which is not only gender discrimination but also race and class discrimination, in literature. In essence, literature plays an important role in implanting ideology.

Concerning gender discrimination, since decades ago, many people have created literature about women's lives. In many areas and culture they give the insight of human beings in society by complaining about gender discrimination. Those literary works which reveal women's lives are worth reading, for it can broaden people's knowledge about gender discrimination so that people can have a deeper level of thought and more concern about it. Moreover, it can inspire the discriminated women to challenge gender discrimination.

A Thousand Splendid Suns by Khaled Hosseini is one of those literary works about women's lives in a patriarchal society which can open people's eyes that until now many women still face gender discrimination. In the novel,

Hosseini crafts the story of women's lives in Afghanistan and how women behave towards it. Through the story of gender discrimination, the phenomenal *A Thousand Splendid Suns*, which has been translated into many languages and become best seller in many countries, shows its capacity to inspire women to stand and fight against the discrimination they face. What is interesting is that the author of the novel, who is a male, has been someone who stands on women's side and curses men's behavioral pattern in treating women unfairly.

The novel is a good example of literary work which can convince women to understand their rights and believe in their ability to stand against the discrimination. The stories about gender discriminations are portrayed through the three female characters of the novel, namely Nana, Mariam and Laila, who live in a patriarchal society. In this kind of society, whenever a girl was born in a family, they see her as a bad luck and as a burden on the family. Hosseini is trying to shed some light on the fact that women are suffering from the discrimination based on gender and that women have their own choice either to stay or fight against the discrimination. Considering this, the researcher is interested in scrutinizing gender discriminations women experience in the novel along with their attitudes towards the discriminations they face.

B. The Focus of the Research

Although women now have gained independence in many fields of life, discriminations and exploitations which are gender based are still widespread and it has been passed down through generations. Gender discrimination which occurs in real life is reflected in literature. Many literary works about discrimination in women's lives have been created by many people, both male and female authors, throughout history. In line with that, this research aims to analyze the discrimination within literature which functions as a reflection of reality (Abrams, 2000:51).

The novel which is analyzed is entitled *A Thousand Splendid Suns* by Khaled Hosseini. He is an Afghan-born American author, who is concerned with Afghan people's lives under the occupation of Soviet and the Taliban. *A Thousand Splendid Suns* is his second novel published in 2007 which centers on gender discrimination against Afghan women. In the novel, he deals with the plight of three Afghan women namely Nana, Mariam and Laila who suffer from gender discrimination in a patriarchal system, a system where women are dominated, exploited and oppressed by men (Walby, 1990:20). The term gender itself refers to 'women' and 'men' (Lorber, 1996:144). Thus, gender discrimination is an unequal treatment based on what kind of gender someone has. Gender issues which are portrayed in the novel become the problem that is analyzed in this research.

To dig deeper the problem about gender discrimination, the writer uses feminist literary criticism, a criticism which is informed by feminists.

Feminist literary criticism challenges the interpretation of women within literature. It analyzes elements like stereotypes and images of women in literature, literary mistreatment of women, place of women in patriarchal societies and challenges faced by women in the modern era (Cuddon, 1999:315).

Using feminist literary criticism, the researcher focuses on the kinds of gender discrimination women face. This topic is interesting to analyze due to the fact that discrimination against women is varied but many people tend to think that discrimination is only related to the case of violence because it is the most visible form of discrimination. Actually, there are other kinds of gender discrimination namely marginalization, subordination, stereotype, violence and work load (Fakih, 2012:12-13). Since the other forms of discrimination are unnoticed, many people are not aware that what they see or what they face is discrimination.

In addition to the kinds of gender discrimination, the second problem to analyze is the attitudes of women towards the discrimination. To face the discrimination, women show different attitudes. Most of them choose to accept the discrimination and live their hard lives instead of struggling against it; meanwhile, those who struggle against the discrimination are only a few. In a patriarchal society, discriminated women's being silent is a common phenomenon. Eventually the fear of women to fight against the discrimination leads men to keep discriminating them. The topic about different attitudes of

women towards discrimination is enticing to analyze since the way they face the problem will define their destiny in the future.

C. The Formulation of the Problems

According to the background of the research, the problems of this research are formulated as follows:

1. What kinds of gender discrimination are faced by women in Khaled Hosseini's *A Thousand Splendid Suns*?
2. What are the attitudes of women towards gender discrimination they face in Khaled Hosseini's *A Thousand Splendid Suns*?

D. Objectives of the Research

According to the formulation of the problems above, the objectives of the research are as follows:

1. to reveal what kinds of Gender discrimination faced by women in Khaled Hosseini's *A Thousand Splendid Suns* are, and
2. to reveal the attitudes of women towards gender discrimination they face in Khaled Hosseini's *A Thousand Splendid Suns*.

E. The Significance of the Research

1. Academically

- a. This research provides some important points about patriarchal system and information about gender discrimination in Afghanistan. Thus, the

findings generated from this research will give supportive information to the students, primary to those who use feminism in their researches.

- b. The finding will give inspiration for other researchers to conduct further research about gender discrimination.

2. Practically

This research will give an understanding and be a warning for human being, especially students of English Literature not to discriminate each other no matter how different they are. The researcher hopes that the students are more aware of the fact that there should be no discrimination that happens because of differences, especially gender discrimination against women since every human was born with the same right, either a man or a woman. This research will also inspire the reader to determine their attitudes towards gender discrimination they face. What should be kept in women's mind is that they can actually fight against the discrimination because they have ability to do that.

CHAPTER II LITERATURE REVIEW

This chapter deals with literature review. It aims to tell the reader about the definitions related to the problems, the theories which are used, previous studies, and the background of the novel which is used in this research.

A. The Review of Related Theories

1. Feminism

Feminism is a movement women do as the response to gender discrimination occurring in a patriarchal society. To fight against the tyranny of patriarchal control, many women voice their thoughts and speak their languages of freedom for every oppressed woman. As it is stated by Bhasin and Khan (1999:3),

feminism is an awareness of patriarchal control, exploitation and oppression at the material and ideological levels of women's labor, fertility and sexuality, in the family, at the place of work and in society in general, and conscious action by women and men to transform the present situation.

Another feminist, Morris (1993:1), defines feminism as a movement against gender inequalities and it strives for equal rights for women. Morris emphasizes that gender difference is constructed by the society and it has made women suffer from the discrimination.

Meanwhile, Hooks (2009:1) explains that "feminism is a movement to end sexism, sexist exploitation, and oppression". It means that feminism does not consider men the enemy of women because the ones who maintain gender discrimination are not only men, but also women. Women who do not seek for

equality are also the ones who perpetuate gender discrimination. She asserts that “by naming sexism as the problem it went directly to the heart of the matter. Practically, it is a definition which implies that all sexist thinking and action is the problem, whether those who perpetuate it are female or male, child or adult”.

Beyond many various definitions of feminism, what can be concluded is that since feminism deals with gender discrimination, its goal is to end the discrimination and gain equality between men and women. To end the discrimination and change the situation which is unfavorable to women, people should understand that factors constructing and perpetuating gender inequality are not only men, but also women. This is in line with what Hooks (2000:ix) says that “we need to be clear that we are all participants in perpetuating sexism until we change our minds and hearts, until we let go of sexist thought and action and replace it with feminist thought and action.”

a. Feminism in literature

Literature is a creative form of writing which reflects and mirrors human experience (Abrams, 2000:51). A work of literature is a response to the problems of human existence and fate including discrimination against women. For centuries, feminists continue to voice their perspectives about equality of women and men through literary works. Within their works, either fiction or nonfiction, feminists explore the histories and stories of women's lives.

Morris (1993:7) states that literature gives people a powerful insight about the disadvantages that women get from society. The imaginative ways of literary works in portraying women's lives can increase people's indignation at the problem of gender and it will help to stop it. In addition, positive images of women which are crafted by feminist writers can be used to raise women's self-esteem. In other words, literature can open the world's eyes about unequal treatment women experience and inspire women to fight for their rights.

Due to the fact that literature can portray the problems of humankind and at the same time can inspire people, feminists use literature as a medium to spread feminist movement. Therefore, a theory which is widely known as feminist literary criticism emerges with the focus on the analysis towards women in literature.

b. Feminist Literary Criticism

According to Cuddon (1999:315), feminist literary criticism is an attempt to evaluate women's lives and experiences which are portrayed in any kind of literature, such as novel, drama and poetry. It questions male domination within literature, criticizes men's representations and male authors, and privileges female writers. Furthermore, it also challenge women's images that have been created by male writers.

In the history of literature, men have brought literature into their own world. Male authors made the images of women based on their perceptions;

women were weak and were destined to obey and serve men. Thus, literature once was dominated by male authors: they created literary works and they automatically become the readers. According to Bressler (1999:183), in the 1960s and 1970s male dominance and prejudice in literary works could be seen clearly as follows:

1. Literary works mostly contained the stereotypes of women such as women were goddesses of beauty and mindless entities.
2. Male authors such as Dickens, Wordsworth, Hawthorne, Thoreau, Twain and other writers were considered as holy creatures.
3. Women played minor roles or were put in the secondary positions in the literary works.
4. Female scholars such as Simon de Beauvoir and Virginia Wolf did not gain recognition.

Women as the minority did not have a chance to create literary works as many as men. In progress, then feminist literary criticism arose at the end of 1960s (Morris, 1993:37) and its presence brought a new nuance that women could also embrace hope and perception into literature.

Feminist literary criticism aims to reveal male domination in literature and also to raise women's awareness in literary works, either as writers, characters or readers (Carter, 2006:91). In addition, Bressler (1999:189) states that "feminist literary criticism wants to show humankind the errors of such a way of thinking". Just like men, women are also people who have their own rights; they are not inferior to men. In spite of how often literature portrays and

society stereotypes women as bitches, angels, housewives, old maids, or brainless, women must struggle against such discrimination and define who they are. He also clarifies that women can no longer allow their patriarchal society to determine their opinions, roles, and values.

However, even though feminist literary criticism makes women as its center of study in literature and aims to uncover male's domination in a patriarchal society, it does not mean women can take control over men and dominate all fields of life as men once did. It does not also see sexual difference as a threat. On the contrary, feminist literary criticism is meant to change women's condition in the world of literature as it should be.

To free themselves from gender discrimination, women should challenge literary works by reading as women, re-reading men's images of women, resisting the narrative point of view which is mostly masculine, and replotting female destiny which is usually portrayed to be the passive acceptance (Morris, 1999:13-33).

2. Patriarchy

According to Walby (1990:20), patriarchy is a social system where men dominate, exploit, and oppress women. Another scholar, Ray (2006:1), states defines the term "patriarchy" as a father's rule in a family with male domination. It is a belief that is ideologically and socially constructed by the society in which men are considered superior to women. In a patriarchal system, men control women's lives. He (2006:2) also states that the archaic

view believes that patriarchy is determined biologically. Since men and women are different, the social duties and roles attributed for women are also different. This is in line with what Thong says (2009:52) that men's and women's roles in a patriarchal society are indeed different. Men usually gets masculine, or dominant roles, while women gets feminine, or subordinate ones.

Patriarchal system also believes in the idea of motherhood which limits women's mobility and also obligates them with the burden of the duties to rear and nurture children (Ray, 2006:2). In other words, women have no other choice but devoting themselves to their families so that they have no chance to develop themselves and gain position in public life. While the private sphere is reserved for women as housewives and mothers, on the contrary, political sphere is meant for men.

a. Women's Lives in A Patriarchal Society in Afghanistan

Patriarchal system in a country may be different from others, including in Afghanistan, because of the differences in caste, class, religion, ethnicity, religion and social practices (Ray, 2006:1). The strong influences of religion and politics situation have created the strong patriarchal system in Afghanistan. The country is even pronounced as the most dangerous place for women (Khan, 2012:2). Under the occupation of Soviet, women's status in Afghanistan was undermined and it become worse under the Taliban regime. (Khan, 2012:1). According to Oxfam (in Khan, 2012:1), Taliban forbade women to work outside their houses, forced them to wear the *burqa*, apparel which covers almost all part of women's bodies, banned them to travel alone:

they should be accompanied by a male relative, and also baned them to go to schools. There are 95% of women who were illiterate and 54% of girls got married in young age.

According to a report of UNAMA and UNHCHR (2009:1), violence is another danger that is faced by women in Afghanistan. In the country, violence is widespread and inescapable. The violence that damages the lives of Afghan women and girls has become a common thing in Afghan customs, culture, practices and attitudes. The women of Afghanistan does not have much freedom and chances to struggle against the traditions and norms that place them in subordinate position.

Besides violence and other unequal treatment, patriarchy in Afghanistan also manifests its way in polygamy. It is legal in Afghanistan and its instruction and guidance are arranged in the specific provisions of the Civil Code of Afghanistan (Women and Children Legal Research Foundation, 2006:1). Saboory (2005:20) explains that it is legal for an Afghan man to marry one to four wives at the same time in the condition that the husband can treat his wives fairly. However, in reality, polygamy only gives women disadvantages because the conditions which have set are done by the husband.

On the name of polygamy law, men exploit women. They treat their wives unequally, make them as sexual objects, and they use their tradition to cover the discrimination they do to the women and make the situation legal. The unfair treatment of husbands to their wives brings many problems in family such as home detention, abuse, child inheritance problem, and

prohibition of living in the husbands' houses. Those problems can trigger women to commit suicide (Saboory, 2005:20).

3. Gender Discrimination

Gender discrimination is a term to describe an unequal treatment which is based on gender. Many people misunderstand the concept of gender and they often relate it to sex. Gender and sex, though often seen related, are actually not synonymous or substitutes for each other. According to Lorber (1996:144), sex is the state of being females and males; meanwhile, gender refers to women and men. Each gender has its own identity and roles which are called as femininity and masculinity.

Beauvoir (in Selden, 1993:210) differentiates sex and gender and notices that there is a relation between natural and social functions. According to her, 'being female' and 'being a woman' are two very different kinds of being because the term 'female' refers to the natural facts, while the term 'woman' refers to something that has been constructed by the society. She clarifies that "one is not born, but rather becomes, a woman". This means that gender is a result of social construction. This recognition of gender is also proposed by other scholar such as Virginia Woolf (in Shelden, 1993:207), who states that gender identity is constructed by the society and it can be fought and changed.

Another scholar, Butler (1999:6), also clarifies the difference between sex and gender. According to her, sex is a natural given, while gender is an the

result of cultural and social construction. She develops her famous performative theory of gender which claims gender as what one does, not what one is. Gender identity is not a form of intrinsic essence but it is a result of actions and behaviors, that is, performance. In other words, Butler argues that everyday actions, gestures, speech utterances, representations, dress codes and behaviors produce what is perceived as men or women or gender.

Gender difference as the result of social construction is the core of the cause of gender discrimination. The characteristics and behaviors that are attributed to men and women by the society have created the separate spheres between them. Women are valued as weak creatures. Meanwhile, power and authority remain in the hands of men and this is what causes discrimination against women. As it is stated by Morris (1993:1) that “gender difference is the foundation of a structural inequality between women and men, by which women suffer from systematic social injustice.”

Gender discrimination exists in most parts of the world in many different forms. Fakih (2012:12-13) divides gender discrimination into five kinds, namely marginalization, subordination, stereotype, violence and work load.

a. Marginalization

The first type of gender discrimination to be described is marginalization of women. Marginalization or alienation oppresses people by expelling them from the participations in the social life (Young, 1992:63)t. Some categories of people are marginalized from public life because of their differences and because they have no power. They are the people who live in the lack of

equality and are said as the dependent people. Young (1992:63) argues that marginalization is the most harmful form of oppression since whole people – in this case are women– cannot participate at all in public life and it can make the people suffer from material deprivation and even extermination.

Marginalization of women can occur in the work field, marriage, society or culture, and even state (Fakih, 2012:15). In the work field, women often face greater hindrance than men (Sen, 2001:10). Many jobs are intended only for men and many women face obstacles to gain the higher position or promotion than men. In family, women's marginalization is strengthened by the culture and religious interpretation, for instance, women get less inheritance than men (Fakih, 2012:15).

In public life, women's marginalization limits women from gaining the same rights of special opportunities and public facilities. The special opportunities of higher education are far fewer for girls than for boys. According to Sen (2001:7), women in many countries in Asia and Africa, and also in Latin America have far less access to schooling than young men do. Even in Afghanistan, the government is keen on actively expelling women from schooling. In some countries, the access of women to the public facilities such as hospital is also limited.

b. Subordination

According to Sultana (2010:7), "women's subordination means the inferior position of women to men". It also refers to the domination of

patriarchal society so that women are subjected and they face limited access to assets, limitation of decision making etc. Furthermore, he states that women's subordination can happen because of the existence of men's power, women's lack of self-esteem, self-confidence, and the feeling of powerlessness.

Patriarchal system has shamelessly upheld women's subordination to men in all spheres of life. Consequently, all the power and authority within the family, the society and the state remain entirely in the hands of men. Meanwhile, women are only the second-class group of people. Thong (1989:2) affirms that subordination of women is rooted in a set of legal and common restrictions that hamper women to join and gain the success in public life. The society tends underestimate women and considers men are and physically and intellectually more capable than women. Hence, women are discriminated in the forum, marketplace and academy.

The different ways of seeing gender leads to the subordination of women. The belief that women are emotional and irrational has placed women in the unimportant position. Subordination due to gender can occur in a number of ways which are different from a place and time to another. For example, in Java in the past, there was a belief that women did not need to achieve high education because no matter how high the education women get, at the end they would only be in the kitchen (Fakih, 2012:15-16). In many poor families, boys get priority to go to school than girls (Fakih, 2012:16). Another example of women's subordination is a custom of preference for son over daughters. Parents' preference for boys rather than girls is a manifestation of gender

inequality (Sen, 2001:6). This form of women's subordination is prevalent in many male-dominated societies.

c. Stereotype

Stereotyping is labeling a group of people in the ways which tend to be negative (Fakih, 2012:16). There are many stereotypes that are made by society on a group of people and some of them are based on gender. Those kinds of stereotypes are the social norms which demand women and men to behave in different ways (Aksu, 2005:14). The stereotypes define what women and men can and cannot be. It happens when common roles have been attributed towards each gender and the results are obvious everywhere in the society (Aksu, 2005:13).

Gender stereotypes often bring harm and injustice to the being-labeled group. It restricts the development of women's personalities and creates gender inequality (Aksu, 2005:14). In gender stereotypes, women suffer many unfair treatments due to the negative labels which are made by the society, for instance, when a woman faces sexual abuse, society tends to blame her as the tempter due to the stereotype that women who dress up aims to attract men's attention (Fakih, 2012:116-17).

According to Aksu (2005:14), although some stereotypes may be harmful for women, the society forces them to justify gender expectations and stereotypes. Firstly, it is because women experience informational pressure from the society. From infancy, the culture teaches them how it means to be a

girl. From the color of clothes to the toys they play with, the messages begin at a very early age. Thus, before deciding what is right and what is wrong, women try to find out what is right in other people's opinions. The society considers that women behave in a right way when they follow the stereotypes and behave the same way as others. Secondly, women as social creatures are subjected to normative pressure. They have to follow certain rules and justify society's expectations.

Below is the example of stereotypes of women and men which are hold by society (Aksu, 2005:13-14).

Table 1. Different stereotypes of women and men

Common gender stereotypes associated with men	Common gender stereotypes associated with women
- aggressive	- submissive
- no emotions	- emotional
- loud	- quiet
- messy	- neat
- athletic	- clean
- math and science oriented	- clumsy
- money maker	- artsy

d. Violence

Violence is the most obvious and visible form of discrimination. It is an attack or invasion of the physical and mental integrity of a person (Fakih, 2012:17). The United Nations (in FRA, 2014:9) defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including

threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.”

According to Annisa (2010:10-11), there are three types of violence suffered by women namely physical violence, psychological, and sexual violence. Physical violence is the most visible violence. It includes slaps, kicks, and any others that may cause physical harm. The second type of violence, psychological violence, is the form of violence that is more insidious because women are affected in their dignity. It includes menace, threats, isolation from friends and family and any action that results in psychological distress. The last type, which is sexual violence, is the one nobody talks about, but is devastating. It includes all actions performed by resorting to force without the consent of the person such as rape, sexual harassment, marital rape and incest.

Violence against women occurs because of the difference in the perception of gender. Society places men in a higher position than women. It is common for men to use violence to settle conflicts because they are taught to be macho (Walby, 1990:134). Since men believe that they have control over women, they do whatever they want including violating women.

Violence strikes women from all kinds of backgrounds and of all ages. It can happen anywhere: at work, on the street, or at home. Sometimes, women are attacked by strangers, but most often they are hurt by people who are close to them, such as a husband or partner. Rape and wife beating are some violence men often do to their close women or their wives (Walby, 1990:128).

Rape of a wife by her husband or marital rape is a type of violence because the wives are forced to have sexual intercourse without their consent. Any forms of male's violence against women, including marital rape and wife beating, are the form of social control over women in a patriarchal society. What perpetuates it is the belief that women have neither courage nor power to stop the violence they experience. As a result, male violence becomes repetitive and common.

Across different perpetrators and types of violence, it always leaves negative impacts in women's lives. A survey on violence against women conducted by FRA, a European Union agency for fundamental rights, in 2014 in Europe found that physical and sexual violence had long-term psychological consequences such as feeling vulnerable, anxiety and loss of self-confidence (FRA, 2014:57). Other forms of violence, such as being burnt or stabbed led to injuries such as bruises, scratches and other physical damage.

e. Work Load

The inequality of family arrangements between husband and wife in terms of sharing the burden of child care and housework often happens in marriage (Sen, 2001:13). Because the role of women is to take care of their families, many women are forced to do housework much more and longer, beyond their capabilities. The society tends to think that it is the responsibility of women to finish all housework. Meanwhile, men are prohibited from engaging in the domestic work (Fakih, 2012:75-76).

In some poor families, women who should also be the moneymaker have burden twice bigger. It is because they should combine their job outside the house with various inescapable and unequally shared household duties (Fakih, 2012:21). Sen (2001:13) calls household duty for women as “division of labor” and according to her, women suffer from “accumulation of labor” since the exploitation occurs in outside and inside the house under the veil of marriage. Marriage as a class relation where men are benefitted by women’s labour and women get no comparable compensation (Delphy in Young, 2009:61). Gender inequality within the guise of marriage is invisible because many societies take it for granted.

4. The Attitudes of Women towards Discrimination

Gender discrimination, which is widespread, is perceived by both men and women. Men, who think that discriminating women is allowed, and women, who believe that their fates are in men’s hands, both have roles in establishing gender discrimination. Yet, not all women show the common attitude towards discrimination which is accepting the discrimination and surrendering on their lives: some of them bravely struggle against it. The different attitudes of women towards gender discrimination are influenced by the way women think of the problem they face. At the same time, whatever attitude women show in facing gender discrimination reflects what kind of women they are. Hornby (2000:71) explains attitude as the way people behave towards something that shows how they think and feel.

Women's attitudes to struggle or to accept gender discrimination also cannot be separated from the feminist ideology which more or less has changed women's point of view about the discrimination they face.

a. Women's Struggles against Discrimination

The word "struggle" has been a common notion in feminism. The struggles of women against gender discrimination in a patriarchal system haven't been begun in the 18th century when women through literary works started to question inequalities in their lives and seek for the roots of the discrimination. Cuddon (1999:316) states that the women's struggles for their rights began late in the 18th century and it becomes the origin of feminism or women movement. There are some notable writers with their works that influence the achievement of women's rights. They are Mary Wollstonecraft with *A Vindication of the Rights of Woman* (1792), John Stuart Mill with *The Subjection of Women* (1859) and Margaret Fuller with *Woman in the Nineteenth Century* (1845). Then, the struggles of women became more obvious after the suffragette movement which strives for the right to vote for women at the beginning of the 20th century.

Feminist ideology indeed has changed women's attitudes toward the discrimination they face as it is stated by Hooks (2000:x) that "feminism can touch and change people's lives". What people should do to embrace feminist ideology is understanding all about feminist movement. To get involved in feminist movement which aims to end gender discrimination in a patriarchal

society, women need to be influenced by their consciousness, education and sisterhood.

1) Having Consciousness

Lerner (1993:274) defines women's consciousness about feminism or feminist consciousness as "1) the awareness of women that they belong to a subordinate group and that, as members of such a group, they have suffered wrongs; 2) the recognition that their condition of subordination is not natural, but societally determined; and 3) the development of an alternate vision of the future". According to her, feminist consciousness embraces a strong sense of responsibility for and empathy with other women. It is more socially responsible and political than the individualism.

Women's consciousness about their rights is the first thing women should gain before they struggle against gender discrimination. Gender discrimination is so pervasive and many women do not even notice the ways a patriarchal, male-dominated society oppress them. To be able to challenge the patriarchy, women have to notice the discrimination itself and raise their consciousness first, as it is stated by Hooks (2000:7) that before challenging patriarchy, people have to change themselves; they had to raise their consciousness first.

It is important for women to learn about the system of domination or patriarchy, how it becomes a custom and how it remains exist in the society. Women can raise their awareness that they are exploited, victimized, and even oppressed by learning about male domination and also sexism (Hooks,

2000:7). Awareness of gender discrimination will lead to the positive attitudes towards discrimination, which is struggling against it.

2) Getting Education

Education is crucial for social movements, including the feminist movement. The idea that women are inferior to men has been embedded in a patriarchal system and the main element that enables people to slowly change the bias view of the world is through education. According to Hooks (2000:19), education on feminism has a goal to explain to both men and women how sexist thinking works and how people can fight and change it. He also states that everything people do in life is based on theory and education is an underlying theory which shapes people's thought and practice in fighting against patriarchal system. Education plays its role as the guidance for women to enforce patriarchy because being educated, women will be more aware of their rights and more confidence to claim it. They can also empower other women to challenge patriarchy.

According to Hooks (2000:21), feminism can make revolution through formal and informal education by implementing feminist thought, respecting women's academic work, recognizing the work past and present, and ending gender biases in curriculum and pedagogy in formal education. He also affirms that "the institutionalization of women's studies helped spread the word about feminism. It offered a legitimate site for conversion by providing a sustained body of open minds."

3) Being Bond in Sisterhood as the Political Solidarity among Women

According to Hooks (2000:14-15), male bonding is an allowed and confirmed aspect in patriarchal culture. Men within groups will stick together, help one another, become players in a team and they place the interest of the group before individual achievement and recognition. Female bonding was impossible in patriarchy; it was an act of treachery until then feminist movement created the context for it. The bonding between women, which is known as sisterhood, is rooted in shared commitment to struggle against patriarchal injustice, no matter what form injustice is.

Political solidarity between females, which is expressed in sisterhood, sabotages sexism and tries to challenge patriarchy (Hooks, 2000:15). This political solidarity always goes beyond positive recognition of the experiences of women and even shared sympathy for common suffering. To be bond in sisterhood, women must have the same experience, shared belief and specific needs. Through shared experience, women can build the strength to challenge patriarchy.

Sisterhood can across the boundaries of race and class. All women, including those with different races and classes, can build a political solidarity to empower each other to fight against gender discrimination. According to Hooks (2000:18) that in sisterhood women continue to work within the bond across classes and races. Women continue to believe anti-sexist thinking and practice which confirms that they can achieve self-actualization and success

without controlling each another. Women need to know that sisterhood is clearly possible and it is still powerful.

The attitudes of women to struggle against discrimination reflect feminist movement. Women who have consciousness about feminism can use education, the teamwork in sisterhood and also their physical strength as the means to fight against patriarchy.

1) Using Education to Fight against Patriarchy

Since education can influence women's attitudes towards gender discrimination, it can also be the means to fight against patriarchy. Educated women can use their education to empower other women and give understanding to men about gender equality. Before women empower other women, education will give them self-empowerment. Through education, women are able to set their own agenda and are fully involved in economic, political and social decision-making processes.

After getting aware of their rights, educated women will be able to empower other people by sharing the knowledge they know. Women's achievement in education can make ripple effects in their society and it will pass through generations. The education of parents is related to their children's educational achievement. An educated mother can guarantee their children's resources. She can also give insight to other people about gender equality in which later will prevent and stop the chain of gender discrimination (retrieved from <http://web.lb.unfpa.org/gender/empowerment2.htm>).

2) Working Together in Sisterhood to End Gender Discrimination

Women who are bond together in sisterhood can work together for gender equality as it is stated by Hooks (2000:39-40) that within sisterhood all women can unite together to end gender discrimination. Sisterhood gives women more opportunity to free themselves from gender discrimination because the teamwork built in sisterhood makes women stronger and braver to challenge patriarchy. Thus, women can utilize the teamwork in sisterhood to achieve a better result.

3) Using Physical Strength to End Violence

Since men always have masculine role in society (Thong, 2009:52), they are often related to the strength. Physical strength in a patriarchal society is what they have. The society has made the stereotype that women are weak and are forbidden to use their physical strength in their everyday life, even if it is for their good. Because of the image that women are weak, women are vulnerable to violence. Then feminist movement changes the perspective of society. Independent women can use their physical strength to end violence they face.

According to Giora (1997:75), the goal of the liberation movement is not to bring the change in the aggressive methods, but it aims to make alteration by growing women's awareness that they should struggle for their lives even when they face manslaughter. The spirit of emancipation will enable women to depend themselves and respond to the attack by fighting back, rather than

just accept it. Women who kill their oppressors will be considered to manifest awareness about feminism.

Women can use their physical strength to respond violence they face. Men often turn the dispute into violence, but women usually use physical attack or violence for self-protection (Gurik and Winn in Giora, 1997:74). However, the initially self-protection can be serious physical attack when women cannot bear the suffering they get anymore. Women tend to organize the negative impacts of male's aggression, but their accumulated anger and dispute will explode unexpectedly (Giora, 1997:76). To respond to male violence, women are possible to cause damages on the abuser, culminating in murder.

b. Women's Acceptance towards Discrimination

Nobody wants to be discriminated, including women in a patriarchal society. Equality between men and women is what all women around the world want. However, no matter how much women suffer from the discrimination, there are still many of them who accept the discrimination instead of struggling against it. The attitude of women to accept gender discrimination is influenced by the strong patriarchal ideology developed in their society. The strong influence of patriarchal ideology on women is caused by women's lack of knowledge. Patriarchal ideology has also created the feeling of powerless on women so that when they are discriminated, they cannot resist it.

1) Becoming the Object of Patriarchal Ideology

Patriarchal ideology is the conscious and unconscious belief about male domination (Abrams, 1999:89). Both women and men in a patriarchal society believe that men have a power over women. It has been a common truth that men are always right to do whatever they want towards women in their family, including perpetrating discrimination. Even though women in a patriarchal society are culturally dominated, patriarchal ideology takes their consciousness away so that they do not realize that they are the victims of the patriarchal system. Even if women realize that they are the victims, patriarchal ideology has turned them into the resigned victims.

In the end, patriarchal ideology has led women to an acceptance towards gender discrimination because women are more likely to follow traditional beliefs. The attitudes or the choices of women in any other occasion and places vary in the self-awareness of the women and the role of domestic ideology in shaping their decisions (Williams in Abrams, 1989:766). In patriarchal system, patriarchal ideology is the one which shapes women's decisions. Abrams (1989:761) uses the term "ideological influence" to explain ideology as one of many factors that influence women's choices. To free themselves from the ideological influences, women need to develop greater consciousness about feminism. If they have known and realized their position and rights, they will be able to defend themselves when they are discriminated.

2) Experiencing Educational Deprivation

Educational deprivation is other factor that can shape women's attitudes towards gender discrimination. Education can enlighten women to free themselves from patriarchal system. However, patriarchal system itself has seized women's right to education. Women's lack of knowledge makes them know less about their rights and automatically causes the unconsciousness of being discriminated. Uneducated women are vulnerable to gender discrimination because when they are discriminated, they cannot be able to resist it. Thus, educational deprivation leads to the acceptance of women towards gender discrimination in which this condition perpetuates gender discrimination. Lerner (1989:217) names that educational deprivation of women is a form of women's cooperation that makes patriarchy survive.

Educational deprivation occurs because families in a patriarchal society prefer their sons in education. Lerner (1993:11) states that women's access to education is denied and they even expelled from the opportunities of learning which are available to men. It means that women's education is largely controlled by patriarchal control which reflects gender inequalities in education. Patriarchal society pays less attention and place less emphasis women's on the education than on that of men.

3) Believing in Women's Powerlessness

The attitudes of women to accept gender discrimination instead of struggling against it also relates to the idea of powerless. Those who accept discrimination are powerless to take a chance to struggle. The idea of

powerlessness originally links to Marx's theory of socialism: some people "have" power while others "have-not" (Young, 1992:65). The ruling class dominates the powerless and they force the powerless to take orders. In feminism perspective, men play role as the ruling class; meanwhile, women become the powerless. The victims of gender discrimination, i.e. women, feel so powerless and they think so little of themselves because they are indoctrinated by the mindset of the ruling class. Women's inability to struggle against gender discrimination is not because they are really powerless, but it is because of their mindset that they are powerless. If women realize they have the power to make things better, they can coordinate with others in similar positions to resist gender discrimination.

Being constructed in patriarchal ideology, having no education and are indoctrinated in the powerless idea make women incapable of defending themselves from the patriarchy. Hence, when they suffer from discrimination, they accept it as a fate destined for them. Women's attitudes to accept discrimination can be in the forms of having no resistance when being discriminated, becoming self-destructive, or wreaking the other powerless people.

1) Having No Resistance to Discrimination

The most obvious form of women's acceptance toward discrimination is having no resistance when they are discriminated. Powerless women will let men discriminate them without any fight even when they suffer from male violence. According to Young (1992:65), the powerless are those who have

lack power or authority. The powerless are situated so that they must take orders and rarely have the right to give them. Women who have been indoctrinated by patriarchal ideology will think that they are powerless and they have no right to fight against any discrimination they face. Eventually, they accept the discrimination without resistance.

2) Becoming Self-destructive

According to Giora (1997:76), the more powerful women tend to direct their anger against their oppressor, while the weak women become self-destructive because they fail to express their anger. She (1997:74) also states that self-destructive is the psychological consequences of discrimination women face. In a patriarchal society, women are forbidden to feel anger and are punished for acting it out. As a consequence, they fear their feelings of disobedience and objection and eventually, women turn their anger on themselves.

One of many forms of self-destruction is suicide. The weaker women in a patriarchal society are more possible to commit suicide (Giora, 1997:75). Thus, suicide is considered an act of the powerless. Instead of becoming openly angry at those who are responsible for their abuse, powerless women tend to do self-destruction by committing suicide. Besides suicide, powerlessness can also trigger women to do other forms of self-destruction, such as drug addiction and alcoholism (Giora, 1997:76).

Later, feminist awareness has given people more insight about the concept of liberation. Feminist revolution then changes the way women fights

against patriarchy. Women start to see that rather than destroying themselves, the emancipated women are thus expected to act against her oppressor. Women who commit suicide or other self-destruction are viewed to have less awareness. Giora (1997:74) asserts that self-destruction, rebellion and protest are viewed as the degradation of women's emancipation in their society.

3) Wreaking the Other Powerless People

The other form of women's acceptance towards discrimination is wreaking the other powerless people. Women give full rein to other people because they are too powerless to act out their anger to the oppressor. Simon (in Giora, 1997:75) states that when women can no longer bear their frustrations and hold their anger, they express it with dealing with other people instead of the ones who cause their condition; it can be a man or sometimes a child.

B. Khaled Hosseini and *A Thousand Splendid Suns*

Khaled Hosseini is an American writer who was born in Kabul, Afghanistan, in 1965. His father worked as a diplomat in the Afghan Foreign Ministry and his mother became a teacher of history and Farsi at a high school in Kabul. In 1976, the Foreign Ministry placed his family in Paris and they settled in San Jose, California in 1980. In 1984, Hosseini graduated from high school and in 1988 he got his bachelor's degree at Santa Clara University in biology. Later, in 1993, he graduated from the University of California, San Diego, School of Medicine.

Hosseini began writing his first novel entitled *The Kite Runner* in March 2001 and was published in 2003 by Riverhead Books. The novel, which is set in Afghanistan, tells about the relationship between fathers and sons and friendship between men under the occupation of Taliban. Being sold in at least 70 countries, the novel becomes an international bestseller on the New York Times bestseller list. *The Kite Runner* was later filmed in 2007 and was adapted into a graphic novel in 2011.

In May 2007, Hosseini released his second novel entitled *A Thousand Splendid Suns*. This novel, which is also set in Afghanistan from the early 1960s to the early 2000s, tells about the lives of three Afghan women named Nana, Mariam and Laila. The novel is divided into four parts and it deals with the relationship between mother and daughter and friendship between women. The focus of the first part is on Nana and Mariam, continuing with Laila in the second part, the relationship between Mariam and Laila in the third part and Laila's life with his beloved ones in the last part. Nana, is a servant in the household of Jalil, a rich and powerful man who takes advantage of her. He builds a hut for Nana in a remote place after making her pregnant. After Nana gives birth to Mariam, Jalil rejects Mariam, his own daughter, and keeps her away from his big family. Nana later commits suicide and the story of Mariam's and Laila's life under the domination of men begins.

This second novel gains success as much as his first one; the novel becomes bestseller for the entire year after the publication. This novel shows the reader how women are discriminated because of the existence of

patriarchal ideology in a society. Women who suffer from gender discrimination in the novel show different attitudes in facing it. Most women decide to follow the rule of patriarchy no matter what treatment they accept. Smartly, along with the sad picture of women who accept the way patriarchy treats them, Hosseini portrays the strength of women who do the struggle to fight against the patriarchy.

Hosseini's concern on the lives of Afghan people is not only crafted into literary works, but he also established a nonprofit foundation named The Khaled Hosseini Foundation. It provides humanitarian assistance to Afghan people. After *A Thousand Splendid Suns*, Hosseini released his third novel entitled *And the Mountains Echoed* on May 2013 (<http://khaledhosseini.com/biography/>).

C. Previous Studies

A Thousand Splendid Suns by Khaled Hosseini was first published in 2007. Since this contemporary novel is relatively new, the research on this novel is still rarely found. However, there is a research on the novel which was conducted by a student of University of Ottawa, Azam Kazemian in 2012 with the title "A *Thousand Splendid Suns*: Rhetorical Vision of Afghan Women". In this research, Kazemian discovers the rhetorical visions of Afghan women embedded in the novel. He uncovers how the images of Afghan women represented in the novel corresponded with what portrayed in the Western news media.

Although the research on *A Thousands Splendid Suns* is rarely found, the research on feminist issue has been done by many people. One of them had been conducted in 2012 by Dedi Suhendi, student of Yogyakarta State University. The title of the research is “Hedda’s Struggles in Fighting Patriarchal Ideology as Reflected in Ibsen’s *Hedda Gabler* (Radical Feminism Analysis)”. In his research, Suhendi investigates the kinds of struggle of Hedda along with the obstacles she experienced during her struggle using the theory of feminism.

Another research about gender discrimination has been conducted by Kardina Hadiani (2009) with the title “Gender Discrimination and Its Impact in Tan’s *The Joy Luck Club*”. The research is an investigation about gender discrimination faced by Chinese mother in the US. The writer focuses on what kinds of discrimination the mothers face and how the discrimination influences the mothers in nurturing their daughters in the new country.

Those three studies are different from this research. Kazemian’s study uses the same novel, but the main problems which are analyzed in both researches are different. Kazemian focuses on the portrayal of women in the novel and in the western media, while the focus on this research is the women’s attitudes towards gender discrimination in the novel.

The second research is also different from this one because even though both use feminism, but the branch theories are different. The research uses a more specific branch of feminist theory, which is radical feminism, while this research uses feminist theory in general. It focuses only on the struggle of

women to fight against the discrimination; meanwhile, this research focuses on the attitudes of women in facing the discrimination, which are different one another.

The third research analyzes the same problem namely gender discrimination, but it is different from this research since both studies use different novels. The third research uses *The Joy Luck Club* by Amy Tan, while this research uses *A Thousand Splendid Suns* by Khaled Hosseini. Since there are many differences between this research and those three previous studies, this study is not a follow up of those previous studies. This research is the first to investigate the problem about gender discrimination and the different attitudes of women in facing it in *A Thousand Splendid Suns* using feminist literary criticism.

D. Conceptual Framework

Gender discrimination in patriarchal society is a global phenomenon as old as human history. In a patriarchal society, women become the subject to physical and emotional brutality done by men that is allowed, enabled and endorsed. This practice is longstanding and acceptable to both genders because the patriarchal ideology has shaped the attitudes of people towards the discrimination. Many women accept the discrimination and many men keep discriminating them. That patriarchal ideology also leaves a little room for equitable thinking for struggling against the discrimination.

Discrimination on the basis of gender takes many forms and they happen in many fields of life. A scholar named Fakih (2012:12-13) divides gender discrimination into five faces. They are marginalization, subordination, stereotype, violence and work load. Yet, although women face discrimination in a same patriarchal society, they have different attitudes in facing it. Some women show negative attitudes by accepting, being silent and not fighting against the discrimination and some others show positive attitudes by struggling against the discrimination.

Due to the framework above, the researcher uses Hosseini's *A Thousand Splendid Suns* which portrays the different attitudes of women towards the discrimination they face. Concerning the idea of gender discrimination and the different attitudes of women towards it, the researcher employs feminist literary criticism to analyze *A Thousand Splendid Suns*. Feminist literary criticism has started to question the differences between women, including how race, class, ethnicity, and age intersect with gender in a patriarchal society. Thus, the theory can help the researcher to answer the research questions, i.e. 1) what kinds of gender discrimination are faced by women in Hosseini's *A Thousand Splendid Suns* and 2) what the attitudes of women towards gender discrimination they face.

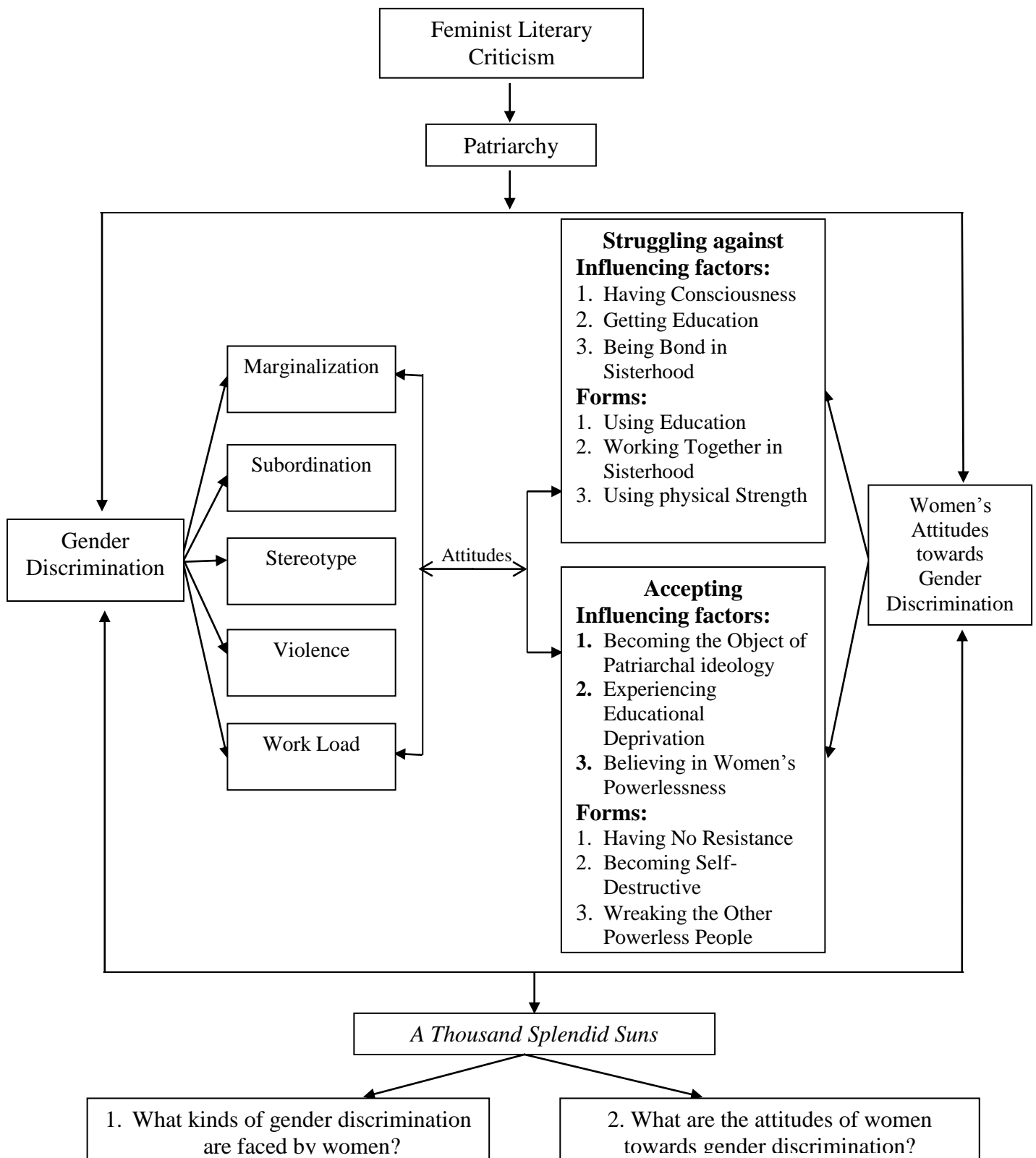


Figure 1. **The Framework of Thinking of the research**

CHAPTER III RESEARCH METHOD

A. The Research Design

This study is a descriptive qualitative research. Creswell (2007:37) states that qualitative research is a research which begins with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. The multiple data sources of this research are words or images (Creswell, 2007:38). The result of the analyzing process was also presented in the form of words, clauses and sentences instead of numerical data.

In this study, the researcher uses content analysis as the method to analyze the data. According to Krippendorff (2003:18), content analysis is a research technique for making replicable and valid inference from texts (or other meaningful matter) to the contexts of their uses. Mayring (2000:5) also states that qualitative content analysis is an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytical rules and step by step models, without rash quantification. The object of (qualitative) content analysis can be all sort of recorded communication (transcripts of interviews, discourses, protocols of observations, video tapes, documents ...) (Mayring, 2000:4).

B. The Data and the Source of Data

Vanderstoep and Johnston (2009:7) state that the data of qualitative research are described in a narrative fashion rather than in the forms of number. Since this research is qualitative, the data was the expressions taken from a novel entitled *A Thousand Splendid Suns*. The data were related to: (A) kinds of gender discrimination which were faced by women in the novel namely Nana, Mariam and Laila and (B) attitudes of those women towards gender discrimination they faced.

A Thousand Splendid Suns was written by Khaled Hosseini which was published for the first time in 2007 by Riverhead Books. Its epic story has made it gain popularity among people around the world and in 2008 it was published again in paperback version by Bloomsbury Publishing. The novel has 432 pages which are divided into four parts and fifty one chapters. Part one which consists of chapter 1-15 tells about Nana and Mariam, part two which is from chapter 16 to 26 focuses on Laila, part three with chapter 27 to 47 tells about Mariam and Laila, and part four which is from chapter 48 to 51 has Laila as its heroine.

In this study, the researcher also used some books, journals, and websites which dealt with feminism and gender discrimination. Those resources were taken to enrich the researcher's knowledge and comprehension in conducting this study.

C. Research Instruments

The primary instrument in analyzing the data was the researcher herself, as it is stated by Creswell (2007:38) that in qualitative research, the researchers collect

data themselves through examining documents, observing behavior, and interviewing participants. The researchers are the ones who actually gather the information and they do not tend to use or rely on questionnaires or instruments developed by other researchers. They use their own capacity to collect, interpret and analyze the data.

In addition, the secondary instrument of this researcher is a set of data collected from the novel entitled *A Thousand Splendid Suns* by Khaled Hosseini (2008). This instrument functions as a guide for the researcher in the process of identification and analysis.

D. The Technique of Data Collection

In this study, the researcher used the technique of analysis of documents and material culture since the source of the data was a written text (Vanderstoep and Jhonston, 2008:189). The process of data collecting technique consists of four steps, namely careful and comprehensive reading, note taking, data interpreting, and data categorizing. Firstly, the writer read Hosseini's *A Thousand Splendid Suns* carefully and comprehensively. In order to get the trustworthiness of the data, the researcher read and reread the novel to get more vivid understanding about it.

To obtain the necessary data, the researcher also took notes and highlighted the data which were related to gender discrimination and attitudes of women towards the discrimination. The data which had been gathered through note taking process were interpreted using feminist literary criticism.

Finally, the data were categorized into the units which were relevant with (A) kinds of gender discrimination which were faced by the women in *A Thousand Splendid Suns* and (B) the attitudes of women towards the discrimination. The researcher wrote the categorized data in a table of data collection and classification. The researcher marked some sentences bold which support and emphasize the categories she made to ease the analyzing process.

Table 3. **Kinds of Gender Discrimination**

No.	Category	Sub-Category	Quotation	Page/ Chapter
1.	Violence	Sexual Violence	Nana had been one of the housekeepers. Until her belly began to swell. (Nana)	6/1

Table 3. **Women's Attitudes towards Gender Discrimination**

No.	Category	Sub-Category	Quotation	Page/ Chapter
1.	Influencing factors	Becoming the object of patriarchal society	"What's the sense schooling a girl like you? It's like shining a spittoon. And you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school.	18/3

E. The Technique of Data Analysis

Hoonard and Hoonard (2008:186) mention that data analysis is an integral part of qualitative research and constitutes an essential stepping-stone towards both gathering data and linking one's findings with higher order concepts. According to Creswell (2009: 185), data analysis in qualitative research involves

six steps namely organizing and preparing the data, reading the whole data, coding the data, sorting the data, interrelating description, and interpreting the meaning of description. Below is the description of those six steps.

1. First, the researcher identified the data which were taken from the novel by making some notes.
2. Second, the researcher read and re-read the whole data and arranging them into two major topics under the study. The first analysis was gender discrimination and the second analysis was the attitudes of women towards the discrimination.
3. Third, the researcher categorized the data into thematic categories related to gender discrimination and the attitudes of women towards the discrimination.
4. Fourth, the researcher sorted the data to get the more relevant data. Thus, the irrelevant data were excluded.
5. Fifth, the data analysis process moved towards the process of making interrelation between the description of the data and the theories to get findings based on the objectives of the research: to reveal what kinds of gender discrimination and women's attitudes towards it in Hosseini's *A Thousand Splendid Suns*.
6. Sixth, the researcher engaged in making interpretation of the findings based on her comprehension about the theories which were used.

F. The Trustworthiness of the Data

According to given and Saumure (2008:895) in qualitative research trustworthiness has become an important concept because it allows the researcher to describe the virtues of qualitative terms outside of the parameters that are typically applied in quantitative research. In essence, trustworthiness can be thought of as the ways in which qualitative researchers ensure that transferability, dependability, confirmability and credibility are evident in their research.

Transferability refers to the applicability of the research to the different contexts (broad or narrow). In this way, a study is not deemed unworthy if it cannot be applied to broader contexts; instead, a study's worthiness is determined by how well others can determine to which alternative contexts the findings might be applied. To prove the transferability, the researcher provided the rich, thick description to enable the readers to transfer information to other settings and to determine whether the findings can be transferred because of shared characteristics.

Confirmability deals with the accuracy of the researcher in conceptualizing the study. The interpretations and findings of a study should match the data. Meanwhile, dependability refers to the idea that if the other researchers collect data in similar conditions, a similar explanation for the phenomenon should be found. Both confirmability and dependability in this study was achieved by reading the data comprehensively and rechecking it carefully.

Credibility is a concept of internal validity of the findings. A credible study is one where the researchers have accurately and richly described the phenomenon

in question. To provide corroborating evidence and prove the credibility of the study, the researcher employed triangulation method. According to Vanderstoep and Jhonston (2008:189), triangulation is the way to establish the trustworthiness of the data using more than methodology to address the same question. There are four types of triangulation namely multiple and different sources or data, methods, investigators, and theories triangulation (Creswell, 2007:208).

In this research, the researcher engaged multiple and different theories and methods. To collect the data, the researcher conducted multiple techniques which were reading and note taking. The theory applied in this study was not only feminism, but also some other supporting theories related to social problems and gender discrimination.

Investigator triangulation was employed to prove the trustworthiness of this study. The research consultation was conducted with her two advisors who are competent in the study of literature. In completing triangulation techniques, the researcher also made a discussion with two peer-reviewers who conducted the studies using the same theory, namely feminism.

To increase the credibility of the research findings, the researcher also conducted multiple and data sources triangulation by gathering evidence taken from a variety of data sources such as books, theses, journals and websites which were related to her research matter. Each type of source of data strengthened the evidence and gave different insights regarding the phenomena under study.

CHAPTER IV FINDINGS AND DISCUSSIONS

This chapter elaborates the findings and discussions of the research on the novel *A Thousand Splendid Suns* by Khaled Hosseini. Furthermore, the findings and discussions are divided into two parts, which are based on the objectives of the research, i.e. 1) to reveal what kinds of gender discrimination faced by women in the novel and 2) to reveal the attitudes of women towards discrimination they face in the novel.

A. Kinds of Gender Discrimination in Hosseini's *A Thousand Splendid Suns*

Patriarchal system, which assigns men special privilege, has established male domination within the society. When men occupy a superior position, they have the power to control women's lives. Men determine the chances of women to access opportunities, such as from education, public facility, carrier, etc. The power men have over women later raises gender problems between men and women, which are known as gender discrimination. Gender discrimination is an unequal treatment based on gender someone has.

Hosseini's *A Thousand Splendid Suns* is a novel that shows the plight of women who suffer from gender discrimination in a strong patriarchal society, Afghanistan. With the feminist theory and women's problems as the background, the researcher explored the novel and she found that gender discrimination depicted in the novel is complex. Four kinds of gender discrimination namely violence, subordination, stereotype, and marginalization are found in the novel.

Those forms of gender discrimination are experienced by the three main female characters namely Nana, Mariam and Laila.

1. Violence

Violence against women is the most obvious form of gender discrimination since it shows real acts of discrimination, such as rapping, kicking, slapping, etc. and it leaves negative impacts on the victims either physical, psychological or sexual harm. There are three types of violence namely physical violence, psychological, and sexual violence (Annisa, 2010:10-11) and all of that are found in the novel *A Thousand Splendid Suns*.

a. Sexual Violence

Sexual violence includes all actions performed by resorting to force without the consent of the person such as rape, sexual harrasment, marital rape and incest (Annisa, 2010:11). In *A Thousand Splendid Suns*, the female characters experience rape and marital rape. In the first chapter, the first female character named Nana is raped by her employer, Jalil. It is told that **“Nana had been one of the housekeepers. Until her belly began to swell”** (Hosseini, 2008:6). Although it is not written explicitly, but the quotation means that Nana is rapped until she gets pregnant. As a woman whose job is a housekeeper, Nana becomes more vulnerable to rape. In the other hand, Jalil’s positions as a man, where in patriarchal society has more power than women, and as Nana’s employer trigger him to rape Nana. The rape Jalil does to Nana leaves scars in her life. She has to bear disgrace in her whole life after she gets pregnant and gives birth to a *harami* or bastard girl named Mariam, who is later on abandoned by Jalil.

Meanwhile, other female characters in the novel, Mariam and Laila, experience marital rape or a rape of a wife by her husband. Rasheed, their husband, always forces his sexual desire on Mariam and Laila no matter their conditions are. He forces them to serve him even when they are tired or sick. For Mariam and Laila, sexual intercourse is sickening. Mariam considers sex in her marriage as laborious sessions that when Rasheed marries Laila and never touches her again, she feels grateful.

But it was inevitable that they would run into each other. Madam passed the girl on the stairs, in the narrow hallway, in the kitchen, or by the door as she was coming in from the yard. When they met like this, an awkward tension rushed into the space between them. The girl gathered her skirt and breathed out a word or two of apology, and, as she hurried past, Madam would chance a sidelong glance and catch a blush. Sometimes she could smell Rasheed on her. She could smell his sweat on the girl's skin, his tobacco, his appetite. **Sex, mercifully, was a closed chapter in her own life. It had been for some time, and now even the thought of those laborious sessions of lying beneath Rasheed made Madam queasy in the gut** (Hosseini, 2008:215).

The quotation above describes that Mariam is thankful for not having sex anymore with Rasheed. Sex is a laborious session that tires her so much. The thought of having sex with Rasheed even disgusts Mariam. Since Rasheed never asks Mariam for her consent before they have sex, it can be told that their sexual intercourse is a marital rape that sickens, tires, and disgusts Mariam.

Just like Mariam, Laila experiences the same way about her sexual life. Rasheed always forces himself upon her so that for Laila, sexual intercourse is merely a duty done of necessity. After Laila gives birth to her first child, Aziza, the doctor forbids her to have sex in six weeks. Yet, before the time, Rasheed forces her to serve his sexual desire. Ironically, he blames Mariam for Laila's

denying and flogs her using his belt. Seeing Mariam is being tortured, Laila has no choice but doing what Rasheed wants. Below is the situation.

"It's your doing. I know it is," he snarled, advancing on her.

Mariam slid out of her bed and began backpedaling. Her arms instinctively crossed over her chest, where he often struck her first.

"What are you talking about?" she stammered.

"Her denying me. You're teaching her to."

...

"I should have known that you'd corrupt her," Rasheed spat at Mariam. He swung the belt, testing it against his own thigh. The buckle jingled loudly.

"Stop it, *bas!*" the girl said. "Rasheed, you can't do this."

"Go back to the room."

Mariam backpedaled again.

"No! Don't do this!"

Now!

Rasheed raised the belt again and this time came at Mariam.

Then an astonishing thing happened: The girl lunged at him. She grabbed his arm with both hands and tried to drag him down, but she could do no more than dangle from it. She did succeed in slowing Rasheed's progress toward Mariam.

"Let go!" Rasheed cried.

"You win. You win. Don't do this. Please, Rasheed, no beating! Please don't do this." (Hosseini, 2008: 234-235).

From the dialog above, it can be seen that Rasheed blames and accuses Mariam that she provokes Laila not to have sex with him. In order to defend Mariam from Rasheed's anger, Laila eventually does what Rasheed wants. Since Laila is forced to serve his sexual desire without her consent, their sexual intercourse is a marital rape that is hided and justified in marital bound. Sexual life always be one-sided with Rasheed as the one who controls it, abandoning Laila's and Mariam's consent.

b. Psychological Violence

Psychological violence is more insidious because women are affected in their dignity. It includes menacing, threatening, isolating from friends and family and any action that results in psychological distress (Annisa, 2010:10-11). Throughout Laila's and Mariam's marriage, their husband, Rasheed, often insults, mocks, and threatens them. The quotation below describes that it is not easy for Mariam to bear Rasheed's scorn, ridicule, insults, and his way of treating her.

It wasn't easy tolerating him talking this way to her, to bear his scorn, his ridicule, his insults, his walking past her like she was nothing but a house cat. But after four years of marriage, Mariam saw clearly how much a woman could tolerate when she was afraid. **And Mariam was afraid. She lived in fear of his shifting moods, his volatile temperament, his insistence on steering even mundane exchanges down a confrontational path** that, on occasion, he would resolve with punches, slaps, kicks, and sometimes try to make amends for with polluted apologies and sometimes not (Hosseini, 2008:97-98).

Mariam is nothing but a house cat to Rasheed. Rasheed's psychological violence towards Mariam has brought anxiety and fear to Mariam. His shifting moods and volatile temperament always frightens Mariam.

Rasheed's second wife, Laila, also becomes the object of his insults, mocks, and threats. He often expresses his anger on Laila. He finds fault with her, the way she smelled, the way she dressed, the way she combed her hair, her yellowing teeth, and many other things. Moreover, after getting fired from his job, Rasheed becomes ill tempered. One day, he asks his daughter, Aziza, to be a street beggar. When Laila confronts him, he threatens her with a gun.

Up close, his sneering face seemed impossibly large. Laila noticed how much puffier it was getting with age, how many more broken vessels charted tiny paths on his nose. **Rasheed didn't say anything. And, really, what could be**

said, what needed saying, when you'd shoved the barrel of your gun into your wife's mouth? (Hosseini, 2008: 293)

The quotation above shows that Rasheed shoves his gun into Laila's mouth. His threat is a form of psychological violence that results in fear and anxiety for Laila. Even though psychological violence is insidious, it has great negative effects on the victims' lives.

c. Physical Violence

Physical violence includes slaps, kicks, and other actions that may cause physical harm (Annisa, 2010:10-11). In the novel, Mariam and Laila often experience physical violence conducted by their husband, Rasheed. Rasheed violates Mariam if she does not please him or simply when he is in a bad mood. One of many physical attacks Rasheed does to Mariam is when her cook fails to meet his expectation. According to Rasheed, the rice Mariam cooks tastes so hard like pebbles. To show her how hard the rice is, he forces her to chew some pebbles he takes from the yard. This description can be seen in the quotation below.

"Get up," he said. "Come here. Get up."

He snatched her hand, opened it, and dropped a handful of pebbles into it.

"Put these in your mouth."

"What?"

"Put. These. In your mouth."

"Stop it, Rasheed, I'm--"

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. Mariam struggled against him, mumbling, but he kept pushing the pebbles in, his upper lip curled in a sneer.

"Now chew," he said. Through the mouthful of grit and pebbles, Mariam mumbled a plea. Tears were leaking out of the corners of her eyes.

"CHEW!" he bellowed. A gust of his smoky breath slammed against her face.

Mariam chewed. Something in the back of her mouth cracked.

"Good," Rasheed said. His cheeks were quivering. "Now you know what your rice tastes like. Now you know what you've given me in this marriage. Bad food, and nothing else.

"Then he was gone, leaving Mariam to spit out pebbles, blood, and the fragments of two broken molars (Hosseini, 2008:103).

Being forced to chew those pebbles, Mariam's mouth bleeds and she breaks two molars. Not only does it leaves physical injuries on Mariam, but it also causes psychological effect, such as fear, anxiety and trauma. The fear she has leads to the loss of self-confidence. Later on, she always feels worry that Rasheed may blame her for doing something wrong. Violence that Rasheed does to Mariam is a punishment to her mistake. It shows how pervasive violence is in a strong patriarchal society like Afghanistan that it is used as a punishment. Both in domestic and public life, violence becomes a legal punishment for every mistake women do and it happens all the time throughout the story in the novel.

In addition, Rasheed also uses violence to his second wife, Laila. Just like Mariam's life, Laila's is also full of beating, as it is shown in the quotation below.

"Tectonic," Laila said. It hurt to talk. Her jaw was still sore, her back and neck ached. Her lip was swollen, and her tongue kept poking the empty pocket of the lower incisor Rasheed had knocked loose two days before. Before Mammy and Babi had died and her life turned upside down, Laila never would have believed that a human body could withstand this much beating, this viciously, this regularly, and keep functioning (Hosseini, 2008:234-235).

Laila suffers from terrible physical injuries on her lips, tongue and mouth. She also loses her lower incisor. Rasheed's cruelty is described clearly in the quotation above that the beating happens viciously and regularly. The attack occurs that much because Laila often becomes the target of Rasheed's anger towards bad

things happens to him. What happens to Laila shows how powerful men are in the society that they can conduct violence as a way of expressing anger.

In a strong patriarchal society, the perpetrators of violence are not only the relatives of women such as husband and other family members, but also others. In the novel, the Taliban, who at that time takes over the city from Mujahideen, undoubtedly will strike all women who break the rules they have made. They beat Laila who travels alone to visit her daughter in an orphanage without having a *mahram* or male relative. Below is the quotation which shows that a young Talib violates Laila.

One day, a young Talib beat Laila with a radio antenna. When he was done, he gave a final whack to the back of her neck and said, "I see you again, I'll beat you until your mother's milk leaks out of your bones." (Hosseini, 2008:313)

The quotation shows how horrible it is living in the country in which all men have the power and authorities to conduct violence against women when they do mistakes. Moreover, violence is done not solely because of the women's mistakes. Instead, men, who have been thought to be the ones who hold the control over women's lives, may believe that violence is an acceptable method of maintaining control, resolving conflicts, and expressing anger.

2. Subordination

For centuries, women's subordination has become the war women fight for. Patriarchal system, which refers to the concept of male domination, has placed women in the inferior position. Women are only objects to men and they are less important. Women's subordination forces women to obey what men say because

they live under men's rules. In *A Thousand Splendid Suns*, there are seven kinds of women's subordination, i.e. women are alienated in a remote place, are forced to get married, sons are preferred from girls, women are prohibited to dress up, women's mobility is limited, and women are treated unfair in polygamy.

a. Women are alienated in a remote place

In a patriarchal society, men emphasize the importance of their reputations. To protect their names in order to meet their own ideas of social expectations, men can do whatever they want without considering women's feelings and lives. In the novel, after knowing that Nana is pregnant with his illegitimate child, Jalil tries his best to keep his reputation to avoid any shame to their names no matter what. He takes action by casting Nana out of his house. He considers Nana as unimportant so that he does not care about Nana's life in the alienation. Moreover, Nana's father also leaves Nana for the sake of his reputation. He feels disgraced so that he abandons his own offspring.

When that happened, Nana said, the collective gasp of Jalil's family sucked the air out of Herat. His in-laws swore blood would flow. The wives demanded that he throw her out. Nana's own father, who was a lowly stone carver in the nearby village of Gul Daman, disowned her. Disgraced, he packed his things and boarded a bus to Bran, never to be seen or heard from again (Hosseini, 2008:6).

It is so contemptible that Jalil alienates Nana for the sake of his reputation when he actually should take responsibility for what he has done to her. He is victimizing the victim of his rape by abandoning her, not marrying her and not admitting his daughter as his legal child.

Later on, Nana and her child, Mariam, are alienated in a clearing which is far from Herat. The further and more remote the place is, the better it is for Jalil

because no one will know that he has done something disgraceful. In the clearing, Jalil builds her a house that Nana calls a rat hole.

"And, believe me," Nana said, "it was a relief to your father having me out of sight. It suited him just fine."

It was Muhsin, Jalil's eldest son by his first wife, Khadija, who suggested the clearing. It was on the outskirts of Gul Daman. **To get to it, one took a rutted, uphill dirt track that branched off the main road between Herat and Gul Daman. The track was flanked on either side by knee high grass and speckles of white and bright yellow flowers. The track snaked uphill and led to a flat field where poplars and cottonwoods soared and wild bushes grew in clusters. From up there, one could make out the tips of the rusted blades of Gul Daman's windmill, on the left, and, on the right, all of Herat spread below. The path ended perpendicular to a wide, trout-filled stream, which rolled down from the Safid-koh mountains surrounding Gul Daman. Two hundred yards upstream, toward the mountains, there was a circular grove of weeping willow trees. In the center, in the shade of the willows, was the clearing.**

Jalil went there to have a look. When he came back, Nana said, he sounded like a warden bragging about the clean walls and shiny floors of his prison.

"And so, your father built us this rat hole." (Hosseini, 2008:9).

The quotation shows that the house is located in the middle of nowhere, far from the neighborhood. To get to the house, someone has to pass a rutted with knee high grass and other plants surrounding. The place itself does not resemble a house. For Nana, it is like a rat hole. It implies that they are not comfortable living in the house, which is small and patch up. It is more likely to be called as a hut or *kolba* in Afghan language. As one of the richest men in Herat, Jalil is actually able to build Nana a better and bigger house, but he makes her a hut instead. The way Jalil abandons Nana and Mariam shows that men consider only their reputation. Jalil and Nana's father may forget that Nana's life and reputation are as important as theirs. Nana and Mariam need to live normally amid neighborhood in a proper place. Yet, Jalil takes it all from Nana.

b. Women are forced to get married

As women are being subordinated, they have no freedom to live their lives as they want it to be. Women live like slaves who have to follow what others say and command. They have to give up on their dreams, career, and even an important stage of life, which is marriage, because other more powerful people have arranged it for them. Mariam and Laila are two of many Afghan women in the novel who are set into a forceful marriage with the unwanted suitor. In different time and condition, they are forced to marry Rasheed, a shoemaker who is about many years elder to them.

Mariam is arranged in the marriage because her illegitimate father, Jalil, and his family are not willing to accept her in their house after Nana's suicide.

"You have a suitor," Khadija said.

Mariam's stomach fell. "A what?" she said through suddenly numb lips.

"A khasiegar. A suitor. His name is Rasheed," Khadija went on. "He is a friend of a business acquaintance of your father's. He's a Pashtun, from Kandahar originally, but he lives in Kabul, in the Deh Mazang district, in a two-story house that he owns."

Afsoon was nodding. "And he does speak Farsi, like us, like you. So you won't have to learn Pashto."

Mariam's chest was tightening. The room was reeling up and down, the ground shifting beneath her feet (Hosseini, 2008:46).

The arrangement is shocking and frustrating since marriage never crosses her mind before; she is only a fifteen-year old girl, who never befriends with any boy. She refuses it, but the refusal in fact cannot cancel the arrangement. **"I don't want to," Mariam said. She looked at Jalil. "I don't want this. Don't make me." She hated the sniffling, pleading tone of her voice but could not help it** (Hosseini, 2008:47). Despite Mariam's refusal, Rasheed and his family settle the

marriage. This shows how unimportant women's lives in a society are. None of their voices is heard and none of their wishes is worth appreciating.

Differently, Laila marries Rasheed because she is orphaned and pregnant. Both situations are untenable in the society because living alone as a woman is not an option. She will not be able to travel anywhere, unless she has a *mahram* or male guardian. The Taliban may rape women, torture and even kill them who wander about the city alone, as it is seen in the quotation below.

At this, Rasheed smiled sadly.

"There is another option," he said, scratching the sole of one foot with the calloused heel of the other. **"She can leave. I won't stand in her way. But I suspect she won't get far. No food, no water, not a rupiah in her pockets, bullets and rockets flying everywhere. How many days do you suppose she'll last before she's abducted, raped, or tossed into some roadside ditch with her throat slit? Or all three?"** (Hosseini, 2008:209).

Slyly, Rasheed takes the advantage of her situation. Even though he gives another option, i.e. permitting Laila's to leave his house, but it is not really an option. Rasheed knows that it is dangerous for a woman to travel alone, but he will not help Laila. Moreover, a woman being pregnant without husband will be sentenced to death. To save her life and her unborn baby, Laila has to marry Rasheed, which finally she does.

The forceful marriage is really full of disgust for both Mariam and Laila because they have to spend their entire lives with a man they do not love. However, no matter how horrible the marriage for them is, they have no power to hinder it once the reality sets in. Laila's wishes to marry and live with Tariq are crushed. The situation has brought her to the marriage, which becomes the beginning of her long severe life with a very domestically violent husband. This

forceful marriage is a portrayal of women's subordination where women have no control over their lives because the powerful men do.

c. Sons are preferred from girls

Son preference among society emerges due to the belief that sons are considered to be blessings and pride of the parents while girls are more likely to be burden to the family. It is because men are considered more special than women. In the novel, son preference is seen clearly in the conversation between Mariam and her neighbor. A neighbor suggests Mariam, who is pregnant for the first time, that having a boy is better than a girl. It is because a boy can carry family name while a girl takes her husband's family name, dropping her own parents'. Because the descent is in father's line, having a son means that a family can sustain their identity. Below is the quotation.

"Do you want a boy or a girl first?"

"The Minarets! Oh, what beauty! What a gorgeous city!"

"Boy is better, Mariam *jan*, they carry the family name" (Hosseini, 2008:66).

Moreover, Rasheed is very obvious about his preference for a boy. He insists that the unborn baby in Mariam's belly is a boy so that he is genuinely happy about the pregnancy. He is only willing to give a name to the unborn baby if it is a boy, as it is shown in the quotation below.

Rasheed was drumming his gloved fingers and humming a song. Every time the bus bucked over a pothole and jerked forward, his hand shot protectively over her belly.

"What about Zalmai?" he said. "It's a good Pashtun name."

"What if it's a girl?" Mariam said.

"I think it's a boy. Yes. A boy."

...
 "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, 2008: 85).

Unfortunately, Mariam suffers a miscarriage, which then happens seven times.

Rasheed finally lays his hope on Laila. However, Laila still cannot please him because she grants him a baby girl named Aziza as her first child. Later on, the situation changes after she gives birth to Zalmi. Zalmi's presence makes it clearer that Rasheed's heart will only make a room for a son. He shows different treatment for both Aziza and Zalmi. He shares bed with Zalmi while Aziza has to sleep with Mariam. He also buys new clothes and Zalmi's other needs and many toys even when he is in bankruptcy. Below is the quotation.

When Zalmi was born, Rasheed had moved him into the bed he shared with Laila. He had bought him a new crib and had lions and crouching leopards painted on the side panels. He'd paid for new clothes, new rattles, new bottles, new diapers, even though they could not afford them and Aziza's old ones were still serviceable. One day, he came home with a battery run mobile, which he hung over Zalmi's crib. Little yellow and black bumblebees dangled from a sunflower, and they crinkled and squeaked when squeezed. A tune played when it was turned on (Hosseini, 2008: 288).

Rasheed's special treatment for Zalmi shows how valueless a girl is. If a son is valued as a blessing, a girl is only seen as a burden. Girls are always be the second in a family while the boys become the priority. This preference for sons continues to devalue women and prohibit the view of women as equals throughout society.

d. Women's ways of dressing are restricted

Patriarchal system has taken women's rights, restricting women to get liberation and choices they want. Men manage every detail of women's lives

including the way women dress up. In the novel, Rasheed insists the importance of honor and pride for a woman by hiding her bodies from other men's eyes except their husbands. According to him, covering their bodies with *burqa*, a garment that covers the whole female body including face, is the way women keep their honor and pride.

Actually, it has been a long debate over *burqa* throughout time. A ban on the wearing of the *burqa* will be a violation of right of those women, who wish to wear it, as the forcing of the veil on those women, who do not wish to wear it. Some women may not even mind to wear it. Yet, *Burqa* turns to be a symbol of the oppression and subjugation of women when it annoys women. As in the novel, Mariam and Laila feel distressed to wear *burqa* because inside it, they feel uncomfortable. It limits their move and gives them difficulties when they are eating. It is also heavy, strange and unnerving, for they lose their visions, as it is shown in the quotation below.

Mariam had never before worn a *burqa*. Rasheed had to help her put it on. **The padded headpiece felt tight and heavy on her skull, and it was strange seeing the world through a mesh screen. She practiced walking around her room in it and kept stepping on the hem and stumbling. The loss of peripheral vision was unnerving, and she did not like the suffocating way the pleated cloth kept pressing against her mouth** (Hosseini, 2008:71).

Mariam's discomfort when wearing *burqa* is also felt by Laila. Although Laila admits that she feels somehow comfort in the anonymity, what she feels is actually desperation. She is desperate because her lofty aspirations and her beautiful dreams are dashed and crushed. Unconsciously, under the *burqa* she becomes someone else.

When they were out together, he walked alongside her, one hand gripping her by the elbow. For Laila, being out in the streets had become an exercise in avoiding injury. **Her eyes were still adjusting to the limited, grid like visibility of the burqa, her feet still stumbling over the hem. She walked in perpetual fear of tripping and falling, of breaking an ankle stepping into a pothole.** Still, she found some comfort in the anonymity that the burqa provided. She wouldn't be recognized this way if she ran into an old acquaintance of hers. She wouldn't have to watch the surprise in their eyes, or the pity or the glee, at how far she had fallen, at how her lofty aspirations had been dashed (Hosseini, 2008:225-226).

The quotation above shows Laila's feeling when she wears it. She feels weird to the limitation of the sight and her feet stumble over the hem. She also feels uncomfortable to walk under the *burqa*. Despite the sufferings that she has to go through, Rasheed forces her to wear it. It is because in Rasheed's standpoint, a husband has a right to control her wife with regards to her activities and even ideas. A good wife should keep her honor and pride for her husband by wearing *burqa*.

About thirty years later, it becomes a legal command from the Taliban, who occupies the city, that all women in the country should wear *burqa* when they are outside their homes. They also forbid women to wear makeup, jewelry, charming clothes, and painting their nails. Here is the Taliban rule over women's rights to dress up.

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.

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 public. If you do, you will be beaten.

You will not paint your nails. If you do, you will lose a finger (Hosseni, 2008:271).

The Taliban also includes the punishment if women break the rule. They will beat women for not wearing *burqa* and cut their fingers for painting their nails. The rule limits women from expressing themselves and being as beautiful as they want. Under the *burqa*, women are nothing but the walking corpses with dark color. They are neither women nor human.

e. Women's mobility is limited

Living in a patriarchal society means living with great handicap for women. Society considers men superior so that they take control over women's lives. They make many limitations for women; one of them is limitation of mobility. Women cannot go around the places they want because they are forbidden to travel unless they have male's guardianship. A worse limitation of mobility is even experienced by Mariam. Rasheed even forbids Mariam to blend with his guests. When he invites his friends, he tells Mariam to stay at her room upstairs until the visitors leave their house.

They had *Eid* visitors at the house. They were all men, friends of Rasheed's. When a knock came, Mariam knew to go upstairs to her room and close the door. She stayed there, as the men sipped tea downstairs with Rasheed, smoked, chatted. **Rasheed had told Mariam that she was not to come down until the visitors had left** (Hosseini, 2008:81).

Rasheed's command to Mariam to stay at her room is a form of women's subordination in which women are inferior to men so that men can control them, limit their mobility and hamper them from socializing.

Furthermore, from the beginning of their marriage, Rasheed also bans his wives, Mariam and Laila, to go outside the house without him. This ban is justified by the rule of Taliban after they occupy Kabul, as shown below.

You will stay inside your homes at all times. It is not proper for women to wander aimlessly about 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 (Hosseini, 2008:271).

Women later on effectively live as prisoners, unable to leave the house except under the guardianship of a *mahram* or male guardian. Taliban consider women traveling alone improper. This rule definitely limits women from getting what they need and achieving career outside the house. It preserves women's dependence on men and at the same time it maintains men's control over women's lives. It is because when men are not willing to accompany women, the women will not be able to travel.

In addition, the worst thing of this rule is that Taliban involves violence as the punishment. It is experienced by Laila when she is visiting Aziza in the orphanage. Below is how the Taliban treats Laila when she is caught wandering alone.

And so Laila's life suddenly revolved around finding ways to see Aziza. Half the time, she never made it to the orphanage. Crossing the street, she was spotted by the Taliban and riddled with questions ***What is your name? Where are you going? Why are you alone? Where is your mahram?*** before she was sent home. ***If she was lucky, she was given a tongue lashing or a single kick to the rear, a shove in the back. Other times, she met with assortments of wooden clubs, fresh tree branches, short whips, slaps, often fists*** (Hosseini, 2008:313).

The Taliban punishes Laila with a kick, slap, shove, fist, and other physical attacks because she has no *mahram* accompanying her. Laila is still lucky because

she has a husband, who sometimes is willing to accompany her. Living condition becomes so hard for women with no male relatives around them, such as widows or wives, whose husbands are sick and are unable to travel anywhere. They will be really prisoned at home. When they are in the condition that requires them to go out such as buying groceries, they have to bear the consequences, which are physical attacks.

f. Women are treated unfairly in polygamy

Polygamy in Islamic states is a common phenomenon whereby a man can marry more than one wife. As an Islamic state, Afghanistan allows its people to do polygamy with up to four wives in the condition that a husband has to be able to deal justly with their wives (Saboory, 2005:20). The guidance and instruction of polygamy is written in the specific provisions of the Civil Code of Afghanistan (Women and Children Legal Research Foundation, 2006:1). Since polygamy has been justified both by the religion's and the country's law, it becomes common in the country. According to Saboory (2005:21-22), polygamy occurs both in rural and urban area. Moreover, it also happens in all layers of people, i.e. the rich, educated, illiterate and poor Afghans. However, in practice, this legal institution becomes an institution of gender discrimination because most husbands cannot treat their wives unfairly. Many of them abandon their first wife when they marry the second, third and so on.

In *A Thousand Splendid Suns*, polygamy, which is practiced by Rasheed, becomes an obvious form of gender discrimination due to his incapability to fulfill

the condition of polygamy, which has been arranged in the country's law. According to Article 77 of Civil Code of Afghanistan (Women and Children Legal Research Foundation, 2006:20), the contentment of the couple is one of the basic conditions for the arrangement of marriage. If one of the couple shows unwillingness, the marriage is considered void. Thus, before doing polygamy, a man should get approval from his preceding wife first.

"We need to legitimize this situation," he said now, balancing the ashtray on his belly. His lips scrunched up in a playful pucker. **"People will talk. It looks dishonorable, an unmarried young woman living here. It's bad for my reputation. And hers. And yours, I might add."**

"Eighteen years," Mariam said. "And I never asked you for a thing. Not one thing. I'm asking now."

...

"I...I don't want this," Mariam said, numb with contempt and helplessness.

"It's not your decision. It's hers and mine." (Hosseini, 2008:208)

According to the quotation above, from the first time, Rasheed has violated Mariam's right as a woman and as a wife. Mariam firmly refuses Jalil's plan, but her refusal does not change anything because Rasheed considers her opinion unimportant. Rasheed insists that it is inappropriate for him to live with a woman in one roof without marriage bond. That time, after a bomb falls above Laila's house and kills her parents, Jalil and Mariam take care of her in their house.

After marrying Laila, Rasheed treats Mariam and Laila unfairly. Despite Mariam's adherence and dedication to him, he often insults her while Laila always gets his praise. Mariam is often insulted for being a *harami* or bastard and a *dehati* or village girl. In other occasion, Rasheed praises Laila as a *malika* or queen in their house. When he does it, he does not think of Mariam's feeling as her wife too. He also compares them to cars, Mariam to a Volga and Laila to a

new, first class, shiny Benz. Foolishly, he states that it is different to drive a Volga and a Benz. Below is the quotation.

"All I ask in return, well, it is a simple thing. I ask that you avoid leaving this house without my company. That's all. Simple, no? **If I am away and you need something urgently, I mean absolutely need it and it cannot wait for me, then you can send Mariam and she will go out and get it for you. You've noticed a discrepancy, surely. Well, one does not drive a Volga and a Benz in the same manner. That would be foolish, wouldn't it?** Oh, I also ask that when we are out together, that you wear a *burqa*. For your own protection, naturally. It is best. So many lewd men in this town now. Such vile intentions, so eager to dishonor even a married woman. So. That's all." (Hosseini, 2008:217)

Comparing Mariam and Laila to Volga and Benz obviously shows that Rasheed treats them unfairly. Moreover, he asserts the difference of driving Volga and Benz. He tells Laila to send Mariam to go out when she needs something. Rasheed also charges Mariam with all domestic works and orders Laila to do nothing. Even though in practice Mariam and Laila share the housework together, Rasheed's order shows injustice in polygamy.

The fact that Laila is younger and more beautiful than Mariam makes Mariam's position as a wife is shifted. Moreover, Mariam's failure to grant Rasheed a child places her as a useless, valueless wife in Rasheed's eyes. Due to Mariam's lack, Rasheed neglects her and gives privilege to Laila. He makes Mariam a servant of Laila instead of giving them a fair treatment. Rasheed's disability to treat Mariam and Laila fairly has made his polygamy become an institution of gender discrimination, with Mariam as the victim.

3. Stereotype

Stereotyping or labeling women is a face of gender discrimination in a patriarchal society that often goes unnoticed by the majority of people. In a male dominated world, women's stereotypes are mostly negative because the positive ones are attributed to men. Society often stereotypes women are weak and less smart while men are strong and smart. Stereotyping indeed is not as obvious as violence, limitations, restrictions, and others, but unconsciously stereotyping has great negative impacts to women as other gender discrimination is. It can curb individual creativity and expression, as well as impede their potential growth. In *A Thousand Splendid Suns*, the society considers women foolish and submissive.

a. Women are Foolish

A patriarchal society believes that men are superior with all capacity they have. It then emerges a stereotype that women are foolish. This stereotype pervades people's thinking, especially men, so that no matter how smart a woman is, she is still seen foolish. In *A Thousand Splendid Suns*, this unfair shared belief grows amid the society so fervent that many girls are forced to give up on their education. How society sees education for women can be seen from Nana's opinion when Mariam tells her that she wants to go to school.

"What's the sense schooling a girl like you? It's like shining a spittoon. And you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school. Look at me." Hosseini, 2008:18)

Nana forbids Mariam to attend school because according to her, Mariam is foolish so that she will not be able to learn anything from school. Nana's assumption about school for Mariam is like "shining a spittoon", something that is impossible.

The judgment Nana makes over Mariam has violated Mariam's right to get education.

The stereotype also makes men easily insult women for their ignorance. When Mariam asks Rasheed about communists, he humiliates her for being a fool. It can be seen in the quotation below.

"What I meant was, what do they want?" Mariam asked. "These communists, what is it that they believe?"
 Rasheed chortled and shook his head, but Mariam thought she saw uncertainty in the way he crossed his arms, the way his eyes shifted. **"You know nothing, do you? You're like a child. Your brain is empty. There is no information in it."** (Hosseini, 2008:97)

The stereotype constructs Rasheed to think that Mariam has an empty brain like a child. Actually, a question or an ignorance of women does not imply that they are foolish. Simply, Mariam questions it because she does not know, not because she is foolish.

The stereotype that women are foolish is hold by the society because they believe that women and men are created differently. When Laila, Mariam and Aziza are arrested because they try to flee to Pakistan without a *mahram* or male relative, a Talib officer says that God has made women and men different. The brains are also different in which women are not as smart as men.

"I wonder," the young Talib said. **"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" (Hosseini, 2008:355).

He says that the science has even proven it right that men are smarter. What the young Talib says is unsound since so far there is no study on who are smarter between men and women. Many studies on women's and men's brains indeed

have been conducted by many researchers; one of them is by the researchers from University of Pennsylvania (retrieved from <http://www.bbc.com/news/health-25198063>). The result shows that men's and women's brains are wired differently, but each of them has its own specialty. Men tend to be better at focusing on a single task and at learning, whereas women are more capable of multitasking. Thus, it can be concluded that the stereotype that women are foolish is unsoundly.

b. Women are Submissive

The second stereotype in *A Thousand Splendid Suns* is that women are submissive. A strong patriarchal society keeps teaching women to be submissive and obey what men say and ask. Traditional gender roles are socially constructed to elevate men's power and domination. In other hands, women have been socially constructed to rely on men and obeying their commands. In the novel, Rasheed always asserts and convinces his wives, Mariam and Laila, that women's duty is to be submissive toward their husbands. He emphasizes the importance of being submissive. According to him, a man has responsibility to control his wife as a wife is responsible to be obedient.

"Mostly, they live in the richer parts of Kabul. I'll take you there. You'll see. But they're here too, Mariam, in this very neighborhood, these soft men. There's a teacher living down the street, Hakim is his name, and I see his wife Fariba all the time walking the streets alone with nothing on her head but a scarf. **It embarrasses me, frankly, to see a man who's lost control of his wife.**" (Hosseini, 2008:69)

The quotation above shows Rasheed's point of view about men who loses control of his wife. He frankly feels embarrassed. It implies that men are supposed to control their wives and women are supposed to obey them.

In patriarchal societies, women's stereotypes influence how women view themselves and their world. Most women make effort to fulfill what society expects. They believe that living life based on societal messages is what it means to be a woman. Moreover, stereotypes strongly affect women to behave like what have been perceived even though it gives them disadvantages. In other words, no matter how bad men's commands are, women keep being submissive towards them. Unconsciously, this stereotype has taken women's freedom to live their lives on their own will.

4. Marginalization

Patriarchal society disadvantages women by marginalizing them from many fields of life, such as educational fields, political, and others. In addition, women are also expelled from many public facilities, such as places of worship and health facility. Such kinds of women's marginalization have been going for many years in many places; one of them is Afghanistan. In the novel, Afghanistan women suffer from marginalization, i.e. marginalization from health facility and marginalization from school.

a. Marginalization from health facility

Being sick is a big problem to women in Afghanistan because they are excluded from health facilities such as hospital and clinics. Sick women cannot

see the doctors and take a medication unless their male relatives buy them the medicines. Unfortunately, not all male relatives are willing to cure the women. For example, when Nana is giving birth to Mariam, nobody comes to help. Jalil as the illegitimate father of her baby does not even come and bring her a doctor.

In Nana's account of the day that she gave birth to Mariam, no one came to help. It happened on a damp, overcast day in the spring of 1959, she said, the twenty sixth year of King Zahir Shah's mostly uneventful forty year reign. **She said that Jalil hadn't bothered to summon a doctor, or even a midwife, even though he knew that the jinn might enter her body and cause her to have one of her fits in the act of delivering.** She lay all alone on the *kolba*'s floor, a knife by her side, sweat drenching her body (Hosseini, 2008:11).

Jalil has excluded Nana from health facility by not summoning a doctor whereas he knows that Nana needs a doctor or at least a midwife in her delivering. Finally Nana delivers the baby Mariam by herself two days long and she also cuts the cord by herself with the knife she has prepared before.

Furthermore, the tragic accident of women giving a birth happens again decades later. Laila, who is about to deliver her second child, is rejected from a hospital in Kabul because the hospital no longer serves women. She and many other women struggle to get the treatment from the hospital. The guard of the hospital then informs her that there is a women hospital in Kabul, namely Rabia Balkhi. However, a young woman, who has been there, describes how awful the hospital is, as it is shown in the quotation below.

"Go to Rabia Balkhi," the guard said.

A young woman pushed forward, said she had already been there. **They had no clean water, she said, no oxygen, no medications, no electricity. "There is nothing there."** (Hosseini, 2008:279).

Rabia Balkhi has no facility as is in hospitals for men, such as clean water, electricity, oxygen, and the medications.

Having no choice, Mariam and Rasheed eventually takes Laila to Rabia Balkhi. Unfortunately, the hospital is far from the expectation. Like the woman's description, there is nothing in the hospital, not even the anesthetic. The doctor says that when NGO offers money, the Taliban gives it all for hospitals that treats men.

"You think I want it this way?" she said. "What do you want me to do? **They won't give me what I need. I have no X ray either, no suction, no oxygen, not even simple antibiotics. When NGOs offer money, the Taliban turn them away. Or they funnel the money to the places that cater to men.**"

"But, Doctor *sahib*, isn't there something you can give her?" Mariam asked.

...

"Tell me what's going on!" Laila said She had propped herself up on her elbows.

The doctor took a breath, then told Laila that the hospital had no anesthetic.

"But if we delay, you will lose your baby."

"Then cut me open," Laila said. She dropped back on the bed and drew up her knees. "Cut me open and give me my baby." (Hosseini, 2008:283)

The dialog above shows that even though there is no anesthetic, the delivering should be done immediately because if not, Laila will lose her baby. Laila later faces the cesarean without anesthetic. Surely, the operation goes extremely painful.

It is the Taliban who have made a rule that hospitals for men and women are segregated. Nevertheless, the amount of the hospitals for men and women are uneven because in Kabul, Rabia Balkhi is the only hospital which treats women. This condition shows hypocrisy of the society where women should bear severe pain during any operation and illness while men get health service that they need.

Even though the Taliban has set Rabia Balkhi for women, but in practice it cannot even be called as hospital due to its short of staff and lack of medicine and equipment.

b. Marginalization from education

Marginalization from education is the second form of marginalization experienced by women in the novel. The school is not really forbidden for girls from the beginning of the story. Yet not all girls go to school to pursue their education. Mariam is one of the girls who never know how it feels to sit in a classroom. It is because when she asks Nana to allow her to go to school, Nana forbids her. Mariam learns how to read and write and comprehend the Koran by Mullah Faizullah.

Some years later, the Taliban takes the control over Kabul and makes a rule about schooling along with other rules for women. The Taliban announces that ***“girls are forbidden from attending school. All schools for girls will be closed immediately”*** (Hosseini, 2008:271). The rule shows clearly how the Taliban violates women’s right to get education. They will readily beat women, who are caught attending school. Since then, no girl dares to go to school, including Laila’s daughter, namely Aziza.

The Taliban forbid women to get not only formal education, but also informal education. Thus, they close every school and university and wipe out all things related to education.

Men wielding pickaxes swarmed the dilapidated Kabul Museum and smashed pre Islamic statues to rubble that is, those that hadn't already been

looted by the Mujahideen. **The university was shut down and its students sent home. Paintings were ripped from walls, shredded with blades. Television screens were kicked in. Books, except the Koran, were burned in heaps, the stores that sold them closed down. The poems of Khalili, Pajwak, Ansari, Haji Dehqan, Ashraqi, Beytaab, Hafez, Jami, Nizami, Rumi, Khayyam, Beydel, and more went up in smoke** (Hosseini, 2008:273).

The quotation above shows that the Taliban also closes the stores that sell books. Books, except the Koran, poems, paintings, television, Kabul Museum and statues are all destroyed. They leave nothing but the story that education has ever existed long time ago before their occupation. With nothing left, women in Afghanistan cannot really learn anything. If they insist to study, they have to do it quietly in their own houses because if the Taliban know that the girls are studying, they will beat them and burn all books that they have. On the other hand, although boys can go to school, they only get limited books. Moreover, the Taliban also close all universities. Thus, both boys and girls cannot continue their studies in universities. The decay of education in Afghanistan, including limitation of facility for boys and women's marginalization from education, occurs until the end of the Taliban's regime, in 2001.

B. Women's Attitudes towards Gender Discrimination

Nana, Mariam and Laila are the representations of Afghan women, who live under men's power. They are born decades away, but they experience the same story as women in Afghanistan. With different perpetrators and different kinds, gender discrimination happens to them in their entire lives. They have to deal with

the demands of satisfying society's expectation before theirs. They become the less important, the second, and even the other in their own society.

Interestingly, although Nana, Mariam and Laila experience gender discrimination, they show different attitudes in facing it. Nana represents most Afghan women, who accept the discrimination they face because it has been a common sense that women's fate is to obey what men say. On the other hand, Mariam and Laila are the examples of some minor women, who become the exceptions by showing their resistance to the discrimination. Both attitudes towards discrimination –accept and struggle– are influenced by many factors.

1. Nana's acceptance towards gender discrimination

Gender discrimination occurs for centuries in Afghanistan. Women have always been the victims of the society, especially men. People tend to think that gender discrimination exist merely because of men. However, there is another thing perpetuating the discrimination. It is nothing but women's acceptance. In a patriarchal society, it has been a common thing that women obey men because opposing men is considering improper and unforgivable. Women's attitudes to accept the unfair treatment make men's position and power stronger.

a. Influencing Factors

There are many influential factors that can shape a woman to be what kind of woman she is. As for Nana, educational deprivation, patriarchal ideology, and the belief that women are powerless make her become a woman who is willing to accept the discrimination she faces. Those factors influence her in making a decision in her life.

1) Experiencing educational deprivation

The first and basic factor that influences Nana's attitude towards gender discrimination she faces is educational deprivation. Education, which is important for people's lives, has been deprived from Nana and other Afghan women's lives. The novel never tells that Nana gets education. The fact that she is a housekeeper and that she is raised by a lowly stone carver father implies that Nana never learns anything in school.

Nana had been one of the housekeepers. Until her belly began to swell. When that happened, Nana said, the collective gasp of Jalil's family sucked the air out of Herat. His in laws swore blood would flow. The wives demanded that he throw her out. **Nana's own father, who was a lowly stone carver in the nearby village of Gul Daman, disowned her.** Disgraced, he packed his things and boarded a bus to Bran, never to be seen or heard from again (Hosseini, 2008:6).

In addition, the ways she sees schooling for a girl when her daughter, Mariam, asks her permission to go to school also strengthens the fact that she never goes to school.

"What's the sense schooling a girl like you? It's like shining a spittoon. And you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school. Look at me." (Hosseini, 2008:18)

The quotation above shows clearly that Nana is an uneducated woman. Unfortunately, Nana inherits her belief and principal about schooling to Mariam. In the end, women's illiteracy passes through generations.

The only thing she has ever learned in her life is Koran recitation and *Namaz* prayers, the name of Islamic worship. She was taught by Mullah Faizullah when she was a child. It is described in the quotation below.

But Mariam's favorite, other than Jalil of course, was Mullah Faizullah, the elderly village Koran tutor, its *akhund*. **He came by once or twice a week from Gul Daman to teach Mariam the five daily *namaz* prayers and tutor her in Koran recitation, just as he had taught Nana when she'd been a little girl.** It was Mullah Faizullah who had taught Mariam to read, who had patiently looked over her shoulder as her lips worked the words soundlessly, her index finger lingering beneath each word, pressing until the nail bed went white, as though she could squeeze the meaning out of the symbols. It was Mullah Faizullah who had held her hand, guided the pencil in it along the rise of each alef, the curve of each *beh*, the three dots of each *seh* (Hosseini, 2008:15-16).

What Nana gets is the very basic education stage. Since she is living in an Islamic country, Afghanistan, it is a common and also a must thing to learn Koran and *Namaz* prayers for every person, both men and women. The limitation of the knowledge that Nana gets makes her know nothing about her rights as a woman as well as how to claim it. Due to her lack of knowledge, she is easily influenced or shaped by the patriarchal ideology. What society believes will be her belief as well. Thus, when she is discriminated, she does not know how she should behave. Finally, acceptance towards the discrimination is the only thing she knows.

2) **Becoming the object of patriarchal ideology**

Patriarchal society always tries to implant their ideology to women. Women become the objects, who are taught to obey men and accept whatever happens to them as their fates. Nana's point of view about life becomes the representation of Afghan women, who are discriminated in their everyday life. Being uneducated makes Nana easily influenced by patriarchal thought. First, it is about schooling. Nana sees school as an unimportant thing for women. Second, Nana emphasizes that women should endure sufferings in every condition.

When Mariam asks for her permission to let her go to school, Nana does not allow her because she believes that schooling is useless for girls. Moreover, she also considers Mariam incapable of getting education. She says that schooling for a girl like Mariam is like shining a spittoon. It means that even though Mariam goes to school, it will not make her smart and furthermore, it will not change her life. It can be seen in the quotation below.

"What's the sense schooling a girl like you? It's like shining a spittoon.

And you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school. Look at me."

"You should not speak like this to her, my child," Mullah Faizullah said.

"Look at me."

Mariam did.

"Only one skill. And it's this: *tahamul*. Endure." (Hosseini, 2008:18)

Nana's belief shows how she is affected and controlled by the patriarchal ideology. For centuries, Afghan society has believed that schooling is useless for women and that what women should do in life is enduring burdens. Thus, it has been a common thing for women not to get education.

In addition, Nana also believes that the only skill women should have is to endure. In Afghanistan, a woman should go through pressures, sufferings, and problems without challenging or questioning them. They should control their feeling in order to be able to accept the plight. The success of a woman can be seen when she sacrifices herself to serve men and to accept whatever men do to them. The ideology that women should endure sufferings has successfully influenced Nana. It later on leads to her acceptance towards the discrimination she faces.

3) Believing in women's powerlessness

One more thing that influences Nana to be a woman with acceptance towards gender discrimination is her belief that women are powerless. Patriarchal society keeps implanting beliefs that men are powerful and they have rights to control women. As the impact, women themselves believe that they are powerless. Women consider themselves incapable of fighting men because they are not as strong as men. Thus, when they are discriminated, they are unable to struggle against the discrimination because this belief has taken their bravery away. In the novel, it has been explained that Nana is convinced with the idea of women's endurance. She believes that what women should do is enduring instead of struggling. This belief is related to the idea that women are powerless. There are many reasons why women, including Nana, endure sufferings in all life: one of them is because they consider themselves powerless and have no capability to fight against men.

Nana has ever told Mariam that each snowflake is a sigh of an aggrieved woman like her and Mariam. Those women have endured all things falling upon them. It is showed in the quotation below.

Mariam lay on the couch, hands tucked between her knees, watched the whirlpool of snow twisting and spinning outside the window. **She remembered Nana saying once that each snowflake was a sigh heaved by an aggrieved woman somewhere in the world. That all the sighs drifted up the sky, gathered into clouds, then broke into tiny pieces that fell silently on the people below.**

As a reminder of how women like us suffer, she'd said. How quietly we endure all that falls upon us (Hosseini, 2008:89-90).

When Nana is constructed with the belief of women's endurance, at the same time she believes that women have no power to fight against patriarchy. Women are so powerless that all she can do is only enduring.

The belief of women's powerlessness affects Nana's attitude firmly. To struggle against discrimination, women need to believe that they have power. On the other hand, women's powerlessness at the first place has broken the fact that women are actually capable of struggling with their power. Because Nana believes that women are powerless, she does not realize that if she attempts to struggle, she will get what she deserves to get. In the end, she defenselessly accepts sufferings instead of struggling.

b. Forms of acceptance

Patriarchal ideology, educational deprivation, and women's powerlessness have successfully influenced Nana to be a submissive woman, following what has been common in society. Nana's attitude to accept discrimination can be seen in the way she deals with her anger, with Jalil, and herself as well. Nana's acceptance towards gender discrimination she faces can be seen when she faces Jalil; she has no resistance to Jalil. She also wreaks her anger on Jalil's innocent children and becomes self-destructive.

1) Having no resistance towards Jalil

Gender discrimination is a result of the existence of male domination in a patriarchal society. Male domination makes women's lives become full of restriction and limitation. Women do not have many chances to express their

ideas, gain independence, and pursue education and career, etc. This gender problem will always occur as long as women do not struggle to get out of the problem. There are many ways women can do to fight against patriarchy and stop discrimination. For instance, women can use education as a means to end patriarchy because education will enlighten everybody. However, before they change people, they can begin struggling from the very important point, which is by fighting the oppressor. They can use their physical strength or at least they confront men to defend their rights.

In the beginning of the novel, it is told that Nana is raped by Jalil, her employer, until she gets pregnant. Knowing that Nana is carrying her illegitimate child, Jalil sends her off to a clearing, an isolated place in the middle of forest, far from Herat. Nana's life changes a lot since then. Living in the middle of nowhere without neighbor, she has to raise her child alone there and never socialize with other people. Nana is fully aware that she is the victim of Jalil's oppression. When Jalil is not around, she curses him and tells Mariam that Jalil does not deserve Mariam's love and admiration. She also assures Mariam that every word Jalil says is a lie; it is seen in the quotation below.

"What rich lies!" Nana said after Jalil left. **"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. He cast us out of his big fancy house like we were nothing to him. He did it happily."** (Hosseini, 2008:5)

Nana keeps convincing Mariam that Jalil is a cruel man, who has betrayed them. Jalil has abandoned them, sent them out to the clearing and considered them nothing to him.

Concerning Nana's rants against Jalil, it seems that Nana hates Jalil so that she will not be able to face him anymore. It is also possible that Nana will ask Jalil for his responsibility, for instance, to marry her and make Mariam become his legal daughter. In addition, she supposes to refuse Jalil when he decides to put her in a clearing. Ironically, Nana suddenly changes her attitude when Jalil is in front of her.

They sat outside the *kolba*, in the shade, and Nana served them tea. Jalil and she acknowledged each other with an uneasy smile and a nod. Jalil never brought up Nana's rock throwing or her cursing.

Despite her rants against him when he wasn't around, Nana was subdued and mannerly when Jalil visited. Her hair was always washed. She brushed her teeth, wore her best hijab for him. She sat quietly on a chair across from him, hands folded on her lap. She did not look at him directly and never used coarse language around him. When she laughed, she covered her mouth with a fist to hide the bad tooth (Hosseini, 2008:21).

From the quotation above, Nana turns into a well-mannered woman when Jalil visits her and Mariam in the *kolba*. She becomes polite and subdued to him. She acknowledges Jalil, smiles towards him, and serves them tea. She even beautifies herself by brushing her teeth and wearing her best hijab. Furthermore, she keeps her voice and covers her mouth when she laughs.

The shift of Nana's attitude when Jalil is around shows how powerless a woman in front of her oppressor is. In spite of Nana's hatred towards Jalil, she changes to be a very different person in front of him. Nana's submission towards Jalil is influenced by patriarchal society, which has placed men in a higher position than women. Moreover, Jalil's social class in his society as a rich man and as Nana's former employer strengthens his position and makes him more powerful in Nana's eyes. Hence, it takes away her courage to struggle. No matter

how much Nana and other women hate the discrimination they face, they are incapable of struggling. In the end, women become so powerless that all they can do is enduring quietly their sufferings.

2) Wreaking her anger on Jalil's children

Nana's submission towards Jalil shows how powerful men's position in a patriarchal society is. Despite Jalil's discrimination against her, Nana cannot fight against him because she has no courage to do it. Patriarchal society influences her to be submissive towards men and to endure all her sufferings. That is why Nana is subdued in front of Jalil. Due to her fear towards Jalil, she cannot struggle to get her rights as a victim. She cannot even express her anger in front of him. Instead, she wreaks it on his innocent children. Jalil's two children always come once a month to the *kolba* to bring her and Mariam rice and other things they need. When they come, Nana often insults them and even throws them with rocks. Nana also curses their mothers. It can be seen in the quotation below.

The boys sat by the stream and waited as Mariam and Nana transferred the rations to the *kolba*. **They knew better than to get any closer than thirty yards, even though Nana's aim was poor and most of the rocks landed well short of their targets. Nana yelled at the boys as she carried bags of rice inside, and called them names Mariam didn't understand. She cursed their mothers, made hateful faces at them.** The boys never returned the insults.

Mariam felt sorry for the boys. How tired their arms and legs must be, she thought pityingly, pushing that heavy load. She wished she were allowed to offer them water. But she said nothing, and if they waved at her she didn't wave back. **Once, to please Nana, Mariam even yelled at Muhsin, told him he had a mouth shaped like a lizard's ass and was consumed later with guilt, shame, and fear that they would tell Jalil. Nana, though, laughed so hard, her rotting front tooth in full display, that Mariam thought she would lapse into one of her fits. She looked at Mariam when she was done and said, "You're a good daughter"** (Hosseini, 2008:14).

It is told that Mariam sometimes insults the boys too to please Nana. With fear and guilt, Mariam tells Muhsin, Jalil's child, that he has a mouth like lizard's ass. It makes Nana laugh so hard and she praises Mariam for being a good daughter.

Muhsin and Jalil's other boys are innocent people, who are not related to Nana's life at all. They are only boys, who deliver things to Nana, on Jalil's order. The only fault the boys have is that they have relation to Jalil as his children. Hence, Nana hates them like he hates Jalil. Since she cannot express her anger towards him, Nana finally wreaks it on the boys. The fact that the boys have no interest to return her insults makes Nana becomes braver to be rude towards them. In short, Nana treats the boys that way because she is too powerless to fight against Jalil the oppressor.

Hurting other innocent people instead of fighting against Jalil is a form of Nana's acceptance towards discrimination. She may look better than other discriminated women in Afghanistan, who cannot even express their anger at all. Nana has successfully got her anger and frustration out of herself by insulting and throwing Jalil's boys with rocks. However, expressing anger to the wrong people cannot be said as struggle because struggling against discrimination means struggling to stop discrimination. Meanwhile, what Nana does is only an expression of disappointment towards Jalil and her own life.

Nana's attitude towards discrimination is clearly influenced by patriarchal society. The shared belief that men's position is higher than women has taken Nana's courage to fight against Jalil. As a result, she becomes so powerless that she cannot defend her rights as the victim of Jalil's rape and alienation. Moreover,

her educational background plays an important role in her life. Being uneducated, she does not understand that expressing her anger towards Jalil's boys is something wrong. Attacking innocent people will not help her to get a better life.

3) Becoming self-destructive

Women in a patriarchal society have to bear sufferings in their entire lives caused by the society, especially men. Women often become the victims of gender discrimination. After being discriminated, some women still get unfair treatment from the society, i.e. they are victimized. When a woman is raped, society tends to think that it happens due to her carelessness to take care of herself or it is because she has intentionally seduced men. In addition, it is women who get the punishment instead of the rapist. In short, above all discrimination that happens to women, they always become the ones to be blamed and to be punished. This condition also occurs to Nana; after being raped, Nana is alienated into a clearing. Becoming the victim of Jalil's rape and at the same time being victimized give Nana more burden to bear. The anger towards Jalil and frustration with her life are all she has to feel in her entire life. Since she is incapable of expressing her greatest anger towards Jalil, she turns it on herself. Even though sometimes she wreaks her anger on Jalil's children, but the greatest anger and frustration remains exist. As the psychological consequences, she becomes self-destructive, i.e. she commits suicide.

Before Nana really destructs herself, a thought that death is better for her has ever crossed her mind. One day she tells Mariam that it is better for her if her father kills her with his knife.

"Sometimes," Nana said early one morning, as she was feeding the chickens outside the *kolba*, **"I wish my father had had the stomach to sharpen one of his knives and do the honorable thing. It might have been better for me."** She tossed another handful of seeds into the coop, paused, and looked at Mariam. **"Better for you too, maybe. It would have spared you the grief of knowing that you are what you are."** But he was a coward, my father. He didn't have the *dil*, the heart, for it." (Hosseini, 2008:6)

Nana also thinks that it may be better for Mariam too, because if Mariam is never alive, she will not suffer from the grief of knowing that she is a *harami* or an illegitimate child. Nana's thought about death as a good solution is a consequence of her unbearable frustration with her unfortunate life. She has so much burden, grief, frustration, and desperation in her heart that she does not know how to release it all. She does not understand that her life may be better if only she has courage to claim her rights to Jalil and ask for his responsibility.

As Nana does not know how to deal with her anger, her desperation towards life grows bigger. The thought of death as the best way for her becomes clearer in her eyes. Hence, in desperation, she commits suicide by hanging herself in a tree. Below is the illustration.

But he wasn't fast enough. **Mariam saw. A gust of wind blew and parted the drooping branches of the weeping willow like a curtain, and Mariam caught a glimpse of what was beneath the tree: the straight backed chair, overturned. The rope dropping from a high branch. Nana dangling at the end of it** (Hosseini, 2008:35-36).

Mariam, who at that time has visited Jalil in Herat, sees Nana's body dangling at a high branch of a tree. Nana is completely out of control due to the problems she has. Thus, she thinks that suicide is the only thing she can do.

Nana's suicide is the most ultimate form of her desperation. Discrimination she experiences has left no reason for her to live. The suicide done by Nana, which is solely because of frustration, without intention to achieve self-freedom, cannot be categorized as a struggle for liberation. This is different from what Edna Pontellier does in "The Awakening". When committing suicide, Edna is very aware that her husband and all people around her cannot possess her body and soul. She commits suicide with the awareness that suicidal act is a liberation for her. Moreover, the fact that Edna has tried to express her sexual desire with the one she loves before committing suicide proves that she is conscious of her rights to be free. That is why Edna's suicide is told to be the culmination of her liberation from patriarchy, as it is asserted by Giora (1997:78).

"The Awakening" also protests the oppression of marriage, suggesting that it is deadly to women. In this novella, a young woman who is fed up with the roles of mother and wife, revolts and decides to give up her relations with her husband and children. Her liberation from patriarchal conventions culminates in what seems a most sensuous act of suicidal merging with the sea.

Meanwhile, Nana's suicide, which is done in her desperation, is a self-destruction in which it is a form of acceptance towards discrimination.

2. Laila's and Mariam's Struggles against Gender Discrimination

In a strong patriarchal society like Afghanistan, it has been a common phenomenon that women are defenseless to discrimination because patriarchy has

strongly influenced them to be submissive to men. Here, Nana does what it is usually done by other women in the country, which is accepting the discrimination. On the contrary, two other female characters, Mariam and Laila, become the resistant women amid submissive ones in the country. Being bond by the same misfortune and destiny, they together challenge the patriarchy.

a. Influencing Factors

Mariam's and Laila's attitudes to fight against patriarchy are influenced by many factors, i.e. their education, consciousness, and sisterhood.

1) Getting education

Education plays a very crucial role in influencing women to struggle against discrimination. It enlightens women; it gives insight and raises consciousness about equality between women and men. In other words, education helps women to understand their rights and teach them how to claim it. This is in line with what Hooks (2000:19) affirms that education is an underlying theory which shapes people's thought and practice in fighting against patriarchal system. In the novel, Laila is the one who has ever gone to school. In addition, she also has a father who teaches her many things in her house. Before war is getting worse, Laila is sent to school by her educated father. In school, she is taught by a teacher named Shanzai, whom students call Khala Rangmaal or auntie painter.

The teacher's name was Shanzai, but, behind her back, the students called her Khala Rangmaal, Auntie Painter, referring to the motion she favored when she slapped students palm, then back of the hand, back and forth, like a painter working a brush. Khala Rangmaal was a sharp faced young woman with heavy eyebrows. On the first day of school, she had proudly told the class that she was the daughter of a poor peasant from Khost. She stood straight, and wore her jet black hair pulled tightly back and tied in a bun so that, when Khala Rangmaal turned around, Laila could see the dark

bristles on her neck. Khala Rangmaal did not wear makeup or jewelry. She did not cover and forbade the female students from doing it. **She said women and men were equal in every way and there was no reason women should cover if men didn't** (Hosseini, 2008:111).

The teacher from the first day of Laila's school has emphasized the equality between men and women. She protests the rule that compels women to cover all of their bodies by garment named *burqa*. In her opinion, since men never covered their bodies, then there is no reason for women to wear *burqa*.

After living condition becomes harder because of the war between Mujahideen and the Soviets, Laila is forbidden to go to school by her father due to her safety. Everyday bombs are falling everywhere and Mujahideen takes the city; it is not safe for people to wander outside the house. Thus, Laila's father takes over the teaching duties by himself.

He took over the teaching duties himself. Laila went into his study every day after sundown, and, as Hekmatyar launched his rockets at Massoud from the southern outskirts of the city, Babi and she discussed the ghazals of Hafez and the works of the beloved Afghan poet Ustad Khalilullah Khalili. Babi taught her to derive the quadratic equation, showed her how to factor polynomials and plot parametric curves. When he was teaching, Babi was transformed. In his element, amid his books, he looked taller to Laila. His voice seemed to rise from a calmer, deeper place, and he didn't blink nearly as much. Laila pictured him as he must have been once, erasing his blackboard with graceful swipes, looking over a student's shoulder, fatherly and attentive (Hosseini, 2008:174).

Laila studies with her father every day after sundown. Her father, who was once a junior high school teacher, teaches her everything such as poetries and math. Thus, even though Laila's formal education has ended, but she never really stops getting education. Her father always emphasizes the importance of education. Below is what Laila's father tells her.

I know you're still young, but I want you to understand and learn this now, he said. Marriage can wait, education cannot. You're a very, very bright girl. Truly, you are. You can be anything you want, Laila I know this about you. And I also know that when this war is over, Afghanistan is going to need you as much as its men, maybe even more. Because a society has no chance of success if its women are uneducated, Laila No chance (Hosseini, 2008:114).

Her father makes it clear to Laila that education is important, above all things including marriage. He also asserts that the success of a society depends on its women's education. What Laila gets in school and what her father teaches her make her aware of equality between men and women.

Mariam and Laila have different background of education. Laila has obtained both formal and informal education from her father, while Mariam never gets formal education like Laila. Fortunately, she is taught to read and write by Mullah Faizullah.

But Mariam's favorite, other than Jalil of course, was Mullah Faizullah, the elderly village Koran tutor, its akhund. He came by once or twice a week from Gul Daman to teach Mariam the five daily namaz prayers and tutor her in Koran recitation, just as he had taught Nana when she'd been a little girl. It was Mullah Faizullah who had taught Mariam to read, who had patiently looked over her shoulder as her lips worked the words soundlessly, her index finger lingering beneath each word, pressing until the nail bed went white, as though she could squeeze the meaning out of the symbols. It was Mullah Faizullah who had held her hand, guided the pencil in it along the rise of each alef, the curve of each *beh*, the three dots of each *seh* (Hosseini, 2008:15-16).

The quotation above shows how Mullah Faizullah teaches Mariam. Here, Mariam is only taught to read and write Arabian words, unlike Laila, who gets many things from her father. In an Islamic country like Afghanistan, every child must be taught to read and write Arabian. However, it is not enough to enrich women with

knowledge. Even though Mariam never attends school, but later she learns many lessons from Laila in their sisterhood.

2) **Having consciousness**

Women's consciousness is the second important factor that influences women to struggle against the discrimination. A consciousness of being discriminated will build a will and strength for women to struggle against the discrimination. Laila and Mariam, who are born a decade apart, have different concepts about life and different levels of consciousness. Mariam, who is raised by an uneducated mother, believes that all sufferings and misfortune things that happen to her are a fate that she could not and should not change. Before meeting Laila, Mariam has no consciousness of being subordinate. On the other hand, Laila, who is raised by an educated father, is fully aware of her rights to get equal treatment in society.

In the novel, Hosseini describes Laila as a woman with awareness of equality between men and women. Laila's consciousness is seen throughout her attitude in facing every problem. Since she is a child, her consciousness is clearly seen on how she views education and women. When her friends at her age consider women incapable of getting education, differently Laila regards women and men deserving the same right to access education. Her view on education can be seen when she has a talk with her friend Hasina, who is arranged to marry a cousin by her father.

But Laila didn't tell Hasina that Babi had said these things, or how glad she was to have a father like him, or how proud she was of his regard for her, or how determined she was to pursue her education just as he had his. For the last two years, Laila had received the *awal numra* certificate,

given yearly to the top ranked student in each grade. She said nothing of these things to Hasina, though, whose own father was an ill-tempered taxi driver who in two or three years would almost certainly give her away. Hasina had told Laila, in one of her infrequent serious moments, that it had already been decided that she would marry a first cousin who was twenty years older than her and owned an auto shop in Lahore. *I've seen him twice*, Hasina had said. *Both times he ate with his mouth open* (Hosseini, 2008:114).

From the quotation above, it is seen that Laila is glad to have a father who is concerned with her education. It implies that her concern on education is in line with her father's. Laila's awareness of education reflects her consciousness about women's right to be equal with men.

In addition, Laila's consciousness also manifests itself in her awareness of being discriminated by her husband, Rasheed. Not like Mariam, Laila from the first time she marries Rasheed has noticed that there is something wrong with her life. She is fully aware that she is so subordinate to Rasheed that he can anytime oppress her. Even though it is not stated explicitly in the novel, her intention to get out from the house and ask Mariam to come with her implies her consciousness. **We're leaving this spring, Aziza and I. Come with us, Mariam** (Hosseini, 2008:250). The quotation shows that Laila is a woman with consciousness about being subordinate and discriminated.

Living together in the same house, Laila leads Mariam to the consciousness about women. Mariam's discovery of consciousness is seen in her shift in her attitude towards discrimination. Mariam from the first time becomes a submissive wife due to her belief that it is her destiny to serve and obey Rasheed for her lifetime. The change is later occurred after she socializes with Laila. Mariam's consciousness can be seen when she is killing Rasheed.

Rasheed didn't notice her coming back into the room. He was still on top of Laila, his eyes wide and crazy, his hands wrapped around her neck. Laila's face was turning blue now, and her eyes had rolled back. Mariam saw that she was no longer struggling. He's going to kill her, she thought. He really means to. And Mariam could not, would not, allow that to happen. **He'd taken so much from her in twenty seven years of marriage. She would not watch him take Laila too** (Hosseini, 2008:299).

The quotation above shows how Mariam's consciousness guides her to perform her attitude to struggle against Rasheed. At the last crucial moment of her fighting with Rasheed, Mariam's mind affirms that she has become a woman with awareness of being discriminated. She is aware that Rasheed has done many miserable things to her in twenty seven years of marriage and that she will not let him hurt Laila.

3) Being Bond in Sisterhood

Being born a decade apart and raised by different parents, Mariam and Laila have very different ideas about life. However, they are later brought together by a fate as Rasheed's wives. As they live and share everything together in their house, they come to form a bond that makes them both sisters and mother-daughter to each other. The sisterhood between Mariam and Laila is not solely built by the time they meet. At the first time, the marriage of Rasheed and Laila raises tension between Mariam and her. Mariam hates Laila because she has stolen her husband –Mariam says. They barely speak to each other until one day Laila stands on Mariam's side when Rasheed violates her and the hatred between them breaks, turning into love and affection.

That time, Rasheed blames Mariam because Laila is not willing to have sex with him. It is actually a ban from the doctor after Laila gives birth to Aziza that she should not do sex intercourse in six weeks. Below is the quotation.

"It's your doing. I know it is," he snarled, advancing on her.

Mariam slid out of her bed and began backpedaling. Her arms instinctively crossed over her chest, where he often struck her first.

"What are you talking about?" she stammered.

"Her denying me. You're teaching her to."

...

"I should have known that you'd corrupt her," Rasheed spat at Mariam.

He swung the belt, testing it against his own thigh. The buckle jingled loudly.

"Stop it, *bas!*" the girl said. "Rasheed, you can't do this."

"Go back to the room."

Mariam backpedaled again.

"No! Don't do this!"

Now!

Rasheed raised the belt again and this time came at Mariam.

Then an astonishing thing happened: The girl lunged at him. She grabbed his arm with both hands and tried to drag him down, but she could do no more than dangle from it. She did succeed in slowing Rasheed's progress toward Mariam.

"Let go!" Rasheed cried.

"You win. You win. Don't do this. Please, Rasheed, no beating! Please don't do this." (Hosseini, 2008:234-235).

Rasheed's turns his anger to Mariam and he flogs her using his belt. Seeing Mariam is violated, Laila spontaneously stops him and says that she is willing to do what Rasheed wants. In Mariam's life, there has been no body who stands on her side before Laila.

Laila's sacrifice for Mariam makes their relationship better. After that incident, they both know that they are no longer enemies. They begin to sit and enjoy the afternoon together, sharing stories before meeting each other.

Then Aziza passed gas in her sleep. Laila began to laugh, and Mariam joined in. **They laughed like this, at each other's reflection in the mirror, their eyes tearing, and the moment was so natural, so effortless, that suddenly Mariam started telling her about Jalil, and Nana, and *the jinn*. Laila**

stood with her hands idle on Mariam's shoulders, eyes locked on Mariam's face in the mirror. Out the words came, like blood gushing from an artery. Mariam told her about Bibi *jo*, Mullah Faizullah, the humiliating trek to Jalil's house, Nana's suicide. She told about Jalil's wives, and the hurried *nikka* with Rasheed, the trip to Kabul, her pregnancies, the endless cycles of hope and disappointment, Rasheed's turning on her.

After, Laila sat at the foot of Mariam's chair. Absently, she removed a scrap of lint entangled in Aziza's hair. A silence ensued.

"I have something to tell you too," Laila said (Hosseini, 2008:249).

Mariam tells Laila everything she experiences since she was a kid, including the most painful accident, i.e. Nana's suicide and her marriage life with Rasheed. On her turn, Laila also tells Mariam her shameful secret that the reason she marries Rasheed is because of Tariq's baby in her belly.

As they experience many things together, the bond between them grows stronger. Mariam and Laila learn a lot from each other. Mariam learns the truth behind the patriarchy from Laila and on the other hand, Laila learns so much about endurance from Mariam. Mariam gets the awareness that she is subordinated and is discriminated by Jalil. Being together, they gain their strength to struggle against discrimination.

b. Forms of struggle

Mariam's and Laila's courage and strength to struggle against discrimination are not solely found that way. Their consciousness, education, and sisterhood are what encourage them to struggle. Moreover, living together in the same house has made Mariam and Laila influence each other. The educated Laila influences Mariam and on the contrary, the patient Mariam also does the same. They struggle against discrimination by working together in sisterhood to escape from Kabul

and run to Pakistan, using physical strength to kill Rasheed and using education to end patriarchy.

1) Working together in sisterhood to escape from Kabul and run to Pakistan

As Mariam and Laila are bond in sisterhood, they empower each other in facing every problem in their lives. Being together, they gain the strength to struggle against discrimination from Rasheed. Laila tells Mariam that they can free themselves from discrimination by leaving Kabul and moving to Pakistan. Mariam, who has been living with Rasheed for more than fourteen years, never thinks of this idea before. She is too afraid to run from the house. Mariam even has no courage to confront Rasheed when he insults or violates her. However, she is convinced by Laila's hope of a new better life for them in Pakistan.

It is stated before that it is actually Laila's idea to run from Kabul and move to Pakistan. Before asking Mariam to come with her, Laila has prepared this plan alone for about one year. After giving birth to Aziza, Laila steals money from Rasheed's pocket when he is not around. If the pocket is light, Laila just steals a little money in order not to make Rasheed suspicious. Then, in spring morning in 1994, Mariam, Laila and Aziza leave the house. When Rasheed is working, they pack things, get out of the house and stop the taxi to bring them to the Lahore Gate bus station.

Mariam was in the doorway. Laila could tell that she hadn't slept either. She wondered if Mariam too had been seized all night by bouts of euphoria and attacks of mouth drying anxiety.

"We'll leave in half an hour," Laila said (Hosseini, 2008:251).

On the day, they both feel euphoria of getting a new better life. Laila cannot even sleep a night before they leave. This is the biggest rebellion that Laila does to Rasheed and for Mariam, it is the first.

As Mariam and Laila arrive at Lahore Gate station, they face the hardest and riskiest thing to do in their plan, which is finding a man who is willing to pretend to be their relative or *mahram*. After discussing for a while about whom they will trust to be their *mahram*, they finally find the most suitable one: a man with soft eyes and kind face. Laila later talks to him, as it is seen in the dialog below.

"Forgive me, brother, but are you going to Peshawar?"

"Yes," he said, squinting.

"I wonder if you can help us. Can you do us a favor?"

He passed the boy to his wife. He and Laila stepped away.

"What is it, *hamshira*? "

She was encouraged to see that he had soft eyes, a kind face. She told him the story that she and Mariam had agreed on. She was a *biwa*, she said, a widow. She and her mother and daughter had no one left in Kabul. They were going to Peshawar to stay with her uncle.

"You want to come with my family," the young man said

"I know it's *zahmat* for you. But you look like a decent brother, and I "

"Don't worry, *hamshira* I understand. It's no trouble. Let me go and buy your tickets."

"Thank you, brother. This is *sawab*, a good deed. God will remember."
(Hosseini, 2008:254-255)

To the man, Laila tells him that she is a widow and Mariam is her mother. The man then agrees to buy them the bus tickets to Pakistan and to pretend to be their relative. On the other hand, Mariam never stops uttering her prayer. The man easily says yes to Laila and for a while Laila and Mariam feel relieved.

Unfortunately, when they are about to enter the bus, shockingly the man tells the authority that Laila and Mariam are women who run away from their house. In the end, they are arrested in a police station. Although Mariam and Laila fail to

run to Pakistan, but their struggle to run to Pakistan implies that they are women who have freed themselves from the patriarchal framework. They are aware of being discriminated and are brave to try to get liberation. By trying to escape from Kabul, Mariam and Laila have proven themselves as liberated women. It is because the essence of being liberated women is the process of struggling itself instead of the result of the struggle. At the same time, their effort also shows that sisterhood influences women's attitudes towards discrimination. If they never meet each other, they would not be able to do such risky thing. Their sisterhood is so powerful that it can strengthen Laila and change Mariam to be a brave one.

2) Using physical strength to fight Rasheed, the oppressor

In a patriarchal society, women are discouraged to feel anger because they are prohibited and punished to express it. The society considers it inappropriate for women to get angry or curse people. Moreover, using physical strength as a means to express anger is really unforgivable. For instance, a wife who beats her husband in return to his violence can be told as a dishonorable wife and the husband may feel ashamed for having a wife like her. Thus, most women, including Mariam before meeting Laila, commonly fear of rebellion towards men. Mariam is a submissive wife, who never turns her anger to Rasheed. Yet, Laila is a different breed of woman. She is an educated woman who is really aware of her right and knows how to claim them. Education and family background also shape Laila to be a brave woman, such as to be brave to express her anger to Rasheed.

The first time Laila uses her physical strength to fight Rasheed is when he asks Aziza to be a street beggar due to his bankruptcy. Rasheed slaps Laila, for she strongly refuses Rasheed's idea. As the return, Laila punches him back.

The slap made a loud smacking sound, the palm of his thick fingered hand connecting squarely with the meat of Laila's cheek. It made her head whip around. It silenced the noises from the kitchen. For a moment, the house was perfectly quiet. Then a flurry of hurried footsteps in the hallway before Mariam and the children were in the living room, their eyes shifting from her to Rasheed and back.

Then Laila punched him.

It was the first time she'd struck anybody, discounting the playful punches she and Tariq used to trade. But those had been open fisted, more pats than punches, self consciously friendly, comfortable expressions of anxieties that were both perplexing and thrilling. They would aim for the muscle that Tariq, in a professorial voice, called the deltoid Laila watched the arch of her closed fist, slicing through the air, felt the crinkle of Rasheed's stubbly, coarse skin under her knuckles. **It made a sound like dropping a rice bag to the floor. She hit him hard. The impact actually made him stagger two steps backward** (Hosseini, 2008:292).

The quotation shows that for Laila it is the first time she attacks anybody. When she was teen, she used to practice how to punch and defend herself from anybody's attacks with Tariq and now she really does punch Rasheed. Laila does it so hard that it makes Rasheed stagger two steps backward.

Another fight occurs when Rasheed knows that Laila speaks with Tariq, Aziza's biological father, who comes back after years passing and is considered dead. Later, Rasheed pays a man to lie to her that Tariq is dead and she is easily duped. Knowing that Laila has met Tariq, Rasheed tortures Laila violently. In return, she uses all her strength to fight him.

But just as he was bearing down on her, Mariam saw Laila behind him pick something up from the ground. She watched Laila's hand rise overhead, hold, then come swooping down against the side of his face. Glass shattered. The jagged remains of the drinking glass rained down to the ground. There was blood on Laila's hands, blood flowing from the

open gash on Rasheed's cheek, blood down his neck, on his shirt. He turned around, all snarling teeth and blazing eyes (Hosseini, 2008:339).

In the quotation above, it is described that Laila and Rasheed are involved in a hard, violent fight. The fight is actually begun by a flog Rasheed does to Laila. Later, both of them punch and bit each other. When Laila gets a chance, she picks a glass and with that, she hits Rasheed until he is bleeding. Jealousy and hatred as well as blood are everywhere. For Laila, this is the peak of her anger of being discriminated and doped in her whole marriage life.

Seeing Rasheed tortures Laila violently, Mariam cannot hold herself. Her love for Laila has made her stronger than she can ever imagine. It is never in her life, she fights someone like this time. Mariam claws at Rasheed and beats him. She also bites his fingers, which is choking Laila's neck. Below is the situation of the fight.

Mariam clawed at him. She beat at his chest. She hurled herself against him. She struggled to uncurl his fingers from Laila's neck. She bit them. But they remained tightly clamped around Laila's wind pipe, and Mariam saw that he meant to carry this through.

...

In the toolshed, Mariam grabbed the shovel.

...

Mariam steadied her feet and tightened her grip around the shovel's handle. She raised it. She said his name. She wanted him to see.

"Rasheed."

He looked up.

Mariam swung.

She hit him across the temple. The blow knocked him off Laila. ...

And so Mariam raised the shovel high, raised it as high as she could, arching it so it touched the small of her back. She turned it so the sharp edge was vertical, and, as she did, it occurred to her that this was the first time that she was deciding the course of her own life.

And, with that, Mariam brought down the shovel. This time, she gave it everything she had (Hosseini, 2008:339-341).

Since Rasheed's fingers are too strong to be uncurled, Mariam goes to the toolshed to pick something she can use to fight Rasheed; she grabs a shovel then. With it, she hits him so hard on his temple that it can get rid of her fingers of Laila's neck. Then, once again, Mariam raises the shovel high, turning its sharp edge vertical, and with everything she has, she kills Rasheed with the shovel. Mariam finds liberation when she is killing Rasheed since it is the first time for her to decide the course of her own life. Before this fight, she never releases her anger; all she does is only enduring all things that falls over her. Using physical strength to fight the oppressor, Mariam and Laila have broken the stereotype that women are powerless because in fact, they have power to fight Rasheed, their oppressor.

3) Using education to end gender discrimination

Education can be a means to end gender discrimination. It gives insight to people about equality between men and women. It shapes men's mindset not to discriminate women and it influences women's attitudes to struggle against the discrimination. Since education deals with people's mindsets, its role in ending discrimination may not be as visible as physical attacks to the oppressors or running away from the place where women are discriminated. However, even though it works invisibly, it is very crucial in ending discrimination; it can prevent men from discriminating women and make women aware of being discriminated. In long term, it can eliminate male's domination in a society.

Educated women can also empower others, as Laila raises Mariam's awareness and empower her to struggle against it. From the beginning of the novel, it is told that Laila is raised by a father who emphasizes the importance of education. Her father always tells her that education has an important role in changing people and it can make women's lives in Afghanistan better. Being aware of the importance of education, Laila volunteers to teach in the orphanage in which Aziza stays when her family is in bankruptcy. This is told in the end of the novel.

Laila passes beneath the sign and enters the classroom. The children are taking their seats, flipping notebooks open, chattering Aziza is talking to a girl in the adjacent row. A paper airplane floats across the room in a high arc. Someone tosses it back.

"Open your Farsi books, children," Laila says, dropping her own books on her desk (Hosseini, 2008:400).

The quotation above is the illustration when Laila teaches the students. The students sit in their chairs, ready with their own books. The lesson starts when Laila asks her students to open their Farsi books. The end of the novel gives hopes to women in Afghanistan as its story ends up with a condition where women can access education.

Mariam's and Laila's struggles against discrimination ultimately alter the course not just of their own lives but of the next generation. By fighting Rasheed, Mariam and Laila have freed themselves from sufferings and by becoming a teacher, Laila provides a better life for next generation.

Nana, Mariam and Laila are the representations of Afghan women, who suffer from complex gender discrimination. A patriarchal system has strongly influenced most women to be submissive ones, one of whom is Nana. Her

acceptance towards the discrimination is a common phenomenon within the society. While discriminating women, a patriarchal society also implants the belief that above all sufferings that women experience, all they can do is only enduring. Since women do not show their objection, men keep discriminating them. In other words, the patriarchal framework perpetuates gender discrimination in the society. On the contrary, Mariam and Laila choose another path; they bravely struggle against the discrimination. They are bound together in a sisterhood which is so powerful that they can empower and help each other. Mariam and Laila prove that women are able to struggle for their rights. By struggling against discrimination and breaking the belief that women should endure sufferings, they gain liberation.

CHAPTER V CONCLUSIONS

After analyzing Hosseini's *A Thousand Splendid Suns* based on feminist perspective, it can be concluded as follows.

1. A strong patriarchal system in *A Thousand Splendid Suns* creates many gender problems. There are four kinds of gender discrimination experienced by three female characters in the novel, Nana, Mariam, and Laila. Those are violence, subordination, stereotype, and marginalization. Related to violence, there are three types thereof, i.e. sexual, psychological, and physical violence. Women's subordination manifests itself in many forms: women are alienated in a remote place, sons are preferred from girls, women are forced to get married, women's ways of dressing are restricted, women's mobility is limited, and women are treated unfairly in polygamy. Meanwhile, there are two forms of women's stereotypes; they are women are foolish and women are submissive. Related to marginalization, there are marginalization from health facility and marginalization from education.
2. In facing the discrimination, those three women show different attitudes. Nana shows her acceptance towards the discrimination, while Mariam and Laila show their struggles against it. There are many factors influencing those three women in showing either acceptance or struggle. Nana shows her acceptance because she experiences educational deprivation, becomes the object of patriarchal society, and believes in women's powerlessness. Her acceptance can be seen when she has no resistance towards her oppressor

Jalil, wreaks her anger on Jalil's children, and becomes self-destructive. On the other hand, there are also many factors influencing Mariam and Laila to struggle against the discrimination. They are women's consciousness, education, and sisterhood between them. They struggle by working together in sisterhood to escape from Kabul and run to Pakistan, using physical strength to fight their oppressor, and using education to end the discrimination.

In conclusion, Nana, Mariam, and Laila experience many kinds of gender discrimination throughout their lives. In addition, many factors influence their mindsets so that they show different attitudes towards the discrimination they face. Patriarchal ideology forces women, including Nana, to accept the discrimination. However, Mariam and Laila have successfully freed themselves from patriarchal ideology by struggling against the discrimination.

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APPENDICES

APPENDIX I SYNOPSIS OF THE NOVEL

A Thousand Splendid Suns takes place in Afghanistan from the early 1960s to the early 2000s. Nana, an educated housekeeper of a successful businessman in Herat, is raped by her employer Jalil until she gets pregnant. Knowing that Nana carries his illegitimate child, Jalil alienates her in a clearing outside Herat. There, Nana gives birth to a child named Mariam. Jalil visits them once a week. Mariam grows her love for him each time they meet and she wants to live in Herat with his big family. She begs Jalil to take her to the cinema to see Pinocchio on her birthday, but he does not agree. He does not pick her out in the day. After waiting all day, finally Mariam walks alone to Herat and finds his house. Unfortunately no body lets her in, including Jalil. Thus, she sleeps outside the house. In the morning, Jalil's chauffeur takes her home and she finds Nana's body hang on a tree.

After Nana's funeral, Jalil takes Mariam to Herat, but, Jalil's family does not want Mariam's presence. Hence, they force the fifteen-year Mariam to marry Rasheed, a shoe owner who is about twenty seven elder to her. Mariam marries him and they live in Kabul. Rasheed is a domestically violent husband. Moreover, after seven times miscarriage suffered by Mariam, Rasheed becomes physically and verbally abusive. It is because Rasheed cannot tolerate Mariam's inability to replace his son who died some years ago.

In Mariam's neighborhood, a beautiful, intelligent girl named Laila grows amid a loving family. She is in love with her friend, Tariq. However the war between Mujahideen and Soviet makes living conditions become difficult to everyone. Laila has to quit the school and gets tutored by her father in her house; Tariq and his family decide to leave Afghanistan. Before Tariq leave, he and Laila make love for the first time, quickly yet passionately. Because the situation is getting worse, Laila's family decides to move to Pakistan as well. Unfortunately, a rocket falls over Laila's house and kills her parents, while Laila is nursed by Rasheed and Mariam in their house.

Rasheed falls in love with Laila and she tricks her by paying a man to bring news that Tariq has died. Realizing that she is pregnant, she agrees to marry Rasheed. At first Mariam hates Laila because she feels hurt and threatened by her presence. Yet, after Laila gives birth to a child named Aziza, they befriend each other and work together to fight Rasheed. Laila second child is a son named Zalmai.

Then, one afternoon, Laila is shocked by the presence of Tariq in front of her house. They talk to each other and tell each own stories while Rasheed is still at work. At that time, Laila realizes that she has been tricked by Rasheed, because in fact, Tariq is still alive. Knowing that Laila and Tariq were talking to each other, Rasheed is so jealous and angry that he beats Laila and Mariam. The three of them are involved in a bloody fight until them Mariam kill Rasheed with a shovel. After that, Laila, Tariq and the children run to Peshawar, Pakistan, but Mariam refuses to come with them because if they all run, the Taliban will not let them alive. Thus, Mariam should take her responsibility for Rasheed's death.

In Peshawar, Laila and Tariq marry and they work in a hotel. In 2001, after the condition in Afghanistan is better, they move back to Kabul because Laila insists that they should take roles in rebuilding the city. On the way home, they stop by Herat and Laila visits Mariam's house in the clearing. Later, they happily live in Kabul where Tariq becomes an employee in an NGO and Laila becomes a teacher. Laila becomes pregnant again and she decides that she will name the baby Mariam if it is a girl. It is because she admires Mariam's kindness, goodness, patience and strength she had shown during her tough life.

APENDIX II THE DATA

A. Kinds of Gender Discrimination

No.	Category	Sub-Category	Quotation	Page/Chapter
1.	Violence	Sexual Violence	Nana had been one of the housekeepers. Until her belly began to swell. (Nana)	6/1
		Psychological Violence	It wasn't easy tolerating him talking this way to her, to bear his scorn, his ridicule, his insults, his walking past her like she was nothing but a house cat. But after four years of marriage, Mariam saw clearly how much a woman could tolerate when she was afraid. And Mariam <i>was</i> afraid She lived in fear of his shifting moods, his volatile temperament, his insistence on steering even mundane exchanges down a confrontational path that, on occasion, he would resolve with punches, slaps, kicks, and sometimes try to make amends for with polluted apologies and sometimes not. (Mariam)	97-98/15
		Physical Violence	"Get up," he said. "Come here. Get up." He snatched her hand, opened it, and dropped a handful of pebbles into it. "Put these in your mouth." "What?" "Put. These. In your mouth." "Stop it, Rasheed, I'm--" 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. Mariam struggled against him, mumbling,	103/15

A. Kinds of Gender Discrimination

			<p>but he kept pushing the pebbles in, his upper lip curled in a sneer.</p> <p>"Now chew," he said. Through the mouthful of grit and pebbles, Mariam mumbled a plea. Tears were leaking out of the corners of her eyes.</p> <p>"CHEW!" he bellowed. A gust of his smoky breath slammed against her face.</p> <p>Mariam chewed. Something in the back of her mouth cracked.</p> <p>"Good," Rasheed said. His cheeks were quivering. "Now you know what your rice tastes like. Now you know what you've given me in this marriage. Bad food, and nothing else.</p> <p>"Then he was gone, leaving Mariam to spit out pebbles, blood, and the fragments of two broken molars. (Mariam)</p>	
		Sexual Violence	<p>But it was inevitable that they would run into each other. Madam passed the girl on the stairs, in the narrow hallway, in the kitchen, or by the door as she was coming in from the yard. When they met like this, an awkward tension rushed into the space between them. The girl gathered her skirt and breathed out a word or two of apology, and, as she hurried past, Madam would chance a sidelong glance and catch a blush. Sometimes she could smell Rasheed on her. She could smell his sweat on the girl's skin, his tobacco, his appetite. Sex, mercifully, was a closed chapter in her own life. It had been for some time, and now even the thought of those laborious sessions of lying beneath Rasheed made Madam queasy in the gut. (Mariam)</p>	215-216/31
		Sexual violence	<p>"It's your doing. I know it is," he snarled, advancing on her.</p> <p>Mariam slid out of her bed and began backpedaling. Her arms</p>	234-235

A. Kinds of Gender Discrimination

			<p>instinctively crossed over her chest, where he often struck her first.</p> <p>"What are you talking about?" she stammered.</p> <p>"Her denying me. You're teaching her to."</p> <p>...</p> <p>"I should have known that you'd corrupt her," Rasheed spat at Mariam. He swung the belt, testing it against his own thigh. The buckle jingled loudly.</p> <p>"Stop it, <i>bas!</i>" the girl said. "Rasheed, you can't do this."</p> <p>"Go back to the room."</p> <p>Mariam backpedaled again.</p> <p>"No! Don't do this!"</p> <p>Now!</p> <p>Rasheed raised the belt again and this time came at Mariam. Then an astonishing thing happened: The girl lunged at him. She grabbed his arm with both hands and tried to drag him down, but she could do no more than dangle from it. She did succeed in slowing Rasheed's progress toward Mariam.</p> <p>"Let go!" Rasheed cried.</p> <p>"You win. You win. Don't do this. Please, Rasheed, no beating! Please don't do this." (Laila)</p>	
		Psychological Violence	<p>Up close, his sneering face seemed impossibly large. Laila noticed how much puffier it was getting with age, how many more broken vessels charted tiny paths on his nose. Rasheed didn't say anything. And, really, what could be said, what needed saying, when you'd shoved the barrel of your gun into your wife's mouth? (Laila)</p>	293/40
		Psychological	<p>"What's happened to you?" he said. "I married a pari, and now</p>	297/41

A. Kinds of Gender Discrimination

		Violence	I'm saddled with a hag. You're turning into Mariam."	
		Physical Violence	And then he was on Laila, pummeling her chest, her head, her belly with fists, tearing at her hair, throwing her to the wall. Aziza was shrieking, pulling at his shirt; Zalmai was screaming too, trying to get him off his mother. Rasheed shoved the children aside, pushed Laila to the ground, and began kicking her. Mariam threw herself on Laila. He went on kicking, kicking Mariam now, spittle flying from his mouth, his eyes glittering with murderous intent, kicking until he couldn't anymore. (Laila and Mariam)	298/41
		Physical Violence	One day, a young Talib beat Laila with a radio antenna. When he was done, he gave a final whack to the back of her neck and said, "I see you again, I'll beat you until your mother's milk leaks out of your bones." (Laila)	313/42
		Physical Violence	<i>"Tectonic,"</i> Laila said. It hurt to talk. Her jaw was still sore, her back and neck ached. Her lip was swollen, and her tongue kept poking the empty pocket of the lower incisor Rasheed had knocked loose two days before. Before Mammy and Babi had died and her life turned upside down, Laila never would have believed that a human body could withstand this much beating, this viciously, this regularly, and keep functioning. (Laila)	315/42
2.	Subordination	Women are alienated in a remote place	When that happened, Nana said, the collective gasp of Jalil's family sucked the air out of Herat. His in laws swore blood would flow. The wives demanded that he throw her out. Nana's own father, who was a lowly stone carver in the nearby village of Gul Daman, disowned her. Disgraced, he packed his things and boarded a bus to Bran, never to be seen or heard from again. (Nana)	6/1

A. Kinds of Gender Discrimination

		Women are alienated in a remote place	Jalil didn't have the <i>dil</i> either, Nana said, to do the honorable thing. To stand up to his family, to his wives and in-laws, and accept responsibility for what he had done. Instead, behind closed doors, a face saving deal had quickly been struck. The next day, he had made her gather her few things from the servants' quarters, where she'd been living, and sent her off. (Nana)	7/1
		Women are alienated in a remote place	<p>"And, believe me," Nana said, "it was a relief to your father having me out of sight. It suited him just fine."</p> <p>It was Muhsin, Jalil's eldest son by his first wife, Khadija, who suggested the clearing. It was on the outskirts of Gul Daman. To get to it, one took a rutted, uphill dirt track that branched off the main road between Herat and Gul Daman. The track was flanked on either side by knee high grass and speckles of white and bright yellow flowers. The track snaked uphill and led to a flat field where poplars and cottonwoods soared and wild bushes grew in clusters. From up there, one could make out the tips of the rusted blades of Gul Daman's windmill, on the left, and, on the right, all of Herat spread below. The path ended perpendicular to a wide, trout-filled stream, which rolled down from the Safid-koh mountains surrounding Gul Daman. Two hundred yards upstream, toward the mountains, there was a circular grove of weeping willow trees. In the center, in the shade of the willows, was the clearing.</p> <p>Jalil went there to have a look. When he came back, Nana said, he sounded like a warden bragging about the clean walls and shiny floors of his prison.</p>	9/2

A. Kinds of Gender Discrimination

			"And so, your father built us this rathole." (Nana and Mariam)	
		Women are alienated in a remote place	In the clearing, Jalil and two of his sons, Farhad and Muhsin, built the small <i>kolba</i> where Mariam would live the first fifteen years of her life. They raised it with sun dried bricks and plastered it with mud and handfuls of straw. It had two sleeping cots, a wooden table, two straight backed chairs, a window, and shelves nailed to the walls where Nana placed clay pots and her beloved Chinese tea set. Jalil put in a new cast iron stove for the winter and stacked logs of chopped wood behind the <i>kolba</i> . He added a tandoor outside for making bread and a chicken coop with a fence around it. He brought a few sheep, built them a feeding trough. He had Farhad and Muhsin dig a deep hole a hundred yards outside the circle of willows and built an outhouse over it. (Nana)	10/2
		Women are forced to get married	"You have a suitor," Khadija said. Mariam's stomach fell. "A what?" she said through suddenly numb lips. "A <i>khasiegar</i> . A suitor. His name is Rasheed," Khadija went on. "He is a friend of a business acquaintance of your father's. He's a Pashtun, from Kandahar originally, but he lives in Kabul, in the Deh Mazang district, in a two-story house that he owns." Afsoon was nodding. "And he does speak Farsi, like us, like you. So you won't have to learn Pashto." Mariam's chest was tightening. The room was reeling up and down, the ground shifting beneath her feet. (Mariam)	46/7
		Women are forced to get married	"I don't want to," Mariam said. She looked at Jalil. "I don't want this. Don't make me." She hated the sniffing, pleading	47/7

A. Kinds of Gender Discrimination

			tone of her voice but could not help it. (Mariam)	
		Sons are preferred than girls	"Do you want a boy or a girl first?" "The minarets! Oh, what beauty! What a gorgeous city!" "Boy is better, Mariam <i>jan</i> , they carry the family name" (Mariam)	66/10
		Women's ways of dressing up are restricted	He fished a sky blue <i>burqa</i> from the bag. The yards of pleated cloth spilled over his knees when he lifted it. He rolled up the <i>burqa</i> , looked at Mariam. "I have customers, Mariam, men, who bring their wives to my shop. The women come uncovered, they talk to me directly, look me in the eye without shame. They wear makeup and skirts that show their knees. Sometimes they even put their feet in front of me, the women do, for measurements, and their husbands stand there and watch. They allow it. They 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 <i>nang</i> and <i>namoos</i> , their honor and pride." (Mariam)	69/10
		Women's ways of dressing up are restricted	Mariam had never before worn a <i>burqa</i> . Rasheed had to help her put it on. The padded headpiece felt tight and heavy on her skull, and it was strange seeing the world through a mesh screen. She practiced walking around her room in it and kept stepping on the hem and stumbling. The loss of peripheral vision was unnerving, and she did not like the suffocating way the pleated cloth kept pressing against her mouth. (Mariam)	71/10
		Women's mobility is	They had <i>Eid</i> visitors at the house. They were all men, friends of	81/12

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		limited	Rasheed's. When a knock came, Mariam knew to go upstairs to her room and close the door. She stayed there, as the men sipped tea downstairs with Rasheed, smoked, chatted. Rasheed had told Mariam that she was not to come down until the visitors had left. (Mariam)	
		Sons are preferred from girls	Rasheed was drumming his gloved fingers and humming a song. Every time the bus bucked over a pothole and jerked forward, his hand shot protectively over her belly. "What about Zalmi?" he said. "It's a good Pashtun name." "What if it's a girl?" Mariam said. "I think it's a boy. Yes. A boy." ... "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." (Mariam)	85/13
		Sons are preferred from girls	"It was going to be a surprise. He'll need a crib. You weren't supposed to see until it was done." Mariam wished he wouldn't do that, hitch his hopes to its being a boy. As happy as she was about this pregnancy, his expectation weighed on her. 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. Rasheed lifted a long, narrow board. As he began to saw it in half, he said the stairs worried him. "Something will have to be done about them later, when he's old enough to climb." The stove worried him too, he said. The knives and forks would have to be stowed somewhere out of reach. "You can't be too careful Boys are reckless creatures." (Mariam)	86-87/13

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		Women are treated unfairly in polygamy	<p>"We need to legitimize this situation," he said now, balancing the ashtray on his belly. His lips scrunched up in a playful pucker. "People will talk. It looks dishonorable, an unmarried young woman living here. It's bad for my reputation. And hers. And yours, I might add."</p> <p>...</p> <p>"I...I don't want this," Mariam said, numb with contempt and helplessness.</p> <p>"It's not your decision. It's hers and mine." (Mariam)</p>	208/29
		Women are forced to marry	<p>At this, Rasheed smiled sadly.</p> <p>"There <i>is</i> another option," he said, scratching the sole of one foot with the calloused heel of the other. "She can leave. I won't stand in her way. But I suspect she won't get far. No food, no water, not a rupiah in her pockets, bullets and rockets flying everywhere. How many days do you suppose she'll last before she's abducted, raped, or tossed into some roadside ditch with her throat slit? Or all three?" (Laila)</p>	209/29
		Women are forced to marry	<p>"Look," he said, sounding more conciliatory now, as a victor could afford to. "I knew you wouldn't take this well. I don't really blame you. But this is for the best. You'll see. Think of it this way, Mariam. I'm giving you help around the house and her a sanctuary. A home and a husband. These days, times being what they are, a woman needs a husband. Haven't you noticed all the widows sleeping on the streets? They would kill for this chance. In fact, this is. ... Well, I'd say this is downright charitable of me." (Laila)</p>	209-210/29
		Women are treated unfairly in polygamy	<p>Sucking marrow from a bone, he said to the girl, "But you mustn't blame her. She is quiet. A blessing, really, because,</p>	216-217/31

A. Kinds of Gender Discrimination

			<p><i>wallah</i>, if a person hasn't got much to say she might as well be stingy with words. We are city people, you and I, but she is <i>dehati</i>. A village girl. Not even a village girl. No. She grew up in a <i>kolba</i> made of mud outside the village. Her father put her there. Have you told her, Mariam, have you told her that you are a harami? Well, she is. But she is not without qualities, all things considered. You will see for yourself, Laila <i>jan</i>. She is sturdy, for one thing, a good worker, and without pretensions. I'll say it this way: If she were a car, she would be a Volga."</p> <p>...</p> <p>"You," Rasheed said to the girl, "you, on the other hand, would be a Benz. A brand new, first class, shiny Benz. Wah wah. But. But." He raised one greasy index finger. "One must take certain...cares...with a Benz. As a matter of respect for its beauty and craftsmanship, you see. Oh, you must be thinking that I am crazy, <i>diwana</i>, with all this talk of automobiles. I am not saying you are cars. I am merely making a point." (Mariam)</p>	
		Women are treated unfairly in polygamy	<p>"No matter. The point is, I am your husband now, and it falls on me to guard not only your honor but ours, yes, our <i>nang</i> and <i>namoos</i>. That is the husband's burden. You let me worry about that. Please. As for you, you are the queen, the <i>malika</i>, and this house is your palace. Anything you need done you ask Mariam and she will do it for you. Won't you, Mariam? And if you fancy something, I will get it for you. You see, that is the sort of husband I am.</p> <p>"All I ask in return, well, it is a simple thing. I ask that you avoid leaving this house without my company. That's all. Simple, no? If I am away and you need something urgently, I mean</p>	217/31

A. Kinds of Gender Discrimination

			absolutely need it and it cannot wait for me, then you can send Mariam and she will go out and get it for you. You've noticed a discrepancy, surely. Well, one does not drive a Volga and a Benz in the same manner. That would be foolish, wouldn't it? Oh, I also ask that when we are out together, that you wear a <i>burqa</i> . For your own protection, naturally. It is best. So many lewd men in this town now. Such vile intentions, so eager to dishonor even a married woman. So. That's all." (Mariam)	
		Women's ways of dressing up are restricted	When they were out together, he walked alongside her, one hand gripping her by the elbow. For Laila, being out in the streets had become an exercise in avoiding injury. Her eyes were still adjusting to the limited, grid like visibility of the <i>burqa</i>, her feet still stumbling over the hem. She walked in perpetual fear of tripping and falling, of breaking an ankle stepping into a pothole. Still, she found some comfort in the anonymity that the <i>burqa</i> provided. She wouldn't be recognized this way if she ran into an old acquaintance of hers. She wouldn't have to watch the surprise in their eyes, or the pity or the glee, at how far she had fallen, at how her lofty aspirations had been dashed. (Laila)	225-226/32
		Women's mobility is limited	He put down his pencil, laced his fingers together, and leaned forward the way parents do when they want to convey something to a toddler. " You do realize, <i>hamshira</i>, that it is a crime for a woman to run away. We see a lot of it. Women traveling alone, claiming their husbands have died. Sometimes they're telling the truth, most times not. You can be imprisoned for running away, I assume you understand that, nay?" (Mariam and	259/36

A. Kinds of Gender Discrimination

			Laila)	
		Women's mobility is limited, Women's ways of dressing up are restricted	<p><i>You will stay inside your homes at all times. It is not proper for women to wander aimlessly about 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.</i></p> <p><i>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.</i></p> <p><i>Cosmetics are forbidden.</i></p> <p><i>Jewelry is forbidden.</i></p> <p><i>You will not wear charming clothes.</i></p> <p><i>You will not speak unless spoken to.</i></p> <p><i>You will not make eye contact with men.</i></p> <p><i>You will not laugh in public. If you do, you will be beaten.</i></p> <p><i>You will not paint your nails. If you do, you will lose a finger.</i></p> <p><i>Girls are forbidden from attending school All schools for girls will be closed immediately.</i></p> <p><i>Women are forbidden from working.</i></p> <p><i>If you are found guilty of adultery, you will be stoned to death</i></p> <p><i>Listen. Listen well. Obey. Allahu akbar.</i></p>	271/37
		Sons are preferred from girls	<p>When Zalmi was born, Rasheed had moved him into the bed he shared with Laila. He had bought him a new crib and had lions and crouching leopards painted on the side panels. He'd paid for new clothes, new rattles, new bottles, new diapers, even though they could not afford them and Aziza's</p>	288/40

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			old ones were still serviceable. One day, he came home with a battery run mobile, which he hung over Zalmai's crib. Little yellow and black bumblebees dangled from a sunflower, and they crinkled and squeaked when squeezed. A tune played when it was turned on.	
		Women's mobility is limited	And so Laila's life suddenly revolved around finding ways to see Aziza. Half the time, she never made it to the orphanage. Crossing the street, she was spotted by the Taliban and riddled with questions <i>What is your name? Where are you going? Why are you alone? Where is your mahram?</i> before she was sent home. If she was lucky, she was given a tongue lashing or a single kick to the rear, a shove in the back. Other times, she met with assortments of wooden clubs, fresh tree branches, short whips, slaps, often fists. (Laila)	313/42
3.	Stereotype	Women are foolish	"What's the sense schooling a girl like you? It's like shining a spittoon. And you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school. Look at me." "You should not speak like this to her, my child," Mullah Faizullah said. "Look at me." ... "And no more talk about school. You're all I have. I won't lose you to them. Look at me. No more talk about school." "Be reasonable Come now. If the girl wants", Mullah Faizullah began. "And you, <i>akhund</i> sahib, with all due respect, you should know better than to encourage these foolish ideas of hers. If you really	18-19/3

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			care about her, then you make her see that she belongs here at home with her mother. There is nothing out there for her. Nothing but rejection and heartache. I know, <i>akhund</i> sahib. I know. "	
		Women are submissive	<p>"I have customers, Mariam, men, who bring their wives to my shop. The women come uncovered, they talk to me directly, look me in the eye without shame. They wear makeup and skirts that show their knees. Sometimes they even put their feet in front of me, the women do, for measurements, and their husbands stand there and watch. They allow it. They 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."</p> <p>He shook his head.</p> <p>"Mostly, they live in the richer parts of Kabul. I'll take you there. You'll see. But they're here too, Mariam, in this very neighborhood, these soft men. There's a teacher living down the street, Hakim is his name, and I see his wife Fariba all the time walking the streets alone with nothing on her head but a scarf. It embarrasses me, frankly, to see a man who's lost control of his wife."</p>	69/11
		Women are foolish	<p>"What I meant was, what do they want?" Mariam asked. "These communists, what is it that they believe?"</p> <p>Rasheed chortled and shook his head, but Mariam thought she saw uncertainty in the way he crossed his arms, the way his eyes shifted. "You know nothing, do you? You're like a child. Your brain is empty. There is no information in it."</p>	97/15

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		Women are foolish	"I wonder," the young Talib said. "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."	355/47
4.	Marginalization	Marginalization from health facility	In Nana's account of the day that she gave birth to Mariam, no one came to help. It happened on a damp, overcast day in the spring of 1959, she said, the twenty sixth year of King Zahir Shah's mostly uneventful forty year reign. She said that Jalil hadn't bothered to summon a doctor, or even a midwife, even though he knew that the jinn might enter her body and cause her to have one of her fits in the act of delivering. She lay all alone on the kolba's floor, a knife by her side, sweat drenching her body. (Nana)	11/2
		Marginalization from school	<i>Girls are forbidden from attending school All schools for girls will be closed immediately.</i>	271/37
		Marginalization from school	Men wielding pickaxes swarmed the dilapidated Kabul Museum and smashed pre Islamic statues to rubble that is, those that hadn't already been looted by the Mujahideen. The university was shut down and its students sent home. Paintings were ripped from walls, shredded with blades. Television screens were kicked in. Books, except the Koran, were burned in heaps, the stores that sold them closed down. The poems of Khalili, Pajwak, Ansari, Haji Dehqan, Ashraqi, Beytaab, Hafez, Jami, Nizami, Rumi, Khayyam, Beydel, and more went up in smoke.	273/38
		Marginalization from health facility	"This hospital no longer treats women," the guard barked. He was standing at the top of the stairs, looking down icily on the	278/39

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			<p>crowd gathered in front of Malalai Hospital. A loud groan rose from the crowd. "But this is a women's hospital!" a woman shouted behind Mariam. Cries of approval followed this. Mariam shifted Aziza from one arm to the other. With her free arm, she supported Laila, who was moaning, and had her own arm flung around Rasheed's neck. "Not anymore," the Talib said. "My wife is having a baby!" a heavyset man yelled. "Would you have her give birth here on the street, brother?" Mariam had heard the announcement, in January of that year, that men and women would be seen in different hospitals, that all female staff would be discharged from Kabul's hospitals and sent to work in one central facility. No one had believed it, and the Taliban hadn't enforced the policy. Until now. (Laila)</p>	
		Marginalization from health facility	<p>"Go to Rabia Balkhi," the guard said. A young woman pushed forward, said she had already been there. They had no clean water, she said, no oxygen, no medications, no electricity. "There is nothing there."</p>	279/39
		Marginalization from health facility	<p>"You think I want it this way?" she said. "What do you want me to do? They won't give me what I need. I have no X ray either, no suction, no oxygen, not even simple antibiotics. When NGOs offer money, the Taliban turn them away. Or they funnel the money to the places that cater to men." "But, Doctor sahib, isn't there something you can give her?" Mariam asked. ... "Tell me what's going on!" Laila said She had propped herself up</p>	283/39

A. Kinds of Gender Discrimination

			<p>on her elbows.</p> <p>The doctor took a breath, then told Laila that the hospital had no anesthetic.</p> <p>"But if we delay, you will lose your baby."</p> <p>"Then cut me open," Laila said. She dropped back on the bed and drew up her knees. "Cut me open and give me my baby." (Laila)</p>	
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B. Women's Attitudes toward the Discrimination

1. Nana's Acceptance towards Gender Discrimination

No.	Category	Sub-Category	Quotation	Page/Chapter
1.	Influencing factors	Experiencing Educational deprivation	<p>Nana had been one of the housekeepers. Until her belly began to swell.</p> <p>When that happened, Nana said, the collective gasp of Jalil's family sucked the air out of Herat. His in laws swore blood would flow. The wives demanded that he throw her out. Nana's own father, who was a lowly stone carver in the nearby village of Gul Daman, disowned her. Disgraced, he packed his things and boarded a bus to Bran, never to be seen or heard from again.</p>	6/1
		Experiencing educational deprivation	<p>But Mariam's favorite, other than Jalil of course, was Mullah Faizullah, the elderly village Koran tutor, its akhund He came by once or twice a week from Gul Daman to teach Mariam the five daily namaz prayers and tutor her in Koran recitation, just as he had taught Nana when she'd been a little girl. It was Mullah Faizullah who had taught Mariam to read, who had patiently looked over her shoulder as her lips</p>	15-16/3

1. Nana's Acceptance towards Gender Discrimination

			worked the words soundlessly, her index finger lingering beneath each word, pressing until the nail bed went white, as though she could squeeze the meaning out of the symbols. It was Mullah Faizullah who had held her hand, guided the pencil in it along the rise of each alef, the curve of each <i>beh</i> , the three dots of each <i>seh</i> .	
		Becoming the object of patriarchal society	<p>"What's the sense schooling a girl like you? It's like shining a spittoon. And you'll learn nothing of value in those schools.</p> <p>There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school. Look at me."</p> <p>"You should not speak like this to her, my child," Mullah Faizullah said.</p> <p>"Look at me."</p> <p>Mariam did.</p> <p>"Only one skill And it's this: <i>tahamul</i>. Endure."</p> <p>"Endure what, Nana?"</p> <p>"Oh, don't you fret about <i>that</i>," Nana said. "There won't be any shortage of things."</p> <p>...</p> <p>"It's our lot in life, Mariam. Women like us. We endure. It's all we have. Do you understand? Besides, they'll laugh at you in school. They will. They'll call you <i>harami</i>. They'll say the most terrible things about you. I won't have it."</p>	18/3
		Believing in women's powerlessness	<p>Mariam lay on the couch, hands tucked between her knees, watched the whirlpool of snow twisting and spinning outside the window. She remembered Nana saying once that each snowflake was a sigh heaved by an aggrieved woman somewhere in the world. That all the sighs drifted up the sky,</p>	89-90/13

1. Nana's Acceptance towards Gender Discrimination

			gathered into clouds, then broke into tiny pieces that fell silently on the people below. <i>As a reminder of how women like us suffer, she'd said. How quietly we endure all that falls upon us.</i>	
2.	Forms of acceptance	Having no resistance towards Jalil	"What rich lies!" Nana said after Jalil left. "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. He cast us out of his big fancy house like we were nothing to him. He did it happily."	5/1
		Becoming self-destructive	"Sometimes," Nana said early one morning, as she was feeding the chickens outside the <i>kolba</i> , "I wish my father had had the stomach to sharpen one of his knives and do the honorable thing. It might have been better for me." She tossed another handful of seeds into the coop, paused, and looked at Mariam. "Better for you too, maybe. It would have spared you the grief of knowing that you are what you are." But he was a coward, my father. He didn't have the <i>dil</i> , the heart, for it."	6/1
		Wreaking her anger on Jalil's innocent children	The boys sat by the stream and waited as Mariam and Nana transferred the rations to the <i>kolba</i> . They knew better than to get any closer than thirty yards, even though Nana's aim was poor and most of the rocks landed well short of their targets. Nana yelled at the boys as she carried bags of rice inside, and called them names Mariam didn't understand. She cursed their mothers, made hateful faces at them. The boys never returned the insults. Mariam felt sorry for the boys. How tired their arms and legs must be, she thought pityingly, pushing that heavy load. She wished she were allowed to offer them water. But she said	14/3

1. Nana's Acceptance towards Gender Discrimination

			nothing, and if they waved at her she didn't wave back. Once, to please Nana, Mariam even yelled at Muhsin, told him he had a mouth shaped like a lizard's ass and was consumed later with guilt, shame, and fear that they would tell Jalil. Nana, though, laughed so hard, her rotting front tooth in full display, that Mariam thought she would lapse into one of her fits. She looked at Mariam when she was done and said, "You're a good daughter."	
		Having no resistance towards Jalil	They sat outside the <i>kolba</i>, in the shade, and Nana served them tea. Jalil and she acknowledged each other with an uneasy smile and a nod. Jalil never brought up Nana's rock throwing or her cursing. Despite her rants against him when he wasn't around, Nana was subdued and mannerly when Jalil visited. Her hair was always washed. She brushed her teeth, wore her best <i>hijab</i> for him. She sat quietly on a chair across from him, hands folded on her lap. She did not look at him directly and never used coarse language around him. When she laughed, she covered her mouth with a fist to hide the bad tooth.	21/4
		Having no resistance towards Jalil	"I want you to take me to your cinema," Mariam said now. "I want to see the cartoon. I want to see the puppet boy." With this, Mariam sensed a shift in the atmosphere. Her parents stirred in their seats. Mariam could feel them exchanging looks. "That's not a good idea," said Nana. Her voice was calm, had the controlled, polite tone she used around Jalil, but Mariam could feel her hard, accusing glare. Jalil shifted on his chair. He coughed, cleared his throat. "You know," he said, "the picture quality isn't that good. Neither	26/5

1. Nana's Acceptance towards Gender Discrimination

			is the sound. And the projector's been malfunctioning recently. Maybe your mother is right. Maybe you can think of another present, Mariam jo." "Aneh", Nana said. "You see? Your father agrees."	
		Becoming self-destructive	But he wasn't fast enough. Mariam saw. A gust of wind blew and parted the drooping branches of the weeping willow like a curtain, and Mariam caught a glimpse of what was beneath the tree: the straight backed chair, overturned. The rope dropping from a high branch. Nana dangling at the end of it.	35-36/5

2. Laila's and Mariam's Struggles against Gender Discrimination

No.	Category	Sub-Category	Quotation	Page/Chapter
1.	Influencing factors	Gettting education	But Mariam's favorite, other than Jalil of course, was Mullah Faizullah, the elderly village Koran tutor, its akhund He came by once or twice a week from Gul Daman to teach Mariam the five daily namaz prayers and tutor her in Koran recitation, just as he had taught Nana when she'd been a little girl. It was Mullah Faizullah who had taught Mariam to read, who had patiently looked over her shoulder as her lips worked the words soundlessly, her index finger lingering beneath each word, pressing until the nail bed went white, as though she could squeeze the meaning out of the symbols. It was Mullah Faizullah who had held her hand, guided the pencil in it along the rise of each alef, the curve of each <i>beh</i>, the three dots of each <i>seh</i>.	15-16/3
		Gettting education	The teacher's name was Shanzai, but, behind her back, the	111/16

2. Laila's and Mariam's Struggles against Gender Discrimination

			<p>students called her Khala Rangmaal, Auntie Painter, referring to the motion she favored when she slapped students palm, then back of the hand, back and forth, like a painter working a brush. Khala Rangmaal was a sharp faced young woman with heavy eyebrows. On the first day of school, she had proudly told the class that she was the daughter of a poor peasant from Khost. She stood straight, and wore her jet black hair pulled tightly back and tied in a bun so that, when Khala Rangmaal turned around, Laila could see the dark bristles on her neck. Khala Rangmaal did not wear makeup or jewelry. She did not cover and forbade the female students from doing it. She said women and men were equal in every way and there was no reason women should cover if men didn't. (Laila)</p>	
		Gettting education,	<p><i>I know you're still young, but I want you to understand and learn this now, he said. Marriage can wait, education cannot You're a very, very bright girl. Truly, you are. You can be anything you want, Laila I know this about you. And I also know that when this war is over, Afghanistan is going to need you as much as its men, maybe even more. Because a society has no chance of success if its women are uneducated, Laila No chance.</i></p>	114/16
		Having consciousness,	<p>But Laila didn't tell Hasina that Babi had said these things, or how glad she was to have a father like him, or how proud she was of his regard for her, or how determined she was to pursue her education just as he had his. For the last two years, Laila had received the <i>awal numra</i> certificate, given yearly to the top ranked student in each grade. She said nothing of these things to Hasina, though, whose own father was an ill-tempered taxi driver who in two or three years would almost certainly give her</p>	114/16

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			away. Hasina had told Laila, in one of her infrequent serious moments, that it had already been decided that she would marry a first cousin who was twenty years older than her and owned an auto shop in Lahore. <i>I've seen him twice</i> , Hasina had said. <i>Both times he ate with his mouth open.</i>	
		Getting education	<i>Women have always had it hard in this country, Laila, but they're probably more free now, under the communists, and have more rights than they've ever had before</i> , Babi said, always lowering his voice, aware of how intolerant Mammy was of even remotely positive talk of the communists. <i>But it's true, Babi said, it's a good time to be a woman in Afghanistan. And you can take advantage of that, Laila Of course, women's freedom here, he shook his head ruefully is also one of the reasons people out there took up arms in the first place.</i>	133/18
		Getting education	He took over the teaching duties himself. Laila went into his study every day after sundown, and, as Hekmatyar launched his rockets at Massoud from the southern outskirts of the city, Babi and she discussed the ghazals of Hafez and the works of the beloved Afghan poet Ustad Khalilullah Khalili. Babi taught her to derive the quadratic equation, showed her how to factor polynomials and plot parametric curves. When he was teaching, Babi was transformed. In his element, amid his books, he looked taller to Laila. His voice seemed to rise from a calmer, deeper place, and he didn't blink nearly as much. Laila pictured him as he must have been once, erasing his blackboard with graceful swipes, looking over a student's shoulder, fatherly and attentive.	174/24
		Being Bond in	"It's your doing. I know it is," he snarled, advancing on her.	234-235/33

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		Sisterhood	<p>Mariam slid out of her bed and began backpedaling. Her arms instinctively crossed over her chest, where he often struck her first.</p> <p>"What are you talking about?" she stammered.</p> <p>"Her denying me. You're teaching her to."</p> <p>...</p> <p>"I should have known that you'd corrupt her," Rasheed spat at Mariam. He swung the belt, testing it against his own thigh. The buckle jingled loudly.</p> <p>"Stop it, <i>bas!</i>" the girl said. "Rasheed, you can't do this."</p> <p>"Go back to the room."</p> <p>Mariam backpedaled again.</p> <p>"No! Don't do this!"</p> <p>Now!</p> <p>Rasheed raised the belt again and this time came at Mariam. Then an astonishing thing happened: The girl lunged at him. She grabbed his arm with both hands and tried to drag him down, but she could do no more than dangle from it. She did succeed in slowing Rasheed's progress toward Mariam.</p> <p>"Let go!" Rasheed cried.</p> <p>"You win. You win. Don't do this. Please, Rasheed, no beating! Please don't do this." (Mariam and Laila)</p>	
		Being Bond in Sisterhood	<p>They sat on folding chairs outside and ate <i>halwa</i> with their fingers from a common bowl. They had a second cup, and when Laila asked her if she wanted a third Mariam said she did. As gunfire cracked in the hills, they watched the clouds slide over the moon and the last of the season's fireflies charting bright yellow arcs in the dark. And when Aziza woke up crying and</p>	244/34

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			Rasheed yelled for Laila to come up and shut her up, a look passed between Laila and Mariam. An unguarded, knowing look. And in this fleeting, wordless exchange with Mariam, Laila knew that they were not enemies any longer.	
		Being Bond in Sisterhood	From that night on, Mariam and Laila did their chores together. They sat in the kitchen and rolled dough, chopped green onions, minced garlic, offered bits of cucumber to Aziza, who banged spoons nearby and played with carrots. In the yard, Aziza lay in a wicker bassinet, dressed in layers of clothing, a winter muffler wrapped snugly around her neck. Mariam and Laila kept a watchful eye on her as they did the wash, Mariam's knuckles bumping Laila's as they scrubbed shirts and trousers and diapers.	245/35
		Being Bond in Sisterhood	Then Aziza passed gas in her sleep. Laila began to laugh, and Mariam joined in. They laughed like this, at each other's reflection in the mirror, their eyes tearing, and the moment was so natural, so effortless, that suddenly Mariam started telling her about Jalil, and Nana, and <i>the jinn</i>. Laila stood with her hands idle on Mariam's shoulders, eyes locked on Mariam's face in the mirror. Out the words came, like blood gushing from an artery. Mariam told her about Bibi jo, Mullah Faizullah, the humiliating trek to Jalil's house, Nana's suicide. She told about Jalil's wives, and the hurried <i>nikka</i> with Rasheed, the trip to Kabul, her pregnancies, the endless cycles of hope and disappointment, Rasheed's turning on her. After, Laila sat at the foot of Mariam's chair. Absently, she removed a scrap of lint entangled in Aziza's hair. A silence	249/35

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			ensued. "I have something to tell you too," Laila said.	
		Having consciousness	<i>We're leaving this spring, Aziza and I. Come with us, Mariam.</i> (Laila)	250/35
		Having consciousness	Rasheed didn't notice her coming back into the room. He was still on top of Laila, his eyes wide and crazy, his hands wrapped around her neck. Laila's face was turning blue now, and her eyes had rolled back. Mariam saw that she was no longer struggling. <i>He's going to kill her</i> , she thought. <i>He really means to.</i> And Mariam could not, would not, allow that to happen. He'd taken so much from her in twenty seven years of marriage. She would not watch him take Laila too. (Mariam)	339/45
2	Forms of Struggles	Working together in sisterhood	Mariam was in the doorway. Laila could tell that she hadn't slept either. She wondered if Mariam too had been seized all night by bouts of euphoria and attacks of mouth drying anxiety. "We'll leave in half an hour," Laila said.	251/36
		Working together in sisterhood	"Forgive me, brother, but are you going to Peshawar?" "Yes," he said, squinting. "I wonder if you can help us. Can you do us a favor?" He passed the boy to his wife. He and Laila stepped away. "What is it, <i>hamshira</i> ? " She was encouraged to see that he had soft eyes, a kind face. She told him the story that she and Mariam had agreed on. She was a <i>biwa</i>, she said, a widow. She and her mother and daughter had no one left in Kabul. They were going to Peshawar to stay with her uncle. "You want to come with my family," the young man said	254-255/36

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			<p>"I know it's <i>zahmat</i> for you. But you look like a decent brother, and I "</p> <p>"Don't worry, <i>hamshira</i> I understand. It's no trouble. Let me go and buy your tickets."</p> <p>"Thank you, brother. This is <i>sawab</i>, a good deed. God will remember."</p>	
		Using physical strength to fight Rasheed, the oppressor	<p>The slap made a loud smacking sound, the palm of his thick fingered hand connecting squarely with the meat of Laila's cheek. It made her head whip around. It silenced the noises from the kitchen. For a moment, the house was perfectly quiet. Then a flurry of hurried footsteps in the hallway before Mariam and the children were in the living room, their eyes shifting from her to Rasheed and back.</p> <p>Then Laila punched him.</p> <p>It was the first time she'd struck anybody, discounting the playful punches she and Tariq used to trade. But those had been open fisted, more pats than punches, self-consciously friendly, comfortable expressions of anxieties that were both perplexing and thrilling. They would aim for the muscle that Tariq, in a professorial voice, called the <i>deltoid</i> Laila watched the arch of her closed fist, slicing through the air, felt the crinkle of Rasheed's stubbly, coarse skin under her knuckles. It made a sound like dropping a rice bag to the floor. She hit him hard. The impact actually made him stagger two steps backward. (Laila)</p>	292/40
		Using physical strength to fight Rasheed, the	<p>Mariam lost count of how many times the belt cracked, how many pleading words she cried out to Rasheed, how many times she circled around the incoherent tangle of teeth and</p>	338/45

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		oppressor	fists and belt, before she saw fingers clawing at Rasheed's face, chipped nails digging into his jowls and pulling at his hair and scratching his forehead. How long before she realized, with both shock and relish, that the fingers were hers. (Mariam)	
		Using physical strength to fight Rasheed, the oppressor	But just as he was bearing down on her, Mariam saw Laila behind him pick something up from the ground. She watched Laila's hand rise overhead, hold, then come swooping down against the side of his face. Glass shattered. The jagged remains of the drinking glass rained down to the ground. There was blood on Laila's hands, blood flowing from the open gash on Rasheed's cheek, blood down his neck, on his shirt. He turned around, all snarling teeth and blazing eyes. (Laila)	339/45
		Using physical strength to fight Rasheed, the oppressor	<p>Mariam clawed at him. She beat at his chest. She hurled herself against him. She struggled to uncurl his fingers from Laila's neck. She bit them. But they remained tightly clamped around Laila's wind pipe, and Mariam saw that he meant to carry this through.</p> <p>...</p> <p>In the toolshed, Mariam grabbed the shovel.</p> <p>...</p> <p>Mariam steadied her feet and tightened her grip around the shovel's handle. She raised it. She said his name. She wanted him to see.</p> <p>"Rasheed."</p> <p>He looked up.</p> <p>Mariam swung.</p>	339-341/45

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			<p>She hit him across the temple. The blow knocked him off Laila. ...</p> <p>And so Mariam raised the shovel high, raised it as high as she could, arching it so it touched the small of her back. She turned it so the sharp edge was vertical, and, as she did, it occurred to her that this was the first time that <i>she</i> was deciding the course of her own life.</p> <p>And, with that, Mariam brought down the shovel. This time, she gave it everything she had. (Mariam)</p>	
		Using education to end patriarchy	<p>Laila passes beneath the sign and enters the classroom. The children are taking their seats, flipping notebooks open, chattering Aziza is talking to a girl in the adjacent row. A paper airplane floats across the room in a high arc. Someone tosses it back.</p> <p>"Open your Farsi books, children," Laila says, dropping her own books on her desk. (Laila)</p>	400/51

APPENDIX III SURAT PERNYATAAN

Saya yang bertanda tangan di bawah ini:

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Menyatakan bahwa sesungguhnya saya telah melakukan triangulasi data sehubungan dengan analisis data yang telah dilakukan oleh mahasiswa yang bernama Nurul Istikomah dalam penelitian berjudul “WOMEN’S ATTITUDES TOWARDS GENDER DISCRIMINATION IN KHALED HOSSEINI’S *A THOUSAND SPLENDID SUNS*”. Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 5 Januari 2015

Yang Membuat Pernyataan,



Ninda Arum Rizky Ratnasari

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Menyatakan bahwa sesungguhnya saya telah melakukan triangulasi data sehubungan dengan analisis data yang telah dilakukan oleh mahasiswa yang bernama Nurul Istikomah dalam penelitian berjudul "WOMEN'S ATTITUDES TOWARDS GENDER DISCRIMINATION IN KHALED HOSSEINI'S *A THOUSAND SPLENDID SUNS*". Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 5 Januari 2015

Yang Membuat Pernyataan,



Winda Rosita Dewi