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FORCED LIBERATION AND OPPRESSION: AN ANALYTICAL VIEW OF KHALED HOSSEINI'S AND THE MOUNTAINS ECHOED

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ABSTRACT

The study would be significant in many ways for common readers as well as for those interested in literary studies. In the first place a gender issue is a global issue and it has affected the marginalized women, almost, in all the corners of the world. There is still lack of awareness in the general public regarding gender oppression and suppression. Thus, this study would be a significant attempt in promoting the awareness regarding the gender issues in the society. Apart from this, the study would raise a voice against the oppressors and would be a kind of support to the oppressed ones in the society by spreading awareness. Through highlighting such issues in the society, the present study is highly important in the sense that this work tries to serve the humanity in general and the female population in particular. All the women characters in the novel have been treated badly in the patriarchal society of Afghanistan. Nila is sexually oppressed by her husband, Roshi is physically tortured, Masooma is disabled while Parwana is suppressed. All these instances from the novel show that the women in the patriarchal society of Afghanistan suffer from many issues. These issues have been represented in the novel through the use of language. The discourse producer has used number of linguistic tools, monologues, dialogues and many other linguistic strategies to show the reality of the gender oppression in Afghanistan. In addition to this, the significance of the study also includes the contribution to the field of the literature as well as gender studies. Moreover, the study is a critical discourse analysis of a novel, thus the study would bridge linguistics and literature as it is a linguistic-cum-literature kind of study. The last but not the least, the study will provide

a help for the future researchers who want to conduct researches in the field of gender studies and critical discourse analysis.

INTRODUCTION

The first section focuses on the introduction of the study in which the researcher has set a proper background and then has introduced the topic and main purpose of the study. The next section has elaborated on the background of the study. Moreover, the chapter also presents the research objectives and the research questions that are to be focused in analysing the text of the novel. These two sections are followed by the section focusing on the importance and significance of the study where the researcher has shown the importance of the study for the public and for the students of literature and linguistics.

BACKGROUND OF THE STUDY

Pakistan is based on patriarchal system and women are helpless and deprived to take decision for their life. In rural and tribal regions ratio of inequality is high where traditions, customs, norms exist, so that women may be treated as commodity of money and resources or as agent of peace to settle disputes between families. (Amnesty International, 2002; Asian Development Bank, 2000). On the other hand, in the cities and comparatively developed areas of the country, women are educated and suffer less of the issues concerning patriarchal dominance. Another live example is Afghanistan. Reported on a 2011 survey by the Thomson Reuters Foundation (Khan, 2012:1-2), Afghanistan was reported as the most hazardous place for women. Many cases about gender discrimination and even oppression happen to women; about 87% of women face marginalization, misuse of power and physical violence. They also face high mortality rates, limitation of seeing the doctors, and a lack of voice in economic rights. Gender discrimination can affect a woman physically, emotionally, economically, socially, and it can also affect her career and academic abilities or potential. There are multiple issues that are faced by women. They are treated as non-human and are given no rights in the society. The society of Afghanistan is patriarchal in true sense. To fight against every form of oppression, women need a great courage. Yet the courage seems to be hard to many oppressed women to prevail against oppression. Education is one of asset with women to combat against all such oppression.

And the Mountains Echoed by Khaled Hosseini is one of those literary works about women's lives in a patriarchal society which can open people's eyes to female characters, i.e Pari, Nila Wahdati, Masooma, Commander Sahib wife, who were the true victims of gender discrimination and oppression. Some of them are physically assaulted while others are emotionally and psychologically discriminated. The writer of the novel, Khaled Hosseini has presented almost all the forms of women suppression and oppression in the novel. 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. *And the Mountains Echoed* is a successful feminist fiction because it displays some unique female characters such as Nila Wahdati, who voices out women rights and issues and how women are oppressed in the Afghan society. The novel also presents the modern-day women and the role they partake in the society.

Research Objectives

The researcher has set the following objectives;

1. To highlight the main problem of gender oppression in the novel *And the Mountains Echoed* by Khaled Hosseini.
2. To show the patriarchal power through discourses presented in the novel.
3. To reveal the role of language in constructing such gender oppression in Afghanistan through research on *And the Mountains Echoed*.

Research Questions

The researcher has devised the following research questions for the present study;

1. How does Khaled Hosseini represent gender in women's oppression in *And the Mountains Echoed*?
2. How does Khaled Hosseini construct patriarchal power abuse (in gender relations) in the novel under study?
3. What is the role of language in constructing reality regarding the issues in light of the novel under study?

LITERATURE REVIEW

The current chapter presents the review of the related literature to the topic of the current study. The chapter contains various sections where the researcher has reviewed all the important and related aspects of the study. The first section contains a detailed explanation of the theoretical considerations provided by Lazar (2005, 2007) and other feminist philosophers. Furthermore, the researcher has also discussed the oppression of gender in all its different form and ways in this chapter. The next section discussed the relationship of language and power and the researcher has highlighted how power is exercised through a discourse. The researcher has then included a section related to the discourse and critical discourse analysis where the researcher has explained how critical discourse analysis has been emerged from the discourse analysis. In the last part of the chapter the researcher has cited some related studies with the present topic.

Females Body as a Salable Commodity by Rudhra (2016) is a study based on the novel *And the Mountains Echoed* published in (2013). The same novel of Khaled Hosseini was a theoretical framework for Ratnosori (2017) who strived for illocutionary acts. His study seeks all about the vociferous acts analyzing through pragmatics. The findings of the study of vociferous acts have been forced by four aspects of context namely; the one who addresses and the one who listens (addressee), situation of utterances, its purpose and time and place of setting. Applying pragmatism there are utterances contain vociferous acts, occur due to societal status, geographical location, physiological condition with purposive goals, situation, body language, non-verbal expression and manners of articulation of speaker and the listener.

Daries (2013) remarks that the novel is loaded with oppression due to bad luck, injustice and inequality so a situation is to create to overcome violence that is structural in nature. Afghani society as dominated by injustice and social inequality remained his focus. Hosseini attracts and captures the sense of readers through the experience of injustice, inequality and violence. And the Mountains Echoed presents suffering, self-conscious and other dimension of Afghani people's life. A historical perspective of the novel is that it is a contemporary first-hand document, depicting live Afghanistan from 1940 to 2013.

Astuti (2014) conducted a psychological study on personality taking the theoretical framework of the same novel, i.e. *And the Mountains Echoed* (2013). The study is a kind of psycho-analysis and psycho-pathological work depicting an individual's perception of her childhood. It is indispensable for her to dive down and find out the mystery of past to cope with the present problem taking guidance from the past.

The study of Sharma (2017) reflects Afghanistan for its diaspora identity. The novel *And the Mountain Echoed* presents a wide family with divertive arguments, sailing through the hills of love, loss of cultural identity, parting and showing idleness in family love.

Poornima (2017) conducted a study with the title *Allegories, Symbols and Tools* in *And the Mountains Echoed*. Such usage of allegories symbols and tools help reader to understand things well. The story of a daughter Pari and Father Abdullah with tragic episodes keeps the reader stuck to the reality of life. Through the story he successfully drew a picture of the contemporary society.

Alibayora (2018) has studied the essence of Afghanistan through the lens of *And the Mountains Echoed*. The physical setting is that of Afghanistan, Greece, France and USA. The protagonists are a somewhat linked with Afghanistan, though there are figures of different nationalities. The novel presents a story that is universal in nature, focusing on human life, with no concern where the person was born and to what nation, religious belief and race he belongs.

Hadianti (2009) with the title *Gender Discrimination and its Impact in Tan's*, the joy Luck Club also has expressed the same hardships faced by females while bringing up their daughters in the new country. The researcher has traced the kinds of discriminations and its impact on mothers and daughters. The living example of true picture of injustices against women is reflected in *My Feudal Lord* (1991), where Durrani displays her mirage with the lion of Punjab, who was the right hand of Butto, the Prime Minister of Pakistan. The mental and physical tortures have been expressed without any fear and terror. She was treated like animals and was heavily tortured. She was used only as the source of physical satisfaction and enjoyment. The realistic portrait of cruelties and inequality against women is depicted by the novel of Nasrin in 1993 with the title of *Shodh*. The research displays the active and strong repulsive tracks utilize by entire females to equal the injustices imposed by patriarchal setup where a woman's allegiance is continuously under the shade of doubt and suspicions, rendering her to mental and physical pain.

He further elaborates about the cruelties committed by Rasheed in Khaled Hosseini's novel, *A Thousand Splendid Suns* (2007) against the main characters of the novel Maryam and Laila. This novel is the evidence to all those oppressions against women in a manmade society which is based on gender discrimination. The sadistic attitude of Taliban against the women during their reign has been depicted by Hosseini and all the atrocities committed against the then women have been brought into limelight. Khaled Hosseini, Tehmina Durrani and Taslima Nasreen are of the same view and they penned down all the malafied and ferocious actions and intentions against women in their respective societies.

Philip (2016) conducted research on Hosseini's *A Thousand Splendid Sons* under the title of *Endless Endurance* and presented with facts all those horrible pictures and realities of gender discrimination against women in the Taliban's Afghanistan. Taliban usurped their women's legitimate and due right. His research is based on the women's efforts for their survival and freedom from the manacles of subjugation and oppression. He further throws light on the Afghan women to strive for a congenial abode for them. In this struggle, Laila and Maryam are on the top. Dar has also conducted similar research with the title, *Bapsi Sidhwa's Ice-Candy-Man*. This study was conducted in 2013. In this type of revival and renaissance about women's rights have been depicted Lenny is the narrator of the story in this research article. This further depicts the barbaric nature of men towards their women.

THEORETICAL FRAMEWORK

The researcher applies Lazar's version of feminism as theoretical framework for this study. The center of execution of this folk (Lazar and supporting researchers Grant, Bordieu) is the injustices imposed against women through man dominated culture and society .They challenged the structure of society which favors men over women and has supported revolution to uproot all these oppressions. Men consider women as other due to patriarchy and as a result they are marginalized and oppressed. Gender is understood as an ideological structure that bisect people into two classes, men and women, grounded on relation of hierarchy that is domination and subordination. Sexually gender is structured, varies with location and time and entitles a social division of labor and characteristics of human on women and men. (Lazar, 2007)

Power is an element over interest which is practiced, with a goal of maintenance and could be resisted at times by different modalities and clear visible acts. Visible power relations are workload, gate keeping practices, subordination, physical violence, defaming verbal words, verbal threats, beatings, degradation of women, stereotyping are few important kinds of asymmetrical power enactments in ideologically constructed gender ordered society. A power relation exists in every place and country even in strict countries that safeguards the rights of women. (Lazar, 2007)

Lazar (2007) argues that the issue of gender inequality has been brought under critical discussion on an expanded platform; such as through media (Caldas Couthard,1995), government (Lazar, 1993), education (Swan, 1988) and in so many profession oriented areas and institutional settings (Ehrich, 2001; Walsh,

2001; Wodak, 2005) The issue of gender inequality has been brought under critical discussion on an expanded platform, such as through media (Caldas-Coulthard, 1995), government (Lazar, 1993), education (Swan, 1988) and in so many profession-oriented areas and institutional settings (Ehrlich, 2001). The researcher has discussed in detail the three-dimensional model of Fairclough (1989) with all its significant aspects.

Norman Fairclough's Analytical Framework

The present study has used the three dimensional model of Norman Fairclough's (1989, 1995, 2018) of critical discourse analysis for the interpretation and analysis of the selected passages from the novel *And the Mountain Echoed* written by Khaled Hoseini. This model contains three distinct stages.

The first part of the questions is about the textual features manipulated by vocabulary items of discourses. The questions in this part cover firstly the experiential values of words – its classification schemes of vocabulary, its ideological contestation, use of synonyms and antonyms; secondly, the relational values of words – use of euphemistic words and use of formality; thirdly, expressive values of words. and fourthly, the use of metaphorical words. The second part of the questions covers the use of grammatical features of texts. Firstly, the experiential values the grammatical features of texts have – the processes and participants; determination of agency; use of nominalization; use of voice etc. Secondly, the relational values of grammar – types of clauses used; modality; use of the pronoun *we* and *you* etc. Thirdly, expressive values of grammar e.g. use of expressive modality. Fourthly, the linking of sentences – its logical connections; coordination or subordination employed; using references to texts.

The third part of the questions deals with the textual structures – analyzing interactional conventions of texts and turn-taking etc. and larger-scale structures. The first is descriptive analysis, the second interpretive analysis and the third explanatory analysis. Descriptive analysis deals with the identification and labeling of formal textual/linguistic forms and features.

Analysis and Interpretation

The part of research article is concerned with the analysis of the novel *And the Mountains Echoed* Written by Khaled Hosseini. The first section of the chapter presents the summary of the novel. The next section is the analysis that has been carried out though the Fairclough (1989) three-dimensional model of critical discourse analysis. In its first stage, the text of the novel is labeled and highlighted under the text description heading, followed by interpretation where the selected text is contextual interpreted and in the final stage, the selected text has been explained in the broader socio-political perspective.

The novel under study provides a number of dialogues which is rich in patriarchal power abuse, discrimination, marginalization, and stereotyping of women as discursively constructed by Khaled Hosseini. Although these issues are constructed issues and he has manipulated some of the linguistics tools to

construct such gender issues in some parts of the Afghanistan but to some extent it shows oblique realities more or less true in nature of patriarchal gendered ordered society.

The text selected from the novel in this section is a discursive representation of the social role played by a woman in Afghan society. Parwana is overburdened by the household activities which is unequal distribution of labor. She is busy in performing so many duties all the day like a servant that shows subordinate status and position in the society.

Excerpt 1

1-From there, Parwana's day unfolds as it always does, as it has for the four years since their parents' deaths. 2-She feeds the chickens. 3-She chops wood and lugs buckets back and forth from the well. 4-She makes dough and bakes the bread in the tandoor outside their mud house. 5-She sweeps the floor. In the afternoon, she squats by the stream, alongside other village women, washing laundry against the rocks. 6-Afterward, because it is a Friday, she visits her parents' graves in the cemetery and says a brief prayer for each. 7-And all day, in between these chores, she makes time to move Masooma, from side to side, tucking a pillow under one buttock, then the other.

Descriptive Analysis

In light of the application of ten questions/tools of Fairclough's (1989, 2018) first stage of description (or descriptive analysis) on the text under study, the following formal textual/linguistic features have been identified and labeled.

1. Lexicalization: "wood," "village women," "always," "she," "pillow," "buttock," "all the day," "chores," "stream," "laundry" and "rocks" (Tool No. 1)
2. Patterns of transitivity: "unfolds," "chops," "make," "sweep" and "gave" (Tool No. 2)
3. Choice of mode: declarative sentences (Tool No. 5)
4. Information focus: repetitive use of "and" (Tool No. 7)
5. The use of cohesive devices: "and," "then" and "afterwards" (Tool No. 8)

Interpretive Analysis

The passage taken from the novel highlights the role of a female in the patriarchal society. The life of a woman revolves around the unfinished duties of the household. Parwana being a female had no other choice than doing all the works of the house. She feeds the chicken chop the woods get water from the well (sentence 1, 2, 3). Apart from this she has to perform duty in the kitchen, she has to sweep the floor as well as has to wash the laundry (4 and 5). Sentence five shows that some of the women in the society have the same duties on daily bases. Their duties are many as well as difficult as they have to wash their laundry against the rocks. The words "village women," "chores" and "Laundry" is ideologically loaded and it shows the subordination and tough workload assigned to women by society, which is women oppression by dominant class

of gender (men). One of the other moral duty that female has to do is to pray for the dead one that Parwana does every Friday. Parwana is silently doing all these chores and it is visible that she has no voice for her own wishes her life is all but to do these household duties. This pressed life schedule of a female is very much visible is the last sentence. She is busy all the day and even in this tough schedule she has to take care of her sister Masooma, to move her from side to side (7). The phrases “all the day” and “she makes time” clearly highlight the pressed life of Parwana as there seems no escape from all such duties.

The above excerpt from the novel highlights the ideological bases of the patriarchal society where the roles and duties of a women whether daughter, wife or mother are fixed. Every duty of a house hold has been given to the female and it seems that there is no wish or happiness in the life of a female. In the Afghan society as the text shows these are the must duties of the women to take care of everything inside the house without having any objection or question.

It has been vividly showed that the men in the patriarchal society have imposed their will over the women. In this whole scenario a female has no will other than subjugation to these hard and fast roles and duties. Parwana-like women in the Afghan society are controlled, their actions are defined and their voices are suppressed by the imposition of male power. It can be referred to as “coercive power” in the male dominant society (see van Dijk, 2001; Wodak & Meyer, 2009 for more details). It is highlighted the all the women like Parwana live their lives of a servant or even slaves who have no will or wish in the society than to perform and manage their duties every time. All the women in the Afghan society are controlled in the rubric of culture-driven ideology (see van Dijk, 2008 for more details). The feminist scholars challenge such strict and controlled life of women in the male dominant society. Looking at the text from Lazar’s (2007) feminist perspective, it can be argued that she is very much against “such gatekeeping social practices and any kind of control on women” (see ch. 2, p. 10 for more details). Women like Parwana in the Afghan society have no right to say anything, their position and roles are fixed, their duties are not acknowledged. Such are the issues of gender in the Afghan society.

Excerpt 2

1-The circumstances of my departure from Shadbagh are not something I am proud of, Mr. Markos. 2-Consider it the first of my confessions, then, when I say that I felt stifled by the life I had in the village with my sisters, one of whom was an invalid. 3-Not that it absolves me, but I was a young man, Mr. Markos, eager to take on the world, full of dreams, modest and vague as they may have been, and I pictured my youth ebbing away, my prospects increasingly truncated. 4- So I left. 5-To help provide for my sisters, yes, that is true. 6-But also to escape.

Descriptive Analysis

The descriptive analysis of the selected data in light of Norman Fairclough’s (1989, 2018) ten tools/questions of description stage reveals use of the

following main
textual/linguistic forms and features in the text under study:

1. Lexicalization: “invalid” “escape,” “sisters,” “I,” “dream” “modest and vague” and “departure” (Tool No. 1).
2. Patterns of transitivity: “consider” “felt,” “provide,” “ebbing away” and “to escape” (Tool No. 2)
3. Choice of mode: negative and declaratives (Tool No. 5)
4. Information focus: repetitive use of “and” and “but” (Tool No. 7)
5. The use of cohesive devices: “But,” “*But*,” “And,” “and,” “not that” and “so” (Tool No. 8)
6. Interactional conventions: no turn-taking system and topic control (Tool No. 9)

Interpretive Analysis

The lines have been taken from the novel which shows that women were marginalized in the patriarchal society, here, in the form of sister by her brother. Nabi has left his two sisters instead of staying with them and provide them support and help. He has departed from his village which is not something he can be proud of (1). He further said to Markos “consider it first of my confession” and the life he has spent with his sisters, one of whom were disabled, was very much suppressed. He has ignored his sisters and even did not care about for his disabled sister as well, and even then he escaped (2 and 3). The use of lexemes “invalid,” “dream,” “Modest and Vague” shows the marginalization of women in patriarchal society. Further it signifies that power is exercised due to interest of men, which confirms that Nabi left their invalid sister and pursued his world of pleasures and fancies. The lines conform to Lazar’s (2007) feministic perspective, it can said that she is against of explicit power exercised by men in different regions (see ch. 2, p 11 for more detail). He escaped from his responsibilities just because of his own free will as well as to acquire the comfort of the world. He had left two sisters at village, one of them was disabled shows women were marginalized as well as suppressed by male gender (4). Sentence (5) clearly shows his responsibilities to provide help for their sister. But even then he escaped (6).

All the discussion shows the leading role of the male gender as well as the suppressed life of the female gender in the Afghan society. The male gender is given the freedom but this freedom is limited for the female gender. Men have the freedom of choices i.e. to leave the home whenever they want. However, female was suppressed in their choices. Female were discriminated by the male gender in the society. Here a brother discriminated his own sisters even one of them was disabled as well. He left the home and they were left in very miserable condition. It suggests that a woman in Afghanistan is subject to the male relative’s security. As pointed out by M Rahimi (1991) that the status of women in Afghanistan which is discriminated. Men are superior and women are inferior. He extends his argument that even till the beginning of 21st century women were subject to father, husband, father-in-law and elder brother. She is valued for her obedient nature and silent attitude.

Lazar has been showed that women are not given any importance as compare to men in a patriarchal society. Female are ignored by the male gender in various manner. Women are like a puppet in the hand of the male gender. The men in the Afghan society as depicted in the novel are more concerned with their own life. The writer has used a word “invalid” spoken by the male for the female that intensify the female position in the society. Even the woman in the disabled condition is left in a miserable condition and there is no mercy for her in the patriarchal society. Nabi is more interested to live his life while his sisters are ignored by him in the time of intense need.

Excerpt 3

1-You must understand, Mr. Markos, that when we had parties in Shadbagh, be it for a wedding or to celebrate a circumcision, the proceedings took place at two separate houses, one for women, the other for us men. 2-At Nila's parties, men and women mingled with one another. 3- Most of the women dressed as Nila did, in dresses that showed the entire lengths of their arms and a good deal of their legs as well. 4-They smoked, and they drank too, their glasses half filled with colorless or red- or copper-colored liquor, and they told jokes and laughed and freely touched the arms of men I knew to be married to someone else in the room.

Descriptive Analysis

The analysis at descriptive level of the highlighted passage according to the ten questions of Fairclough (1989, 2018) CDA contains the following main textual/linguistic forms and features in the text under study:

1. Lexicalization: “Party,” “wedding,” man and women,” “Laugh,” “touch,” “the entire length of their arms,” “we,” “Legs,” “glasses half filled” and “They,” (Tool No. 1).
2. Patterns of transitivity: “mingled,” “dressed,” “showed,” “drank,” “smoke,” “touch” and “Married” (Tool No. 2)
4. Choice of mode: the use of declaratives (Tool No. 5)
5. Choice of modality or polarity: various forms of modality have been used such as must (Tool No. 6).
6. Information focus: repetitive use of comma and conjunction (Tool No. 7)
7. The use of cohesive devices: “and” and comma use (Tool No. 8)
8. Interactional conventions: topic control with holding the floor (Tool No. 9)

Interpretive Analysis

The passage has been taken from the novel which highlights the status and position of poor class female and the lower-class female in Afghan society. Women of the lower class are expected to strictly follow the rules and regulation, norm and tradition of the society in Afghanistan. They have many restrictions. Sentence 1 is a simple picture of Afghan society as described by Nabi. He said to Markos that in Shadbagh when they had parties for celebration,

there were separate houses for male and female while in the upper class or rich class men and women mixed with each other (2). Sentence 3 shows a clear picture of the dress code of the party. The words “the entire length of their arms,” “married” is ideologically constructed and it shows that women are sexually objectified by men which is sexually harassment. Men use different defaming words for women despite the fact that they are unaware of the real circumstances and situations. Looking at the text from Lazar's(2007) feministic perspective, it can be said that she views “asymmetrical power relations are the causes of social order and individual intentions”. The female of the rich class wears a dress in which all her body organ are clearly visible. They are drinking wine and smoking too as this is what the writer shows a freedom of upper class women (3 and 4).

It has been shown in the novel that in the same society women suffer of the class distinction. In the Afghan society women in the villages are bounded by several norms and traditions and they are restricted by the patriarchal power. Whenever they have parties for wedding ceremonies and other festivals the women are kept separate from their male counterparts in Afghanistan. The two very opposite situations, one in the so called backward society and the modern society have been compared. In one situation there are spate arrangements for male and female while in the modern class both the genders are kept together to celebrate the parties. The same situation has been highlighted by Thong (1989) as he states that roots of women subordination are fixed in legalized constraints, hindering women from joining the altitude of public life, as there are separate spaces for women and men and women are not allowed to interact with men other than mahrammat.

In addition, the dresses of the women in both the classes have been compared where it has been highlighted that women are free in their choices in the modern societies than the backward societies.

At Nila's home females were celebrating parties in the hall but even then they did not allow them to wear the dress code which is not suited to Afghan society. Nila here goes against societal norms. In her parties she violated all the tradition and norms of the society, which was prohibited in the society. Unlike the villages and the poor class, men and women were mingling with one another; they smoked and drank too in the modern society. All such things are totally prohibited in Afghan society. In Afghan society women were strictly bounded to wear a dress which should cover the whole body unlike Nila's dress. She did not care about for societal norms and tradition. According to Afghan society women who wore a dress like Nila is considered to be an immoral character woman.

Excerpt 4

1-It was then that the front gates opened and a black-haired young woman emerged.2-She wore sunglasses and a short-sleeved tangerine-colored dress that fell short of the knees. 3-Her legs were bare, and so were her feet. 4-I did not know whether she had noticed me sitting in the car, and, if she had, she offered no indication. 5-She rested the heel of one foot against the wall behind her and,

when she did, the hem of the dress pulled up slightly and thus revealed a bit of the thigh beneath. 6-I felt a burning spread down from my cheeks to my neck.

Descriptive Analysis

The analysis at descriptive level of the selected passage from the novel exhibits the given linguistic features in the light of Norman Fairclough's (1989, 2018) three dimensional model:

1. Lexicalization: "black-haired young woman," "short-sleeved tangerine-colored dress," "knees," "bare," "Legs," "She," "thigh beneath," "cheeks," "neck," and "heel," (Tool No. 1).
2. Patterns of transitivity: "emerged," "reveal," "offered," "pulled up" (Tool No. 2)
3. Choice of mode: the consistent use of declaratives (Tool No. 5)
 1. Choice of modality or polarity: various forms of modality have been used (Tool No. 6).
 2. Information focus: repetitive use of "she" and "her" (Tool No. 7)
 3. The use of cohesive devices: "when," and "And," (Tool No. 8)
 4. Interactional conventions: consistent topic control (Tool No. 9)

Interpretive Analysis

The lines show few significant concepts about female gender in Afghan society. Men consider women as an object of sexual satisfaction. It is an immoral action on the part of the men to stare at the women. Nabi states when the gates opened a young woman, which has Black-hair, appeared (1). She wore sun glasses and a colorful dress in which her arms and legs were visible (2 and 3). It is clearly visible in the lines that the male character is staring at the body organs of the female which is the only focus. He was sitting in the car, gazing at her, not knowing that if he had noticed by her or not. If she had, in fact, she offered no indication to him (4). She rested the heel against the wall when she did so the dress is pulled up and a bit deeper part of her thigh was revealed (5). He felt a shock, a burning spread down from cheeks to neck (6). The phrase "a burning spread down from my cheeks to my neck" clearly identify that men consider women as a sexual object.

In Afghan society, it is expected from men not to gaze at women. If men are gazing at women it is considered that the modesty of women is degraded. Male gender considers women as an object of sexual gratification and oppression as clearly shown in the text. Fakhri (2012) points out the same view, he says that when a woman is abused sexually, society targets her as the agent of temptation, referring to her dress and coat (see ch. 2, p 36 for more detail). Apart from the Afghan society even in Pakistan, Saudi Arabia and in South Africa it is considered very bad to treat a woman as a sexual object. In a way it is denying the real existence of women.

It has been clearly showed that men consider women as sexual objects. Societies impose strict rules and regulation on men as well as on women. It is the duty of men not to stare at the women, and think positively about them as well. But here

the male character clearly violated all the rules imposed by the society on him. Nabi looked at her with eager eyes. He has not keeping into consideration about the modesty and dignity of the female gender. The above text clearly shows the oppressed life of the women if they came out from the home hundreds and thousands pairs of eyes chase her. The ideology expressed in the text is that the male as being sexually depressed always try to satisfy their desire whenever they find opportunity while for a woman in such societies, it becomes difficult to even go out for their houses.

Excerpt 5

1- Over tea one night, Zahid told the other men that Mr. Wahdati's family did not approve of the marriage because of his bride-to-be's poor character.2- He said it was well known in Kabul that she had no nang and namoos, no honor, and that though she was only twenty she had already been "ridden all over town" like Mr. Wahdati's car.3-Worst of all, he said, not only had she made no attempt to deny these allegations, she wrote poems about them. 4-A murmur of disapproval spread through the room when he said this. 5-One of the men remarked that in his village they would have slit her throat by now.

Descriptive Analysis

The descriptive analysis of the passage under study in the light of Fairclough's three dimensional model reveals certain linguistic features in the text. These features are given below.

1. Lexicalization: "night," "marriage," "always," "Nang," "Namoos," "bride," "Kabul," "ridden all over town," "allegations," "honor," "she," "men," and "slit her throat" (Tool No. 1).
2. Patterns of transitivity: "approve," "ridden," "said," "attempt" "remarked" and "slit" (Tool No. 2)
3. The use of nominalization: "ridden all over town," and "bride to be a poor character" (Tool No. 4)
- Choice of mode: negative question and declaratives (Tool No. 5)
4. Choice of modality or polarity: various forms of modality have been used (Tool No. 6).
5. Information focus: repetitive use of "she" and the comparison "like Wahadathi's car" (Tool No. 7)
6. Interactional conventions: unequal turn-taking system and topic control (Tool No. 9)

Interpretive Analysis

The passage has taken from the novel which shows the gender oppression. Sentence 2 and 4 shows the role of female gender as well as their oppression. Zahid talked to other men that Wahdathi family did not approve the marriage because of the girl's poor character. People knew all over the Kabul about her character and remarked that she has "no nang" and "no namoos" when she was twenty, she is ridden all over the Kabul like a car. This shows the clear oppression of women as well as the role of female gender (1). Worst of all, she

had not even deny these grievances, she wrote poetry about them (2). To hear all these things a murmur was started in the room, one of them remarked that he would have cut her throat by now (4 and 5). These two lines clearly indicate the perceptions of male gender regarding the female gender. The phrase “no nang and namoos, and no honors” shows very clearly the role of female oppression and restriction. Similarly the phrase “bride -to-be's poor character” shows gender oppression.

The above excerpt has taken from the novel which shows the role of gender and gender oppression in Afghan society. In Afghan society, if women have poor character no one marry her. If women have poor character all the people of the society hate her very much. Nang and namoos are the top priorities for women. These priorities are all set by the male section of the society. People of the society do not accept women who have no nang and no namoos and no honor as well. The role of women gender in Afghan society is very much restricted. These rules are devised by the patriarchal society and it is the male part of the society that shows how women should live. In simple words in such society's women has no right or voice. Lazar (2005) and Connell (1995) terms a ‘patriarchal dividend’, in terms of access to symbolic, social, political, and economic capital and they say that men in such societies have an easy access to the capital while women don't. (see ch. 2, p 10 for details). They were pressed in several norms and condition. They are not even allowed to express their emotions in the form poetry and prose.

It has been vividly showed that women were much stressed under societal norms and tradition. Zahid talked about the poor character of women and also the reason why they, Wahdathi family, did not approve the marriage. This clearly shows the oppression of women in their society. This also shows that the role of women is to protect her honor and character.

Excerpt 6

1-But Nila's poems defied tradition. 2 They followed no preset meter or rhyming pattern. 3- Nor did they deal with the usual things, trees and spring flowers and bulbul birds. 4-Nila wrote about love, and by love I do not mean the Sufi yearnings of Rumi or Hafez but instead physical love. 5-She wrote about lovers whispering across pillows, touching each other. 6-She wrote about pleasure. 7- I had never heard language such as this spoken by a woman. 8-I would stand there, listening to Nila's smoky voice drift down the hallway, my eyes closed and my ears burning red, imagining she was reading to me, that we were the lovers in the poem, until someone's call for tea or fried eggs would break the spell, and then Nila would call my name and I would run.

Descriptive Analysis

The descriptive analysis of the selected data in light of Norman Fairclough's (1989, 2018) ten tools/questions of description stage reveals use of the following main textual/linguistic forms and features in the text under study:

1. Lexicalization: "tradition," "spring flowers," "bulbul birds," "physical love," "Nila," "lovers whispering across pillows," "pleasure," "woman," "lovers," and "smoky voice," (Tool No. 1).
2. Patterns of transitivity: "defied," "touching," "love," "wrote," "spoken" "call," "run" and "burning (Tool No. 2)
3. The use of nominalization: "lovers whispering across pillows", and "touching each other" (Tool No. 4)
4. Choice of mode: negative sentences and declaratives (Tool No. 5)
5. Choice of modality or polarity: various forms of modality have been used (Tool No. 6).
6. Information focus: repetitive use of "love," "lovers," and "Nila" (Tool No. 7)
7. The use of cohesive devices: "and," "nor," and "then," (Tool No. 8)
8. Interactional conventions: no turn-taking system and topic control (Tool No. 9)

Interpretive Analysis

The passage has been selected from the novels which identify the role of gender in Afghan society. Nila set herself against the societal norms and tradition of the Afghan society. Her poems defied the tradition of the society although women were not allowed to write verses. But even then she was writing poetry which have not preset meters and no rhyming pattern as well (1 and 2). The subject matter of her poetry was not just dealing with ordinary things like trees, spring flowers and bulbul birds but the subject matter was love, not in the sense of Rumi or Hafiz but physical love. She wrote about the lover whispering in the bed as well touching one another. The purpose of her poetry was just to write for pleasure (3, 4, 5, and 6). He remarked that he had never heard the language like that spoken by women. This clearly has showed the role of female gender (7). sentence (8) clearly shows that women is consider as an object of sexual gratification and oppression. He was listening Nila's smoky voice, and imagined, they were lover in the poem suddenly someone's call and the spell was broken.

The passage has selected from the novel which shows gender oppression and the role of female gender in their society. Women is expected to be strictly followed the rules, norms and tradition of the society. But here Nila violated all the norms, tradition and the rules imposed by the society. She wrote poetry. The subject matter of her poetry was physical love, the whispering of the lovers across the pillow, and touching one another very clearly. In Afghan society women is bounded to use such type of language in which she violated the norm and tradition of the society. And if they violated all the norms and traditions people of the society not accepted such women as a wife, even as a sister and as a daughter as well.

It has been obviously showed that women are oppressed in various manners by the Afghan society. But here she violated all the rules and even she made no attempt to deny these allegations. Nabi imagined that they were the lover in the poem; in fact the subject matter of the poem is all about physical love. Which showed men considered women as an object of sexual gratification and

oppression. Even in such a situation where Nila is a strong woman is subject to sexual objectification. As Lazar (2007) highlights that even in the very modern society there is a way of women oppression as she says even besides the existence of legislation against gender inequality, power abuse is there (see ch. 2 p ,11). Nila here set herself against the societal norms and tradition. Which shows that the role of women limited and also was bounded in Afghan society.

CONCLUSION

The study is related to the oppression of women represented in the novel *And the Mountain Echoed* written by Khaled Hosseini. The study mainly focuses on the representation of women in the novel, the construction of patriarchal power abuse and the ways Khaled Hosseini represented women oppression in the novel. The designed research questions are answered through separate sub-headings here.

In the first place, the analysis highlights so many issues that a woman faces in the Afghan society. There are many ways in which the women in Afghanistan have been suppressed. The first issue in this regard is related to the workload of women in connection to the household activities. Women have been treated like servants and they have to perform many duties all the day. The second main issue faced by women in such a culture is the restrictions on them. Quite contrary to the men who have freedom of choice, women do not have any freedom of choice in their life. The other major problem is the abuse of power in gender relations. Women are physically and mentally abused by men in the patriarchal set up. The last but not the least is the sexual objectification of women in the patriarchal society. All these issues have been highlighted and represented discursively in the novel under study. There is an interesting comparison between a modern society of Canada and a backward society of Afghanistan in terms of women oppression. The discourse producer has shown the suppression of Afghan women in the Afghan society through the patriarchal power while on the other hand the freedom of the same women has been constructed. This comparison in the discourse has clearly highlighted the oppression and suppression as well as the freedom and rights of the female gender in both the societies.

The analysis indicates that the discourse producer has represented the women in Afghanistan under the influence of the patriarchal powers. There are two types of women depicted in the novel, the oppressed one and the feminist one. Khalid Hosseini has presented the feminist power in the patriarchal society of Afghanistan through Nila. She is from the rich class in the Afghan society and although she was treated badly by her father but after her marriage, she goes against all the patriarchal norms and powers. She is a great writer and she expresses her suppressed emotions in the poems. The patriarchal powers are challenged by the character Nila and all her violent thoughts are visible in her poetry. In this context, the writer supports the view point of Bakhtin. Nila Wahdati's poetry is also the representation of women's inferior condition in the society. The society burning with the adverse feelings against women is there in the verses. In *And the Mountains Echoed* Nila Suleiman's wife is the character which is in the pursuit and compliance of true Islamic way of life, not the orthodox one and imposed by the very culture the character lives in. She

leaves Suleiman after discovering his homosexuality. She wrote poems about erotic love which was the taboo in Afghan society. The analysis also indicates that patriarchy abuses power over the women in Afghanistan. The patriarchal powers impose their will on the women and have set the rules and regulations for the women. The cultural and religious ideological chains are visible in the description of women's modesty. A woman having "no nang" and "no namos" has no right to even live in the society. Power was also abused physically and the discourse produced has exhibited that Roshni has been punished physically by her uncle. The abuse of power is not only related to the Roshni family or to the power abused by male but also by a female on another female in the case of Parwana and Masooma where Parwana being jealous of her sister made Masooma disabled for life.

The researcher wants to suggest some recommendations for the future researchers. The study will be significant as it will highlight the major differences in the issues faced by a woman in the modern society and the backward society and how these two cultures are represented by the writer. Women oppression is highlighted through the newly introduced methodology of critical stylistics. This will bring out the more linguistic picture and representation of the women suppression in a novel or any other literary piece.

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