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## **МАНІФІСТАЦІЯ ФЕМІНІСТЬНОГО ДИСКУРСУ У ЛІТЕРАТУРНОМУ ДОРІВКУ ХАЛЕДА ХОССЕЙНІ**

**Анотація:** Мета даного дослідження – поглянути на прозу Халеда Хоссейні крізь призму феміністичного дискурсу та торкнутися прояву цього дискурсу у його літературних творах. Ми також хочемо звернути увагу на співвідношення гендерної структури суспільства та гендерної асиметричності дискурсивних практик, а також на формування гендерної нерівності.

**Ключові слова:** фемінізм, феміністичний дискурс, феміністична художня література, гендерні стереотипи.

## **MANIFESTATION OF FEMINIST DISCOURSE IN KHALED HOSSEINI'S FICTION**

**Annotation:** The aim of this piece is to take a look at Khaled Hosseini's prose through the prism of feminist discourse and to touch upon manifestation of this discourse in his literary works. It is also our intention to pay attention to the

correspondence between the gender structure of society and the gender asymmetric structures of discursive practices and formation of gender inequalities.

**Key words:** feminism, feminist discourse, feminist fiction, gender stereotypes.

In the European context, feminism is one of the most influential trends of the twentieth century. In scientific literature, this concept requires and investigated on many levels. On the one hand, feminism is studied as a broad social movement for women's rights, or feminist movement, and on the other – as a set of socio-philosophical, sociological, psychological, cultural and linguistic theories that analyze the status of women in society, or feminist theory. At present, feminism offers an alternative to the existing picture of the world, the possibility of which one must first believe. This leads some researchers to argue in this respect not only about the feminist movement or feminist theory, but also about “feminist theology”, which is “a theology of experience that seeks to expose, comprehend and improve the situation in society related to the oppression of women's rights”; feminist theory is a fight against discrimination on different levels [1].

Today it is scientifically accepted that the time of the birth of feminist ideas dates back to the Renaissance with its relation to man as the co-creator of God. It is during this era that the first treatises of Christina de Lizan and Cornelius Agrippa appear and it is these works which openly speak of the suppression of a woman's personality and the unfair treatment of the woman by society [2].

However, the feminist movement – the first systematically organized attempt by women to assert the fullness of their own existence in a patriarchal society – unfolds later, simultaneously with the movement of the proletarians, as well as with anti-racist and anti-colonial speeches. Moreover, the declaration of the rights of man and citizen proclaimed in France in the 18th century was certainly reflected in this social movement. Nevertheless, it became a declaration of human rights, and Napoleon's Civil Code enshrined the status of a lower being for a woman. In response

to this, in 1792, the “Declaration of the Rights of Women and Citizens” was published, written by Olympia de Gouges, which outlined the requirements for the granting of civil and suffrage rights to women, as well as the possibility of holding public office.

The history of women's struggle for their rights, being part of human history, is hardly known to most people. Only in the last decades has feminism become the subject of public debate, research, and academic discipline at universities. Thanks to the publication in the late 80's – 90's of several authors which were devoted to this social phenomenon and their translations into other languages as well as the translations of some world famous works on the history and sociology of feminism, today we can understand what constitutes the concept of “feminism”. In the contemporary Oxford Dictionary of Sociology, feminism is defined as “the theory of gender equality in society, as well as a social movement to achieve gender equality, primarily by empowering women in all aspects of life” [3]

An author like Khaled Hosseini views feminism from the outside as just a social phenomenon. He tries to highlight the main features of this phenomenon, traces how feminism has evolved over time, assesses and reveals the positive and negative features of the process of feminization.

Khaled Hosseini (born March 4, 1965) is an American writer of Afghan descent. Born in Kabul, he is a family diplomat who received political asylum in the United States during the Soviet-Afghan conflict. The writer's family belonged to the middle class. His mother taught Persian in high school for girls. Khaled Hosseini's sister, Ryan, said she was not discriminated; however hers was rather a case of an exception than a rule. Ethnically Khaled is half Tajik, half Pashtun because his mother was from a Pashtun tribe. Hosseini's descriptions are always multilayered and interconnected. Femininity, women's rights or fights for these rights are never isolated.

Everything is entwined in his novels; with the help of separate pieces he paints a whole and integral literary picture. Hosseini's work was primarily influenced by his father's military position (Afghan diplomat) and the political situation in the country. From a very young age, Hosseini was interested in telling and compiling various military-related stories. Interviews and publicity contributed to the spread of his novels to a wide range of readers. Hosseini dwells on the role of women in most of his works, and this is the leitmotif his novel "A Thousand Splendid Suns". The author was brought up in Afghanistan at a time when women were free to study in schools and, consequently, to pursue professional careers. He hoped that readers would develop a sense of sympathy for the Afghans, and especially the Afghan women, for whom the effects of the war and extremism were devastating. Hosseini tried to bring depth, nuance and emotional implication to the familiar image of a woman dressed in a burqa walking down a dusty street: "He buys her a burqa, the full Muslim covering for women, and insists she wear it when in public." [4]

"A Thousand Splendid Suns" is a story about the life of Afghanistan in the late twentieth century. Unbeknownst to him, Hossein's good luck saturates the lines with the color of this country, intertwining poetry, customs, and traditional references to one another.

"In Afghanistan, you don't understand yourself solely as an individual. You understand yourself as a son, a brother, a cousin to somebody, an uncle to somebody.

You are part of something bigger than yourself." [4]

The personality and individuality means nothing, human's wishes and aspirations are meaningless, especially if one is talking about women's desires. The country live in Medieval times, and there is no speaking about basic human rights. A human being is nothing but another peg in a family. However, "A Thousand Splendid Suns" is not a story of wild passions and relationships; to a great extent it is nothing but a love story and the notion of love is initially associated with feminine and feminine discourse. A clear example is Mariam's maternal love for Leila. She couldn't

close her eyes on the fact that Rashid abused Leila, she couldn't overcome and forget such an atrocity and Mariam decides to kill her husband to protect "her" child. She gained her strength and opposes unfair and unjust domination of her husband. Miriam made a decision; she made her choice, which was not typical of a woman.

The term feminism emerged in the nineteenth century as an ideology of women's equality. Nowadays, feminism is a theory that has identified discrimination against women and an analysis of its causes. The purpose of feminism is thus to free women from the constraints imposed by men, including language restrictions, to provide equal opportunities to participate in the creative process, in culture, in politics, history, and so on, and feminism has grown from other movements aimed at reforming society.

The main slogans of modern feminism were to promote the freedom to choose reproductive behavior, i.e. access to contraceptives and family planning, the sexual revolution, redefining traditional relationships between women and men in all aspects of life, access for colored women to the same benefits and privileges that currently only white women may have. Western women actively formed women's organizations and support groups. A popular method of working with women was the so-called consciousness-raising method.

Gender discourse analysis is one of the areas of critical discursive research that focuses on establishing the correspondence between the gender structure of society and the gender asymmetric structures of discursive practices, as well as on the formation of gender inequalities in the discursive interaction of community edges. Thus, gender discourse can be understood as sets of typical communicative interactions within same-sex groups (women's discourses, men's discourses). Studies of gender differences in language are conducted not only on the material of scientific texts, but also on the material of fiction, which allows us to consider the implementation of gender perspective, not only as a parameter that reflects the gender

identity of the author, but also as a parameter that reflects the main trends in gender differentiation of language, if the author simulates the language of the opposite sex.

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