

**CONSTRUCTING A WOMAN'S SPACE IN THE NOVEL  
A THOUSAND SPLENDID SUNS (2007) BY KHALED HOSSEINI**

THESIS

*Submitted as a Partial Fulfillment of Requirements to Obtain  
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### Constructing a Woman's Space

In the Novel *a Thousand Splendid Suns* (2007) by Khaled Hosseini

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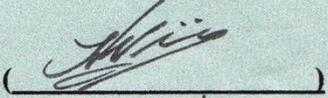
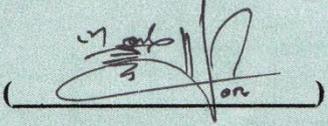
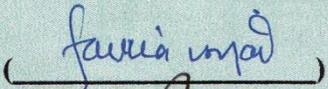
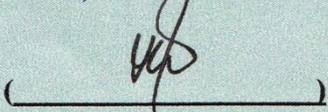
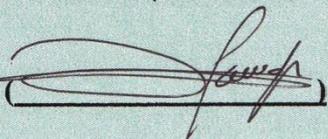
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## ABSTRAK

**Fauzia Agus, Hanna. 2012. Constructing a Woman's Space in the novel *a Thousand Splendid Suns* (2007) by Khaled Hosseini. FBS. UNP.**

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Skripsi ini merupakan analisa teks (karya sastra) novel *A Thousand Splendid Suns* (2007) karya Khaled Hosseini. Masalah yang dibahas adalah sejauh mana novel ini memperlihatkan konstruksi yang membentuk keterbatasan ruang gerak perempuan khususnya di ranah publik dan seberapa jauh kontribusi unsur sastra seperti karakter, konflik dan setting untuk mengungkap cara-cara konstruksi. Konteks analisa ini dikhususkan pada kehidupan perempuan di Afghanistan. Tujuan dari penganalisaan ini untuk mengetahui sejauh mana novel memperlihatkan konstruksi ruang gerak perempuan. Analisa didasarkan pada text dan context based approach yang dikaitkan dengan teori woman's sphere oleh Kate Millet dan Barbara Welter. Hasil penganalisaan menunjukkan ada dua cara yang digunakan dalam mengkonstruksi ruang gerak perempuan yaitu indoktrinasi dan kekerasan (fisik dan mental).

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**Hanna Fauzia Agus**

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of Study

Recently, the larger opportunities in education and vocation bring many changes in the development of women's career. Their involvements in jobs that traditionally only available for men such as in the political field show the improvement of their participation in society. In other words, the space for a woman is not as limited as in the early nineteenth century, when women were difficult to have the right for education and job except jobs designed which are related to their role as wife and mother. At the time, for example in Afghanistan, a woman who demanded for higher education was still seen has denied her fate as a woman. Therefore, the woman herself is conditioned to believe that she has no right for a larger space and gives contribution in discouraging the development of women's vocation.

However, women's limited space is highly influenced by culture, politics and religion. It is applied as a model for women in family, that supported by society and the state. According to McFadden (2007),

Throughout the known human narrative, certain spaces have been culturally, religiously and politically marked as either "male" or "female," and we know that in terms of the latter spaces, these were and still are largely linked to women's breeding and feeding functions in all human societies, without exception. The spaces we refer to as public are assumed to be male, and for centuries men have excluded women from the public where all the key decisions relating to power are deliberated and implemented.

Based on the quotation above, public space is assumed to be men's, therefore the only place for women is in domestic sphere where their jobs are limited to be a caregiver and homemaker. This limited space put women in difficult situation since all factors such as education, vocation that enable someone to develop her personal existence are in the public sphere. Hence, men have the freedom to choose while women trapped in a limited space. Moreover, this condition reduces the possibility to be independent and creates more obstacles for women to participate in society. Therefore, it is not surprising that for ages, in most culture, religion and political system, women are susceptible to subordination.

Previously, McFadden clearly states that the public space is only available for men. It is applied through religion, culture and political system. Instead of a whim of the nature, a space assigned for men and women is indeed socially constructed. For instance, some countries use religion as the foundation of the state. Therefore, religion gives most contribution in the creation of governmental rules, including the rules for women's rights and space. One of the countries reflected this condition is India. Bahn analyzed the influence of religion in India's women development. She wrote in India Gender Profile (2001),

Women are particularly affected by religion. Seen as the bearers of religious tradition, there are often restrictions on their public and private roles in the name of religion. Women are often discouraged from getting an education or being economically productive, marriage pressures are high from a very young age (especially in rural areas), and biases within religions towards men are some examples of how religion can affect women's development.

The quotation proves that religion is important in deciding women's space. Religious traditions have determined women's roles in public and domestic. This

role limits their access to education and economic independency, the main factors that put women in subordination.

The construction of women's space is done by the patriarchal system in every main aspect that gives the most important influence in a society. For instance in some places such as India that shows from the quotation above, the system affected the application of religious rules in order to strengthen the construction. According to Yen (2002),

Proponents of the Revisionist school argue that the Bible was written in a patriarchal society and therefore contains inherent male-centered doctrines. However, revisionists use exegesis and consideration of contextual factors such as cultural practices which existed at the time of authorship, to explain passages which appear to advocate the subordination of women.

Based on the quotation above, Revisionist argued that contextual factor influences the women's subordination in Christianity. Hence, the attitude toward women is highly affected by the system rather than the religion itself.

Similarly, in other religion such as Islam, the historical context in pre-Islamic condition is needed in order to understand the right of women. Hasan (1998) states,

To fully understand the issue of women's rights in a Qur'anic framework, we need to keep in mind both the religious and social context of early Islam. As to the former, there is no question that the Qur'an sees itself as the culmination of the Biblical tradition; hence Biblical attitudes towards women become important. With regards to the social context of the Qur'an, the fact of slavery and the patriarchal nature of pre-Islamic society also need to be explored.

The system plays important role in the interpretation of women's rights on Islamic point of view. The bias came from the pre-Islamic attitude toward women. It

means that the influence of patriarchal nature as the context which Islam is developed take the main part in the interpretation of the attitude toward women.

Furthermore, the system has deeply rooted in the society, therefore, the construction continually happen even in modernism, such as in Afghanistan. Afghanistan is a country that faces many conflicts, starting with racial conflict to colonialism. The colonialism somehow makes the country fall into destructive changes that only based on political benefit. It makes the country often unstable resulting a society that is trapped in war zones. Certainly, the space for their women becomes more restricted. The traditions in Afghanistan construct a very limited space for their woman. This situation is narrated in the novel *A Thousand Splendid Suns* (2007) written by Khaled Hosseini. In this novel, constructing a women's space is the process to create and control the limited space for women. It is reflected from the life of two protagonists who live in constructed space. In this novel, some characters as patriarchal representative, construct the space for the Afghan women through indoctrination and violence in family and the state.

### **1.1.1 Woman in Afghanistan**

For generations, women in Afghanistan have lived in a limited space. Historically, Afghan's tribal customs have put women in seclusion and restriction. Although there are some progress in the treatment toward woman in big cities, the countryside still give no right for woman in education and political right such as the right to vote. Moreover, there are some customs that intentionally makes the woman suffers; one of them is the "honor killing". Safi (2012) says,

So-called honor killings are common in Afghanistan, along with other gruesome punishments for women suspected of contact with men outside their family. It's considered a dishonor even when a woman is the victim of sexual assault. Hundreds of women are in Afghan prisons for "moral crimes" such as being the victims of rape.

This customs still hold by families in this country. Since family is the most important institution in Afghanistan, the right for women is mostly controlled through it. Blood (2001) states that, The family remains the single most important institution in Afghan society... and when women do not appear to be controlled in traditional ways, this is taken as a danger sign heralding social disintegration. Woman is the symbol of family's honor in Afghan tradition. The community will judge or accept a family based on their control over women. As the result, women are fully controlled by the family, which is on male's authority. The parents tend to put their daughter in seclusion, far from the outside influence and even education that makes the Afghan women mostly illiterate and cannot survive in public area. With the supports from community, this tribal customs has the strongest power to determine women's right even in big cities.

In other hand, the governmental support on women's right in Afghanistan started to change in 1880 under the rule of Abdur Rahmat Khan. According to Qazi (2009), during his rule, Amir Abdur Rahman Khan abolished the tribal custom of forcing a woman to marry her deceased husband's brother. He also raised the age of marriage, and gave women the right to divorce only under specific circumstances. He also allowed women the right to inherit property. Moreover, women's condition was seems better after the rule of Habibullah Khan (1901-1919), who opened the first school for women. Continuously, in 1959, the

government of King Zahir Shah formally announced the voluntary end of female seclusion and the removal of the burqa. However, it was depend on individual families to decide how to respond to these greater freedoms, because every decision is given back to the family. Moreover in 1964, the constitution accorded significant rights for women, including the right to vote, and the right to education.

During the communist regime, women got more freedom in education and career. More changes allowed them to participate in the state. In the cities, women had an important role in governmental departments. Education and vocational training programs were available for them. However, these changes were only received by the women in the big cities, while most of Afghan women cannot experienced freedom and still live in backwardness and oppression. Moreover, due to the conflict between the tribal people and communist government, the women in countryside experienced the violence and the brutality from both sides and women education was seen as the representative of communist ideology.

After communist no longer rules Afghanistan, the ruling party is Taliban. Their rules brought the most oppression for women. Taliban employs rules that limit women access to get into social, economic and political independence. By using religion, Taliban forced them to leave their job, education, took away their freedom and existence. Here are some of the restrictions the Taliban have placed upon women according by Hussein (1999):

Complete ban on women working outside their homes, including teachers, doctors and engineers. Complete restriction on women's movement outside of their houses without a mahram (father, brother or husband). Ban on being treated by a male doctor. Ban on studying at school,

university or any other educational institution. Compulsory wearing of a long veil (Burqa) which covers women from head to toe. Whipping, beating and verbal abuse of women whose Burqa is not worn in accordance to Taliban rules. The same applies to women found in public without a mahram. Banning women's gatherings on festive occasions such as the Eids or for a recreational purpose. Compulsory painting of all windows so women cannot be seen from the outside...

The quotation shows that Taliban employs the tribal rules that is usually applied in the countryside and changed it into national law. Moreover, Taliban supported the rules with physical and verbal violent punishments. The “honor killing” and other tribal custom are legalized and encouraged by the Taliban government. Unfortunately, women no longer participate in society because everything that related to the existence of woman had been removed or prohibited.

The fall of Taliban reign in 2001 brought hopes for Afghan woman. Some changes have been made to help them. However, the oppressions still happens.

Alvi (2008), writes that ten years after the fall of Taliban reign;

Afghan women’s life expectancy falls short compared to men. Approximately 1,700 Afghan girls or women die in childbirth (per 100,000 live births). This is a staggering maternal mortality rate (MMR), the second highest in the world... In Afghanistan, the majority of deliveries occur at home, and usually a skilled health professional is absent. There are also other factors affecting MMR, “such as lack of services for maternal health care, violence against women, child marriages, overall poor health, and frequency of childbirth.

It means that most of the Afghan women cannot feel any changes after the Taliban hand over the leadership. Violence and seclusion are still happen. The government still ignores women’s health and the education is not accessible for them. The violence and the mortality rate are very high. Most girls still face forced marriage and must depend on the abusive husband. As the brutality is rooted in the main

values in the society, and most of the families still highly influenced by the tribal tradition, it is hard to be changed. Moreover, the instability and brutality of Taliban reign have destroyed the identity of Afghan people, especially with the international influence in this country. The political interest has ruins the trust of the Afghan people and makes this country face continual obstacle between international policy and local tradition.

### **1.1.2 Constructing a Woman's Space**

In this analysis, constructing is correlated with social construction. This concept link with the social phenomena and social interactions that created through practices. According to Mallon (2008), the core idea in social construction is that some objects are caused or controlled by social or cultural factors rather than natural ones. Social construction is social mechanism created and developed by society; a perception of an individual, group, or idea that is constructed through cultural or social practice. Hence, this construction remains strong and becomes a part of social interactions. It will be changed if the society changes, especially if the value is influenced by other aspect such as ideology.

The definition of space is wildly employed in theoretical strategies and divergent interpretative. In Meriam-Webster (2011), space is defined as a freedom to do what a person wishes to for his or her own personal development. Constructing a woman's space is reflected from the process in distinguishing public and private sphere for men and women. According to Wright (1995),

The ideological construction of the world into public and private spheres is also important. Western liberal theory

has constructed the private sphere of home, children and domesticity as the space where women live and work for much of their time. This sphere tends to be hidden-invisible to the public world of law, governments, States, international institutions and transnational corporations-the sphere where men are said to live and work. Men typically have access both to the private world and the public world of law and legal structures. But women have greater difficulty in penetrating the public sphere.

The distinguishing between domestic and public is socially constructed and it is interconnected with the structure of economic, politic and ideology aspects. It is one of the rules in producing government institution's policy. As the result, it emerges deeply in society.

In this analysis, the term deals with the process in constructing a space for woman. The space is created and employed by the system. It limits the chance for women in public area and put them in domestic. It is applied in all units in society including family, community and government.

### **1.1.3 A Brief of Khaled Hosseini**

Khaled Hosseini was born in Afghanistan on March 4, 1965. He spent the first years of his childhood in Kabul. From childhood, he loved reading and writing. His father worked for the Afghan Foreign Ministry as a diplomat, and his mother was a high school teacher of Farsi and history. When he was five years old, his family moved from Kabul to Tehran, Iran. They returned to Kabul in 1973, when Afghanistan became a republic. At the aged of 15, his family applies political asylum in the United State due to the conflict in Afghanistan. During this time, he lived along with other refugee and worked at the flea market stall. In order to make a better life for his family, Khaled Hosseini studied biology at Santa

Clara University and medicine at the University of California, San Diego. He completed his residency at UCLA Medical Center and began medical practice in Pasadena.

During his medical studies, Hosseini continued to write short story in his spare time. In 2001, he completed his tale of two Afghan boys, “The Kite Runner” that was sold more than 12 million copies. This book portrayed the ethnic prejudice among Afghan people. Therefore, it brought controversies in Afghanistan. In an interview with Hugh (2008) for American Academy of Achievement, Hosseini affirmed,

Things were being said in this book that it would be unimaginable that it would be said publicly within the Afghan community. -- I understand why it's a subject of controversy, but I feel as a writer that writers, artists, cannot shy away from things merely because it makes people uncomfortable. I don't feel that that's a good reason to not write something ... And so in whatever modest way, I hope that The Kite Runner has opened a useful and productive dialog within my community.

Hosseini clearly affirms his desire to write the phenomena that happen in Afghanistan. Although he realizes the theme he exposed in this book is rarely discussed in the country, he wants to show the reality to the reader. However, he believes the controversy can lead to an overdue dialog among his community.

He continued to practice medicine for a year and a half after his first book was published. In 2006, he served as a special envoy for the United Nations High Commissioner for Refugees, assisting displaced persons in war zones around the world. In this capacity, he has traveled to eastern Chad to meet with refugees from Darfur and returned to Afghanistan to meet with refugees who return from Iran and Pakistan. Since his 2003 visit to Afghanistan, Hosseini had been at work on a

second novel, focusing on the experience of women in pre-war Afghanistan, during the Soviet occupation and the civil war, and under the Taliban dictatorship. His new book was published in 2007. *A Thousand Splendid Suns* takes its title from a poem by the 17th century Persian poet Saib-e-Tabrizi. It also enclosed the rare theme that hardly exposes in Afghanistan. However, he decided to write about woman due to their real condition. As he stated in an interview for American Academy of Achievement (2008),

But the second book, I had decided already that I was going to write a book about women, and I wanted this book to be a fictional account, however narrow in its aim of what happened to these women in Afghanistan. So many people suffered in Afghanistan over the last three decades, but it's hard for me to find a group that has suffered more than women. Because they suffered the same things as the men did in terms of the violence and the indiscriminate bombings and so on, but they also had to suffer from gender-based abuse ... Those problems are still very real today.

Hosseini raise the issue of the women in Afghanistan based on his survey in this matter. Therefore, he believes it is important to be discussed. Throughout his writing, he tries to raise the issue by creating characters that reflected the women's life in Afghanistan due to his concern about their oppression. As he wrote in his novel, this novel is dedicated to the women of Afghanistan, he emphasizes that he wants the people who read his book to pay attention to the women.

Hosseini focused on his writing and leaved his medical studies. Now he continues his work for the united Nation Refugee Agency and supports his country through his writing and many aid organizations.

#### **1.1.4 A Thousand Splendid Suns**

*A Thousand Splendid Suns* by Khaled Hosseini (2007) reflects acts done to construct a woman's space. Space is a freedom from external pressure needs by a person for his or her personal development that contains interest, personality and identity. Constructing a women's space means that the space for women is constructed by the patriarchal system to be very limited. However, in this novel, the construction is done in Afghanistan by using religion, cultural tradition and political system in order to create manageable position for women. Family as the smallest unit in community becomes the medium in constructing this limited space. Moreover, the state supports and legalizes it through laws. As the result, women live in strictly limited space and lose their chance to develop in public area. The constructing of woman's space in this novel is done through indoctrination and violence by the characters in the novel.

Indoctrination is the imparting ideas and attitude in non-critical way. Family brings the biggest influence in the process indoctrination. There are three characters as the representative of patriarchy in family, Jalil, Nana and Rasheed. Jalil is a representative of a father who possess his daughter by isolating her. He blocks any possibility for his daughter to develop by avoiding any question and providing no access to education. Implicitly, he repressed her interest and desire to develop. Then he arranged his daughter's marriage without her approval. In addition, a mother represented by Nana, teaches her daughter to become submissive and dependent by creating fears for a woman to go outside the house and forbidding her daughter to get education. A husband, represented by Rasheed

also does indoctrination in the form of demands and judgments starting from rules for manner, attitude and household. Moreover, a judge and a police officer as the community representative support indoctrination through law. They emphasize that women cannot be a witness and have no right in a court and law.

Another way in constructing space in this novel is through physical and mental violence. It is reflected from two characters, Rasheed as a husband and a police officer. Rasheed does physical violence whenever his wife breaks the rules. Sometimes the character does physical violence without reasons, just in order to affirm his stronger position and authority toward his wife. In addition, the police officer uses law to do violence toward women, it often happens openly in public. Mental violence is usually in the form of humiliation and threat when the woman characters express their opinion. The husband uses cruel words to humiliate his wife. He usually threatens his wife every time they are arguing. Moreover, community supports mental violence by ignoring woman's case and threatening her with judicial punishment.

## **1.2 Problem of Study**

Constructing a woman's space becomes the most interesting problem in the novel *A Thousand Splendid Suns*, since it exposes the restricted life of Afghan women. Thus, the research questions to show how woman's space is constructed are listed below:

1. How far does the Khaled Hosseini's novel *A Thousand Splendid Suns* reflect constructing of a woman's space?

2. To what extent do the fictional devices: character, setting and plot (conflict) contribute in revealing the constructing a woman's space?

### **1.3 Purpose of Study**

This analysis is intended to disclose how far Khaled Hosseini's novel *A Thousand Splendid Suns* shows the process in constructing a woman's space. This is also going to find out to what extent fictional devices, which are characters, plot (conflict) and setting give contribution in revealing the constructing of a woman's space in the novel.

### **1.4 Previous Study**

There are two analyses that give contribution on this study. The first study is written by Anna Notaro entitled *Space and Domesticity in "The Yellow Wallpaper"* by Charlotte Perkins Gilman. The study is analyzed through the understanding of gender inequalities from the viewpoint of the architectural spatial context and the psychological theory of woman mental illness. It is examined through character and setting. The space reflected from the life of a woman character in the story as a wife who is trapped in domesticity. It is reflecting from the wallpaper as the setting that used to analyze the conflict in the character in accepting and rejecting domesticity. Moreover, the conflict in the character's mind shows the relation of domestic, power and woman mental state. It uses Alexis de Tocqueville arguments on male and female sphere. The theory by Elaine Showalter is applying to links the phenomenon of female insanity to a

policy of social control. The result of this analysis is that the spatial arrangements between male and female are socially constructed and show a protest against domestic confinement. The study gives inspiration on this analysis. However, this thesis focuses on the process in constructing a woman's space.

The second study is written by Julia Leyda entitled *Home on the Range : Space, Nation, and Mobility in John Ford's The Searchers*. This study analyzes space in social, political and economic terms in the movie *The Searchers*. It is based on theories from the discipline of Social and Cultural Geography as well as American Studies and Cinema Studies. It attempts to unravel meanings and metaphors implicit in the spaces as observed by Jane Tompkins and Richard Maltby. It focuses on two fictional devices characters and setting. The character, Ethan, is the representative of American hero. It contains essential racism that divided space between white and Indian, as international and domestic. The analysis discloses the representation of American national identity during the 1950s, in its movements between foreign and home, public and private. As the result, the analysis of *The Searchers* reflected the sense of domesticity or private sphere as the way to defend the nation by force.

These two studies give contributions on this analysis. Both of them analyze the novels that expose gendered space and racial space. Unlike this study, the analysis of Khaled Hosseini's novel *A Thousand Splendid Suns* explores the constructing a woman's space. It focuses on how to construct a space for woman that is done through indoctrination and violence within family and community.

## 1.5 Theoretical Framework

The analysis of this novel employs the concept of women's sphere. It is a concept that considers women's environment is simply related to domestic confinements and it is constructed by patriarchal system. The process of constructing women's space is done through indoctrination and violence (physical and mental). Indoctrination is the process of setting ideas or belief without the possibility to any critical thinking. Kleinig (1982) states that indoctrination is *the process of the holding of beliefs, attitudes, values, etc, in such a way that they are no longer open to full rational assessment*. It involves a violation of people's personalities. It means that in indoctrination, people are unable to revise the ideas or reasons that given to them. Therefore, it is not open to evaluation. Contrary, the violence is the intentional use of both physical force and psychological abuse.

Related to the process in constructing women's space, the indoctrination becomes the main factors that give contribution to its success. There are two forms in the process of indoctrination. Momanu (2012) stated that,

The *sectary indoctrination* acting upon our deepest preconceptions in order to replace them. Being specific to situations like revolutions that aim to radically change the social and political order based on an imposed and deep change of mentality. The *conformist indoctrination* relies on the existing mentality and enhances the incoherence, preconceptions and confusion in order to inculcate with new values and attitudes. Unlike the first type, the conformist indoctrination is almost invisible, non-violent and reaches its targets after a longer time, with almost the same efficiency.

The first indoctrination is done explicitly, usually by using the authority to repress others with the specific aims. On the other hand, the conformist indoctrination is

done implicitly, usually put into positive aspect of the doctrines. Sometimes it is abusively use scientific or religious title.

Both type of indoctrination commonly use in family and already circulated in the environment and even become a part of the culture. The doctrines that differentiate the rules of man and woman firstly implemented from childhood. It helps in determine the different value, character and rights between them. Millet in *The Sexual Politics* (1990) argued that,

Because of our social circumstances, male and female are really two cultures and their life experiences are utterly different and this is crucial. Implicit in all the gender identity development which takes place through childhood is the sum total of the parents', the peers', and the culture's notions of what is appropriate to each gender by way of temperament, character, interests, status, worth, gesture, and expression. Every moment of the child's life is a clue to how he or she must think and behave to attain or satisfy the demands which gender places upon one.

The condition where someone's growth brings the most influence to his/her character. From childhood, girls and boys are mostly separated by the expectation and different treatment from their surrounding environment, especially from their parents. Further, they establish the contrast value, character and behavior based on what assigned or demanded to them. Here, the indoctrination is done both explicitly and implicitly. It is usually in the form of binary in stereotype of man and woman. Moreover, Reboul (1977) stated that one of the process of indoctrination is to learn without understanding the essence. He argued, indoctrination means to learn without understanding rationally what is being taught. The major risk is that people might get used to acquire ideas without arguing them, which leads to manipulation. Therefore, children are easily got into

indoctrination as they are in early stage of learning. As the result, family is the first place to do the indoctrination because parents give the most influential factor in the process of learning.

For a country such as Afghanistan, family has the greater power in the implementation of governmental rules. It is common for Afghan people to ignore the rules that assumed are different from their own traditional value. Instead of carrying out the national laws, people tend to maintain the tradition. Therefore, through family, the system can easily maintain their influence within the larger institution. However, community as the larger apparatus strengthen the indoctrination through its power in social control. There are some basic forms of doctrine that are usually applied toward woman's behavior. Barbara Welter wrote about women's space in *The Cult of Womanhood* (1966). She stated that,

The attribute of True Womanhood, by which a woman judged herself and was judged by her husband, her neighbors, and her society could be divided into four cardinal virtues – piety, purity, submissiveness, and domesticity... without them all was ashes.

According to the quotation above, these virtues are the characters that should be obtained by the women to be accepted by her community. The indoctrination towards woman mostly are done around these virtues. Purity makes women in controllable behavior, with no chance of rebellion or to poses with the “wrong ideas”, while piety forces them to belief that every rules are comes from God's command. These two virtues are supported with submissiveness and domesticity, which close any possibility to questioning their right.

One factor that makes the indoctrination is powerful in the society is the use of religion. Women's limited space is created through religious dogmas that generally seen the God's will. Welter (1966) adds that,

One reason religion was valued was that it did not take a woman away from her "proper sphere," her home. Unlike participation in other societies or movements, church work would not make her less domestic or submissive...

From the quotation above, the system uses religion to strengthen their reasons in controlling and limiting women's space. It is one of the implicit way in indoctrinate the woman. The religion has big influence in the society. People usually affected by the authority in the name of religion. Therefore, its rules often accepted easily and cannot be criticized.

The society's critics are other factors that support in constructing women's space. It is often demotivate women to change. Welter (1966) clearly states that,

If any woman asked for a grater scope for her gifts, the magazines were sharply critical. Such women were tampering with society, undermining civilization. [such women] were condemned in the strongest possible language..."They are only semi-women, mental hermaphrodites. The Rev. Harrington knew the women of America could not possibly approve of such perversions and went to some wives and mothers to ask if they did want a "wider sphere of interest" as these nonwomen claimed. The answer was reassuring. "NO! Let the men take care of politics, we will take care of our children!" Again female discontent resulted only from a lack of understanding: women were not subservient; they were rather "chosen vessels..."

The quotation above explains that if the women demand their right outside the virtues, the society criticizes, judges and blames them through mass media. Often they are marked as semi-women or mental hermaphrodites. Reboul (1977) supports this explanation. He stated that one of the ways in indoctrination is to

teach something as scientific when in reality it is not. This is the case when a doctrine is abusively using the title of science. Hence, the scientific reason highly influences the women's chance in struggling for wider space. Moreover, some of them also believe on the rules and limitation that assigned to them. Therefore, it is common for them to support the indoctrination because it is nearly invisible. Since it is strongly effects women's life, it creates fears that force them regressively back to the limited space.

The second way in constructing the space is through violence. Domestic violence is another ways to create fears and the feeling of subordination that helps in constructing woman's space. Steinem in McElroy (1996) says,

Patriarchy requires violence or the subliminal threat of violence in order to maintain itself... The most dangerous situation for a woman is not an unknown man in the street, or even the enemy in wartime, but a husband or lover in the isolation of their own home." --

The use of violence is another way to keep the limited space for women. The women are often forced to accept the constructed space with the treat of physical and mental violence. It mostly experienced by women who demand for a larger space such as for education and job, in traditional family. Usually in traditional community, such as in Afghanistan, domestic violence usually seen as the family matters, therefore, the women who experienced this usually blamed and even are claimed that they deserve it. It proves that the family itself becomes the most dangerous place for women regarding it as the medium of domestic violence.

The continuing of indoctrination and violence are related to each other. The women who experienced physical and mental violence are mostly do not

aware of the aim of this act. It is the result of what they have learned through indoctrination. Millet (1990) stated,

We are not accustomed to associate patriarchy with force. So perfect is its system of socialization, so complete the general assent to its values, so long and so universally has it prevailed in human society, that it scarcely seems to require violent implementation. Customarily, we view its brutalities in the past as exotic or "primitive" custom. Those of the present are regarded as the product of individual deviance, confined to pathological or exceptional behaviour, and without general import. And yet, just as under other total ideologies (racism and colonialism are somewhat analogous in this respect) control in patriarchal society would be imperfect, even inoperable, unless it had the rule of force to rely upon, both in emergencies and as an ever-present instrument of intimidation.

The quotation shows that, even the act of violence never seen as the force that is done by the system. People, especially woman is leaded to believe that this act is a pure barbarous tradition toward women, and mostly do not aware of what the aims the beneath this tradition. However, in modernism submissiveness in the doctrine is another reason for the continuing of violence in constructing the women's space. As the women are learning to endure and be silent, often the occurrence of violence in a family is not seen as a "real crime", but rather the acts of giving the lessons to the deviant. In other words, they claim that violence is the part of their "fate" to be endure. Therefore, the constructed space remains strong and success in limiting the movement.

The indoctrination and violence are the two ways in the process of constructing a woman's space. With this combination, the steps in limiting the space are seen as related and supported each other. In this novel, the condition of Afghan women's limited space is related with the two methods, which are

indoctrination and violence. Although the practice are mostly done within the family, it is also supported and uses by the governmental institution. It is reflected from the rules that applied by the ruling party in Afghanistan that highly influenced by tribal community.

The analysis of this novel is based on context-based. Context-based interpretations consider the text in relation to biographical, historical, and cultural information. The meaning of the text is not exclusively in the text or in the reader but is affected by the relationship of the text and reader to the cultural issues surrounding the creation of the text, its present circumstances, or the cultural circumstances of the reader. This analysis is connected with social and cultural condition of woman in Afghanistan. Thus, the context used in this analysis is the social and cultural phenomenon within the process of constructing a woman space in the society.

The fictional devices such as character, plot and setting are using in the analysis. Character is the main elements of fiction. According to Abrams (1999),

Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it, the dialogue, and from what they do, the action.

The different attitudes, mannerisms, and even appearances of characters can greatly influence the other major elements in a literary work, such as theme, and setting. Some of the male characters in this novel represent the system in constructing woman's space. The character's attitude and thoughts, actions and reaction in this novel give contributions in revealing the meaning.

The next device is conflict. Conflict can be in the form of opposition between two characters or internal struggling in one or some characters. According to Turco (1999), *conflict is the root of any dramatic situation, and generally speaking, a dramatic situation is the basis for all storytelling*. In this analysis, it relates with the internal and external conflict that reflected from character's behavior and thought in the process of constructing the space.

Another fictional device is setting. Setting helps reader in understanding the situation in the story. It also support in examining the characters and other devices. According to Abrams (1999), *setting is the general locale, historical time, and social circumstances in which its action occurs; the setting of a single episode or scene within such a work is the particular physical location in which it takes place*. Setting is connected with other elements in the novel and provides historical and cultural context for character, including the emotional state. In this analysis, the setting is focused on social and cultural condition and atmosphere in Afghanistan. It is starting from the pre-soviet colonialism to the fall of Taliban's regime.

## **1.6 Methodology**

The analysis of this novel is done through context-base that considers the connection between element within and outside of the text. The element outside the text is social and cultural condition and patriarchal system. Furthermore, it is done by analyzing fictional devices, which are character, plot and setting. Character and plot are used to disclose the conflict in the protagonist and the

process in constructing a woman's space through exploring it's thought, belief and reaction toward the construction. Then setting deals with condition and atmosphere that have important role related to the process of constructing. Those elements give contribution in the process of analysis that base on the concept by Kate Millet and Barbara Welter.

### **CHAPTER III**

### **CONCLUSION**

A Thousand Splendid Suns (2007) written by Khaled Hosseini, represents the process in constructing a woman's space. It is revealed from the life of protagonist as the representative of women in Afghanistan. The patriarchal system has put women in very limited space. This process is done through indoctrination and violence in the family and the governmental institution. By using religion and tradition, the movement of the women in the novel is controlled by the system. Therefore, they repress women's development and make them lose their right.

Indoctrination is the implicit way in constructing the space. It is related to the ideas that learned by the women from their parents, husband and people in government institutions. Thus, the setting refers to the situation that makes them believe they deserve the limited space. However, the inner conflict emerges when the character aware of any possibility to get a larger space. Moreover, the systems use violence that explicitly forces the women to accept the construction. The setting refers to cruel treatment and situation toward women that supported by rules in society. Both physical and mental violence are threatening the women that emerge when they against the system.

Through this novel, it is clear that the space for women is constructed by the system. Mostly in the process, the construction is nearly invisible and always hidden behind religion, tradition or scientific reasons. The use of indoctrination and violence progressively makes the space becomes smaller. Therefore, in reality the limited space remains strong especially in countries with a strict tradition and

customs. It means that, even in modernism the system still has the great power in constructing the space through policies and value that more likely are done implicitly. Therefore, the women still have to face many difficulties to get any opportunity to break this limited space and to survive in public sphere.

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