

VAN YÜZÜNCÜ YIL UNIVERSITY
INSTITUTE OF SOCIAL SCIENCE
ENGLISH LANGUAGE AND LITERATURE



**THE GENDER VIOLENCE IN ALICE WALKER'S *THE COLOR PURPLE* AND
KHALID HUSSEIN'S *A THOUSAND SPLENDID SUN***

M.A THESIS

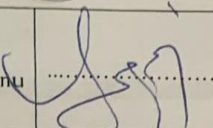
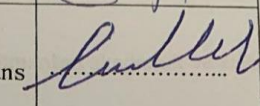
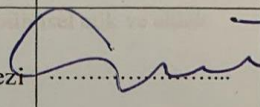


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KABUL VE ONAY

HALAT TAHİR tarafından hazırlanan "THE GENDER VIOLNCE IN ALICE WALKER'S THE COLOR PURPLE' AND KHALID HUSSAIEN'S A THOUSAND SPLENDID SUN" adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ / OY ÇOKLUĞU ile Van Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.	
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(İmza)

Halat Shamsaldeen Tahir

STATE OF NON-PLAGIARISM

I hereby declare that all the information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that as required by this rules and conduct, I have fully cited and referenced all the materials and results are not original to this work.



Halat Shamsaldeen Tahir

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Praise be to Allah, Lord of the world. Peace and blessing on the Messenger and the prophet of Allah, Muhammad (PBUH). First and foremost, I wish to take the opportunity to express my greatest gratitude to Allah, Almighty for the blessing, health and inspiration leading to the completion of this study.

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(YÜKSEK LİSANS TEZİ)

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VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ

Ekim, 2019

ALICE WALKER'İN *RENKLİ MOR* VE KHALİD HOSSİENİ'NİN *BÜYÜK BİR SPLENDİD GÜNÜ'NÜN CİNSİYET ŞİDDETİ*

ÖZET

Kadına karşı kullanılan 'Şiddet' kavramı, ağırlıklı olarak erkeklerin kadına yönelik davrandığı şiddetli eylemler hakkında konuşmakta pratik bir kelimedir. Sınıf, gelir ve kültür ne olursa olsun tüm toplumlarda baskın olan eski bir ortak gerçekliktir; Bir kadının hem fiziksel hem de psikolojik bütünlüğünü etkileyen. Hem Alice Walker'ın *Renk Moru* hem de Halid Hüseyin'in *Bin Görkemli Güneşindeki kadınlar: Yaşamlarında* erkekler tarafından saldırıya uğrayan ve mağdur edilen kadınlar.

Buna göre, bu çalışma dört bölüme ayrılmıştır. Alice Walker ve Khalid Hüseyin'in romanlarını analiz etmeyi ve karşılaştırmayı, özellikle de her iki romanın kadın karakterleri üzerindeki şiddet ve istismarın etkilerine ve erkek odaklı ve kontrollü toplum tarafından zorlanan toplumsal cinsiyet rollerine meydan okumalarına odaklanmayı hedeflemektedir. İlk bölüm, her ikisine de kısa biyografiler vererek ve sonra da her iki roman için kısa özetler vererek her iki yazarın da hayatını tanıtıyor. İkinci Bölüm toplumsal cinsiyet şiddetini, nedenlerini ve etkilerini gösteren ve ayrıca Feminizm teorisini açıklayan bir tanımı yapmaktadır. Üçüncü dünya ülkelerinde kadınların sorunu hakkında üçüncü Bölüm. Son bölüm kadın karakterleri ve her iki romanda da şiddete nasıl dayandıklarıyla ilgili.

Anahtar Kelimeler : Şiddet, Toplum, Kadın, Cinsiyetçilik, Erkekler, Irkçılık, Feminizm.

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ABSTRACT

The concept of 'Violence' which is used against women is a practical word in talking about the fierce acts that are mainly acted by men against women. It is an ancient common reality dominant in all societies regardless of class, income, and culture; affecting both the physical and psychological integrity of a woman. The women in both Alice Walker's *The Color Purple* and Khalid Hussein's *A Thousand Splendid Sun* : The women that are assaulted and victimized by the men in their lives.

Accordingly, the present study is divided into four chapters. It aims to analyse and compare Alice Walker's and Khalid Hussein's novels, specifically focusing on the influences of violence and abuse on female characters of both novels and the way they challenge gender-roles forced by the male-oriented and controlled society. The first chapter introduces both writers' lives by giving short biographies about them and then giving short summaries for both novels. The second Chapter defines gender violence, showing its causes and effects and also explaining Feminism theory. The third Chapter about the issue of women in the third world countries. The last chapter is about the female characters and how they endure the violence in both novels.

Key Words: Violence , Society, Women, Sexism, Men, Racism, Feminism.

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GENERAL INTRODUCTION

The primary study of this thesis is to give a brief explanation about the concept of 'Violence' and specifically against women. The Gender Violence has been the topic of considerable study in various fields: politics, law, religion, biology, psychology, and literature. It has become one of the major and re-current themes in modern literature, fiction in particular especially after the huge emergency and application of the active feminist theory.

The study aims to analyze and compare the novels of Alice Walker's 'The Color Purple' and Khaled Hosseini's 'A Thousand Splendid Suns', focusing on the influence of violence and abuse on female characters and the way they challenge the gender roles imposed on them by the male – oriented and dominated society.

The importance of this subject is due to its popularity among the African-American and Afghan societies. Both Alice Walker's *The Color Purple* and Khaled Hosseini's *A Thousand Splendid Suns*, portray how women are fallen victims to the violence in their male – dominated societies. It highlights the most important issue in both societies and presenting the gender equality and helping these women who have long been silenced by giving voice to them. Although writers, characters, settings and all circumstances differ in these two novels but they share the way they take violence as their central narrative focus and the way both conflict and plot are animated by this violence. If we look at the situation of women in the preceding ages, we would find that she was living in a dire state and a despicable life and as a second degree according to the view of her men saturated with selfishness and omnipotent oppression. In addition to her household chores, raising children and helping her husband abroad, she was also sold and bought as a cheap commodity and was used for his personal interest. This bad view of women began to diminish according to the development of cultural concepts and the development of societies towards a city of coexistence. Women's organizations and bodies began to defend their rights and role in the family and society to gain their presence as half of society. And began to enter and participate in a wide range of men and sometimes compete with the opposite sex and recorded great successes.

The two novels are significantly influenced by the social and political events that both the authors and their characters have practiced. Although war in Afghanistan and slavery in America are over, people and especially women must deal with sexism, racism, oppression and demoralization. Both stories depict how those women experience violence, hardship and abuse. Both works send a social message to put an end to the violence in a society where they are seen inferior to men. With a strong authorial detachment in the point of view, both novels take domestic violence and sexual exploitation as central themes that Walker and Hosseini develop through their main character's mistreatment by the men in their lives. The problem of gender violence is gradually documented as a constraint to women's achievement and development goals. Interrelationships between violence against women and development are discussed throughout writing these kinds of novels.

CHAPTER I

1.THE HISTORICAL BACKGROUND OF THE AUTHORS:

1.1.Alice Walker

The most famous African – American writer Alice Malsenior Walker was born on the ninth February 1944 in Eatonton Country, Georgia. She was the youngest of eight children. Her father was Willie Lee Walker who was a very poor farmer and her mother Minnina Lou Talluah Granl worked as a maid in order to help the family and help Alice to attend college.

Revolutionary African-American writer Alice Walker, who won the Pulitzer Prize in Eatonton in 1944, was born. Having lost an eye when she was eight years old due to an accident, she isolated herself from her friends. "I no longer think I'm that little girl," she says. I felt old. Believing that vision and abstinence no longer pleases, she was ashamed. "I started to read stories and write poems." Walker devoted her interest to study and graduated in 1960 to enter the working life. In 1967, she married a white lawyer who divorced in 1976. Walker's hurtful background in the childhood gave her the opportunities to become a great literary genius by all the experiences she passed and gave her a large amount of thoughts that she could presented them in her works. " A the age of eight Alice Walker lost the sight of one eye when her brother accidentally shot her with an air gun" (Russell 1990, 117) .All this happened in 1952, when she was only eight years old, was harshly wounded by her elder brother with a gun and as a result she lost the sight in one of her eyes. This terrible accident changed Alice's life completely from a girl who love happiness and always full of pleasure into an incoherence girl which she tries to escape from it by reading stories and writing poetries only to be a way from her real life. She tries to forget the reality by swimming in her dreams and reflected them in her works. She is regarded one of the most effective black author and she

affected the society with all her writing which calls for the fights of black women and therefore she had an important role in the Civil War and became the leading voice all the African American women who asked about their fights in the new Civil Rights Movement. Alice first started school when she was only four years old, and she was a very clever student in high school, she graduated as valedictorian of her class, therefore; she expected a scholarship that gave her the opportunity to study in Spelman College in Atlanta, Georgia in 1961. Later, she moved to Sarah Lawrence College in New York and graduated in 1965. She did not turn to the writing profession until she worked in teaching. Her first books were published in 1968, and the first novel soon after her daughter was born in 1970. In 1973, she published her first collection of short stories entitled *Love and Difficulties*. The beginnings of her poems, novels and short stories revolve around rape, violence, isolation, problematic relationships, double-generational vision, gender and racism. Although it is normally believed that Alice was writing poetry when she was only eight years but actually she finished her first book of poetry in 1965 under the title *Once*. All the poems of this book were considered as a mirror to her experience while travelling to Africa in that summer. During that time she returned America pregnant from that trip and she suffered a personal crisis and it affect her life. Walker then isolated from her family and led her into a very deep depression. " Even though her father had expected his sons to experiment with sex, he had warned his daughters not to become pregnant" (Winchell,28). She thought many times to kill herself in order to get rid of this bad situations " Walker contemplated suicide, and even slept with a razor blade under her pillow, but a friend saved her by giving her the phone number of an abortionist" (Winchell,9). This book was first published in 1968.

Alice Walker begins his literary way first by writing short stories then continued with novels, essays and later wrote a collection of poetries and also literary criticism. In 1967 Alice finished her first novel under the name ' *The Third Life of Grange Copeland*' with great assistance of a McDowell Fellowship and published in 1970. Although Walker was criticized by many critics about her way in presenting men, however, the novel was included some kind of emotion with all her brutal in speaking about black men but it is an truthful style. From her early starting the literary life she

focuses in all her writings on the black women's strategies of existence in a racist – white society as this show on her both early novels *The Third Life of Grange Copeland* (1970), and *Meridian* (1977). The former of the both novels convey a political messages that reveal her own experiences as an activist during the Civil Rights movement of 1960s. In *Love and Trouble* and *You can't Keep a Good Woman Down* in these both novels she explored intensely the sexism and racism that affecting black women. However, it is obvious that Alice Walker was from a very poor family but both her parents were good storytellers. Rising up in these environments had a very deep influence in her own personality and her later works. In spite of Alice's mother having all the hardships of taking care of eight children but she was famous of her magnificent garden which motivated Alice to write one of her essay *In The Search of Our Mother's Garden :The Legacy of Southern Black Women*, which was published in 1974. From her early starting the literary life she focuses in all her writings on the black women's strategies of existence in a racist – white society as this show on her both early novels *The Third Life of Grange Copeland* (1970), and *Meridian* (1977). The former of the both novels convey a political messages that reveal her own experiences as an activist during the Civil Rights movement of 1960s. In *Love and Trouble* and *You can't Keep a Good Woman Down* in these both novels she explored intensely the sexism and racism that affecting black women. However, it is obvious that Alice Walker was from a very poor family but both her parents were good storytellers. Rising up in these environments had a very deep influence in her own personality and her later works. However Alice's mother was very tired in raising her eight children and taking care of all of them but she was famous of her wonderful garden in which gave Alice in the inspiration to write one of her essays. "In *The Search of Our Mother's Garden :The Legacy of Southern Black Women*", which was published in 1974. Then after that, A collection of short stories had published under the tittle 'Everyday Use' and with the same theme that utilized the quilt as a metaphor for black women's enduring creative legacy. This short story had a pervasive influence on the literature of America, it became the subject of a literary criticism book titled with the same name *Everyday Use* edited by Barbara Christian.

From the context of Civil Rights and the nationalist movement of the Black in the 60s to the probability of meeting Martin Luther King Jr. made a great influence on Alice's growing awareness of black culture. Alice was attracted by the U.S Civil rights movements because she was influenced by Howard Zinn, who was one of her professors in Spelman College and when she returned to South Africa she was involved with voter recording drives operations for Welfare rights and children's programs for Mississippi. In 1967, she married to a white Jewish lawyer Melvyn Roseman Leventhal. The couple moved to Mississippi, where they were first legally accepted as a married interracial couple, then they had a daughter, Rebecca in 1969 and they divorced in 1976.

When she published her novel *The Color Purple* in 1982, she gained popularity with the Pulitzer Prize in 1983 and became international when she turned her novel into a film directed by Steven Spielberg. Her fame has been accompanied by a wide debate on her subjects, especially the negative handling of the character of the man, which sparked sharp criticism about her work. In her Pulitzer Prize-winning book *The Color Purple* Walker tells the story of a family reunited after bitter conflicts. That family, which is not as dependent on blood ties as it is based on noble human bonds and feelings. The story begins with a scene of the rape of fifteen-year-old Celie by someone she believes is her father, as well as seeing the torment of her mother, who was ruthlessly beaten by the father. In 1982, Walker published her novel *The Color Purple* and it has become her best – known work. This novel won the Pulitzer Prize and a notional Book Award in 1985 and then adopted into a film with the same name and won a Broadway Musical in 2005. “Alice Walker's *The Color Purple* is one of the most controversial and revolutionary black female authored texts in the American and African-American literary canons” (Taylor10). In *The Color Purple*, Walker examines the themes of sexism, rape, gender discrimination, racial discrimination.

1.2.Khalid Hussein

Khalid Hosseini was born in 4th March, 1965 in his home land ,Afghanistan. He is the first child of the family. Hosseini spent his first years of his childhood in the

capital city, Kabul with his siblings and parents. His family lived in the Wazir Akbar Khan district which was the affluent place in the city, in an educated, cosmopolitan atmosphere, where all women lived and worked as equal with men. His father worked as a diplomat for the foreign ministry, while his mother a teacher of Farsi and history at a very large girls high school in Kabul. The whole family during that time, enjoyed in a peaceful Afghanistan. Khalid grew up with having a big imagination that fired by movies from India and United States and also loving all the treasures of classic Persian poetry.

In 1970, Khalid's family went to work in Afghanistan's embassy. While of living in Iran, he improved his awareness of classical Persian literary tradition which Afghanistan and Iran share. He started reading novels in translation and enjoying to compose stories of his own as Afghan culture lacked a traditional of the literary fiction. He also made the consociate of his family's cook and a minority which has long suffered from discrimination in Afghanistan. Therefore; he enriched his stories with his vivid and fond memories of peaceful pre – Soviet era Afghanistan, as well as his personal experience with Afghan Hazara. One Hazara in particular named Hosseini Khan, a thirty – years old man who worked for his father when they were living in Iran. Young Khalid was only in grade three when he taught illiterate Khan to read and write, and gained his first insight into the injustices of his own society. Though his relationship with Hosseini Khan was brief and rather formal, but he always remembered the fondness which developed between them and reflected it in his own stories.

In 1973, Khalid Hosseini along with all his family were at home in Kabul when the two hundred years old Afghan monarchy was overthrown. Daoud Khan, the king's cousin declared himself president of the new republic. In 1976, Khalid's father was assigned to the embassy in Paris and all the family moved to France. The family thought to remain in Paris for only four years which was the duration of his father's assignment and then to return to their homeland Afghanistan. But during that time, a communist faction defeated the government of Afghanistan, killed Daoud Khan and his family. The Hosseini still wanted that they could return to Afghanistan however the communist regime was in seek of killing civil servant from the old regime. They really

wanted to fight among the new leaders and armed resistance against the regime in the rural area who plunged the country into chaos. Khalid Hosseini's family were still in Paris when The Soviet Army entered Afghanistan and they found that returning to their country would be too dangerous after it was invaded by the Soviet Union in 1979. The Soviet tried to reinstate their communist allies, while many others of armed factions attempted to expel them. More than five Afghans fled their country and the Soviet occupation would last nearly a decade in Afghanistan.

The Hosseinis applied for a political asylum in the United States because return to Afghanistan was now out of the question for them. Young Khalid arrived in San Jose, California in the fall of 1980 at the age of fifteen, speaking almost on English. After losing everything Khalid and his father went to work tending a flea market stall alongside fellow Afghan refugees. Then soon later he attended school in U.S. and he struggled with English but Khalid's encounter with an American author John Steinbeck and his depression – era novel *The Grapes of Wrath* rekindled his love of literature and began to write short stories again but this time in English. Later his father worked his father worked as a driving instructor and the situation of the family steadily improved but Khalid as the oldest child felt a particular responsibility in his success in the new country. In 1989, Khalid Hosseini studied biology at Santa Clara University and medicine at the University of California, San Diego. He finished his residency at UCLA Medical Centre and started medical practice in Pasadena. Then he married after finishing his study and has two children, Haris and Farah. Khalid and his wife Roya, decided to return to northern California in order to be nearer to their families. Dr.Khalid joined the Kaiser Permanent health maintenance organization and steadied in Mountain View, California to begin their life and family.

The Taliban faction has seized control of Afghanistan in 1996, and all the previous regimes were completely rejected along with all foreign art and culture. Hosseini always found his thoughts returning to the land he left behind, he felt compelled to tell the whole world something of the life he had known before his country was consumed by war and dictatorship. In 2001, with the great encouragement of the his father – in – law and his wife, he decided to expand one of his stories into a novel. He

started with his first novel *The Kite Runner* which was published by Riverhead Books in 2003, and it became an international bestseller and beloved classic, sold at least in seventy countries and spending more than hundred weeks on the New York Times bestseller list. Its story is about an Afghan boy named Amir, who grow up at Wazir Akbar Khan district of Kabul. It reflects the author's diasporic life, it portrays how Khalid Hosseini deals with diasporic life in the United State as he reveals it through the main character, Amir, therefore; it is considered as an autobiographic novel. The story is more fictional, but it is rooted in real historical and political happenings extending from the last time of Afghan monarchy in the 1970s to the past – Taliban. It was adopted into a graphic novel with the same name in 2011. It received Original Voice Awards in 2004, Borders Group, the San Francisco Chronicle Best Book of the Year Award, and the South African Boeke Prize and after ten years in 2014 it also received John Steinbeck Award. In 2003, and just some weeks before the official publication date of his first novel *The Kite Runner*, Hosseini returns to Kabul. But this time he sees himself more tourist than a part of the country as he is away for more than thirty years. Hosseini's second novel *A Thousand Splendid Suns* debuted on 22 May, 2007 and it also became on the New York Time bestseller list, it remained in that spot for more than fifteen weeks. His both novels have sold more than ten million copies in The United State and thirty eight million around the world. Khalid Hosseini's much a waited the third novel *And The Mountain Echoed* and this was published on May 21,2013. This one deviate from the author's style in his previous two novels because in this novel he attempts not to focus on any particular character in the story. This novel is more than a collection of short stories nearly each nine chapters has been told from the perspective of a character. Because this novel is his first novel after the second one, nearly six years, therefore; it received favorable pre – publication reviews and this provided a strong success before it released. Then it also became the bestseller foe five months. The story is about a girl named Pari, her father sold her to a rich family when she was child in order to safe another member family from the hard winter, and this makes her separated from her brother Abdullah. . This novel is one literary review that tells story with all the sequence of events of human life, it gives emotional feeling to the reader because it really touches

the heart and feelings. After more than thirty years of War in Afghanistan, nearly eight million people left their home. They went to the neighboring Iran and Pakistan. Then after the fall of Taliban, more than five million Afghans have returned home. The big challenge they faced when they returned back were lack of housing, safe drinking water or even jobs. In 2006, Khalid Hosseini was named a Goodwill Envoy to UNHCR, the United Nations Refugee Agency. It was during a 2007 trip as an envoy that he was inspired to start his own non – profit group. Later, he created the Khalid Hosseini Foundation, which found projects to empower weak group in Afghanistan. This Foundation works to help building shelters for refugee families. It also offers economic opportunities, healthcare and education for women and children.

CHAPTER II

2. GENDER VIOLENCE AND FEMINISM

2.1. GENDER VIOLENCE:

Gender Violence is a dangerous form of aggression such as beating, rape or murder. It happens in all societies around the world within the home or neighborhood or in wider community and it affects women excessively. The violence when it happens against women it means as a violation of human rights and a form of discrimination against women. Therefore, gender violence or so – called gender based violence is considered as a very complex issue and frame, one of the most serious forms violation of women's will and all this, is caused by the power of imbalance exploiting differences between male and female. Gender violence is an infringement of individual women's rights as all the immunity enjoyed by offenders from one side and all the fear generated by their actions from other side has a big effect on all girls and women. It is regarded as a serious human rights abuse and also public health issue. Actually, one women in every three has been forced to sex, beaten or even abused in her lifetime all over the world and this led to be called 'The most pervasive yet least recognized human rights abuse in the world'. This name is given by the second World Conference on Human Rights in Vienna in 1993, in this conference they insist that all violence against women jeopardizes her lives, bodies, freedom or even her psychological integrity. Violence against women is a clear and explicit violation of human rights; it prevents them from enjoying their full rights, and has serious consequences not only for women but also for the entire society, with serious social and economic implications. It is worth noting that violence against women does not define a particular culture, religion, country or social class, but rather a general phenomenon.

At the end of twentieth century, Violence extends from individual relationship to a wider side from the order of authority and power in organizations, to the relations in all the countries around the world. This means that the violence against

women becomes a mainstay in the news media, in the international politics and this shows that Gender Violence takes place in both 'private' and 'public' spheres and such violence doesn't happen only in family but in other times perpetuated by the state through all the actions of agents or policies such as military, immigration authorities or the police. When focusing on the Gender Violence's definition, actually several issues arise and many explanations come out to describe this concept as yet there is no universal admission on a definition of 'Violence against women'. First the word 'Violence' itself has been used in an inclusive manner to introduce intimidation, rape, verbal abuse, sexual assault, physical harassment and homicide. But when 'Violence' is used against women, it has a specific definition. Article 1 of the Declaration on the Elimination of Violence against women for UN, declared by the UN General Assembly in its resolution 48/104 of 20 December 1993, defines the term 'Violence against women' as "Any act of gender based violence that results in, or likely to result in physical, sexual or psychological harm or suffering to women, including threats of such act, coercion or arbitrary deprivation of liberty, whether occurring in public or private life." (Population References Bureau 2001 :3). At its most basic, it includes any act of coercion or force that severely imperils the life of women in service of immortalize male power and control. It is a profound health problem weakening all women's emotional and physical vitality. A more expansive definition of 'Violence against women' would move to individual acts that includes all kinds of institutionalized sexism which hardly compromise the well – being and health of women and the wider framework covers all the discrimination against the female feticide with lack of medical care and the social policy which perpetuate female submission to the man. Therefore, most historians believe that the history of violence against women is tied to the history of women being viewed as property for man and a gender role allocated to be servile women. In separate paragraph, the UN Declaration states:

" Violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial social mechanisms by

which women are forced into a subordinate position compared with men (Population Reference Bureau, 2001 : 3).

In most cases related to women, the U.S. Bureau of Justice Statistic 1999) estimated that only 9% of US violence victims are males and 91% are females with 99% of the offenders being males. It would be hard to see one woman, whom at one time or the other in her lifetime had not been afraid only because she was a woman. Those women who are especially defenseless to violence are those who live in a very precarious conditions or who are discriminated against on the basis of culture, race, language, ethnic group, age, religion opinion or even a membership in minority group. Discussing the reasons for the rise in gender violence, Dr.Frank. Njenga, the chairman of the Psychiatric Association in Kenya said that reasons of violence against women are many and different depending on the sort of violence. Traditional attitudes towards women around the world help continue the violence. The roles in which women are seen as subordinate to men limits the woman's ability to end the violence. According to Njenga, space and financial insecurity, that determine where and how people live, are factors that contribute to the increase of violence. He commented that:

"The more crowded people are, the more domestic violence there is likely to be" and he ended by saying that also poverty has a big role in raising violence between women and man as financial insecurity, is another cause of gender violence " If a man cannot establish his authority intellectually or economically, he would tend to do so physically" (Njenga :6).

In addition, Njenga shows that violence against women is rooted in the society's cultural beliefs, power relations, economic power imbalances and the masculine idea of male-dominance. Essentially it is clear that women during her life cycle endure all the violence against them because of the traditional thought that came from the cultural pattern and especially the harmful effects of certain traditional practices which force women to bear all that bad treatment from men as they thought there is a big different between them. Differences in gender role and attitude usually create inequalities and from this, in many societies women are viewed as subordinate to men and they have a lower social status, letting men control over them and this is all

because of the imbalance exploiting distinctions between males and females. Njenga states that:

"Another cause is the image created by the society which portrays a man to be viewed as being strong, educated, creative, and clever while a woman is the opposite of all these traits. The way parents bring up their children, which create disparity between boys and girls, also is a source of gender-based violence in later life. When a boy grows up, knowing that he is not supposed to wash his own clothes, cook or help in the house, if he grows up and gets married to a woman who comes from a home where duties are equally shared between girls and boys, this can create tension that might lead to violence"(Njenga :6). Bitangaro (1999 :9) had summarized the causes of violence against women as being deeply rooted in the way society is set up-cultural beliefs, imbalances, power relations, economic power and the masculine idea of male dominance.

Women are subjected to violence for a number of reasons, a number of which may meet at the same time and intertwine, which leads to greater harm and violence, both psychological and physical, and the causes of violence against women due to social, psychological and economic motives, as shown below:

The main one is Social factors which are among the most important motives for committing violence against women. Social factors include low level of education and widespread ignorance among members of the community, and thus easy to be affected by the misconceptions about family honor and chastity that spread in the community and the surrounding environment, in addition to the adoption of views calling for Imposing male power, manifested in both physical and sexual violence. The psychological factors formed in the personalities of perpetrators of violence against women in young people significantly affect their behavior and appear in the form of hostile behavior in adulthood; A family with widespread cases of parental abuse, or the father's assault on the mother in any way, as well as personality disorders that may lead to the creation of an anti-social personality. Economic factors: Economic factors are among the most motivated violence against women in many societies today. This is due to the economic pressures suffered by a large segment of society, low living standards, and the

prevalence of unemployment and poverty. This is significant for household breadwinners, who often clash with women's consumerism.

Violence against women has serious implications, not only for women, but also for its surrounding family and society. This violence has many effects and the most influence one is health effects and the primary victim of violence against women is women themselves, and women are affected by health problems such as serious injuries, bruises and wounds, which may lead to internal disorders, and some problems in the digestive system, and affect movement, and low level of public health, and may lead to some cases violence to death. Violence has a number of psychological problems such as severe depression and mental disorder, which can lead to suicide attempts as a result of the high psychological pressure underneath it. In advanced stages. Violence against women is a major impediment to exercising their active role in society; Violence against women also afflicts the family with additional economic burdens as a result of the victim's health treatments. feminists all around the globe have fought for gender equity and women's rights. Gender equity has always been closely associated with feminism. Feminists strongly believe that women and men should have equal rights. Women that are deprived of their rights do not understand that they are indeed a feminist during the process of fighting for gender equality. Afghan women are one such case who are directly or indirectly fighting for their rights that makes them a feminist in one or another way.. Afghanistan brings all the ethical dilemmas of feminism and gender equity together. The issue of Afghan women's rights and freedoms became a major concern, just after the September 11, 2001 attacks, and the subsequent US military campaign in Afghanistan, which successfully overthrew the Taliban regime. Soon after the U.S. attacked Afghanistan in October 2001, the miserable figure of the burqa-clad awaiting freedom was figured out by writers across the globe. The concept of feminism and gender equity has been raised in literary writings along with the socio political scenario of Afghanistan. In Afghanistan Socio-cultural extremism and religious elements continue to pose serious obstacles towards the development of women in Afghanistan. These constraints and impediments had an immensely devastating impact on their lives, and most often result in severely impairing quality of life and even reducing female life

expectancy. Although the situation of women under the Taliban rule has been center stage, yet in several other regimes during the history of Afghanistan, the miserable plight of Afghan women can be traced. There is a history over the centuries of subjugation of Afghan women. This history of the continuous violence against women has been traced by several writers in their writings. Khalid Houssine with his novel *A Thousand Splendid Suns* is one of them. Khaled Houssine has been analyzing the situation of women in Afghanistan.

2.2.The Form Of the Violence against women

After giving a brief idea about gender violence against women and how it affects women in general we will move to explain its main forms and types. The first one is Physical violence which is one of the most prevalent forms of violence against women, usually caused by her husband or a male member of her family. This type of violence includes any physical harm to women, whether it is beatings or using a machine, and the risks of physical violence also include honor killings committed against a woman if she is suspected of being chastised by a male family member. The second one is Verbal and psychological violence: Violence against women through degrading or insulting language that degrades their ability, in addition to verbal and ill-treatment, including the threat of divorce. Psychological violence has negative effects on women's psychology, although there are no obvious effects. To severe mental illness such as depression. Third type of violence is Sexual violence. This violence takes many forms, including sexual harassment or any sexual threat, or any relationship imposed by coercion, or rape. This form of violence may sometimes be practiced by the same husband. Sexual violence in conflict, which means that women are at risk of rape in areas of political instability and war, also falls under this type of violence. Another type of violence is Economic violence, Violence that prevents women from obtaining their economic independence, and keeping them as a dependent of a member of their family. This type of violence includes depriving women of education, work and training, which qualifies them to enter the labor market, and confine their work within the home only,

which violates the right of women to work And limit her freedom to choose what she likes. It occurs in multiple forms, among the main ones is:-

2.2.1.Domestic Violence and Women abuse

Recently, in most countries around the world there has been increasing of the use of violence against women in general and Domestic violence in particular. In many times women are assaulted by strangers but most often they are attacked by people who are very close to them such as husband or partners. This kind of abuse is regarded as the most endemic form of violence that is used against women. Since 1970s, it has been largely known as a serious social problem, therefore ; it has become a priority for many local authorities in the worldwide.

Domestic Violence means that when any person attempts to make control and affirm power over their partner in an intimate relationship. Nevada Attorney General's office in 2011 has been described the domestic violence as " a violent crime committed in the context of an intimate relationship. It is characterized by acts of violence power and coercion intended to control another person's behaviors". However when we speak about domestic violence, it's usually refers to that violence in which commits against the intimate partner who can be both male and female offenders, but of course women much more likely to be the victims than men. A study from Lima, peru documents that "one out of three women in the city's emergency rooms are victims of domestic violence" (Byerly, 1984). Another definition of domestic violence was stated by The National Crime Prevention " Behaviors by the man, adopted to physical, sexual and psychological damage, force social isolation on economic or deprivation or behavior: which leaves the women living in fear" (NCP, 1999 :6). For every woman there are some reasons which lead the man to use the violence against her. From one side, because of the women's submissive to their husband and from another, because most of the women depend on men for their living and all these due to the social and cultural belief within every society that women should be dependent to their husbands who heads the family. Dixon, 1993 finds during his study that in many societies women

must obey their husbands as he is the responsible of the family, by women's virtue position that exercise unquestionable authority within the family. By then, it was clear that the greatest socio – cultural factor which raise the domestic violence between men and women is the failure to give the man a male child because usually a man without a son is considered as childless even if he has many female children. Another factor is the women's silence to all the violence which happened to them. Most of the women don't talk about the violence because of the fear of the shame in which they will face by the society they live, the fear of that if they leave their husbands it would compromise the safety of their children, the fear of leading to an escalation of the violence and the most important thing is that, they fear of that they will not be supported or even believed by the statutory services. As Ramoneka in 1994 said that the victims of domestic violence, many times don't express their experiences in public because of some cultural beliefs and value. Approximately, most times the victims of the domestic violence have been victimized more than one and these causes are unreported by the victims because of this cultural silence and this issue is still very sensitive in many societies.

Educational and economic status for the women have a big influence in submitting to this violence by men which also combines with the location the women live in. It is noticeable that women in the rural areas are more likely to be victims of the domestic violence by their husbands than the women who live in the urban areas. The level of education affects in the way the women can deal with their partners or husbands " It is obvious that the level of education has an inverse relationship with domestic violence such that more educated individuals were less prone to domestic violence as well as they make better choices of prevention strategies" (Uskun, Nayir and Kisioglu, 2012). This shows that the husband respects the educated woman and at the same time she is more valuable from uneducated one, thereby protecting her from any abuse.

2.3.Feminisim theory

Feminism was a movement that seeks to have equal rights for women in all fields of life. Mainly they focus on economic, political and social cultural rights. They tried to have their rights through civil activities. They educated women to fight their

rights. Since feminism was so sociable it looked like a number of movements together because the activists in every fields tried to have their rights so it has a number of forms in a variety of disciplines, such as feminist geography, feminist history and feminist literary criticism.

The appearing of feminism movement was due to all the kinds of persecution in which women faced in their life such as sexual abuse, domestic violence, the lack of education and inequality in living together, seller states : " For Native American women, the struggle for survival has specific challenges since the colonizing culture brought misogyny with it all religious, social and judicial restraints a women – persecuting society engenders " (Sellers, 2008 : 107). However the term ' feminism' and ' feminist' did not appeared until the 1970s, but the female activist began to give a sound for gender equality in the society and defeat the sexism, and asked about women's rights named themselves 'Feminist'. Therefore we can say that a simple definition for feminism is by Hooks who states : " Feminism is a movement to end sexism, sexist exploitation and oppression " (Hook 2000).

The famous feminists in that period were Elizabeth Cady Stanton and Lucretia Mott who dedicating themselves and their life to progress the women's fights in America. They led to the first public outcry against women's social and economic interiority. They later Elizabeth and Susan B. Anthony established ' The National Women's Suffrage Association' in order to support women, then followed them Julia Ward Howe and Lucy Stone who also tried at the same year to organize 'The American Suffrage Association' in which this organization concentrate about women's right to vote.

For to Maggie Humm and Rebecca Walker, the history of feminism can be divided into three waves. The first feminist wave was in the nineteenth and early twentieth centuries focused on suffrage and political rights, the second was in the 1960s and 1970s who , focused on social inequality between the genders and the third extends from the 1990s to the present who emphasizes the concepts of globalization, post colonialism, post-structuralism, and postmodernism. Feminist theory emerged from these feminist movements :

Feminist theory states that society is controlled by males who have more social, economic, and political power and status than women (Hines and Malley-Morri 5). It emphasizes the inequality that women experience as a result of living in a patriarchal society. Society's prospects of gender-roles for both men and women is important to the way they interact. Male-domination leave women feel inferior and exposed to violence and victimization, chiefly domestic violence, rape and acts of sexual assault. Feminists throughout history have fought for equal right and treatment of women. One of the major modern strains of feminist theory is the social feminist theory which maintains that once women establish equal status to men, women victimization will decrease since women, too, will have the power and resources to leave a violent situation (Hines and Malley-Morri, :5). Feminism refers to the belief that both men and women deserve equality in all aspects of life that includes treatment, opportunities, social rights, and respect (Good friend). Generally, feminists are persons who acknowledge social inequality based on gender and prevents it from continuing. Feminists are of the opinion that, in almost all cultures throughout history, more opportunities and respect has been given to men than women. While the general idea of feminism looks simple enough, a substantial number of people misunderstand the main goal of feminism. Some people think that all feminists are bitter and angry women whose primary aim is to subjugate men. However, this is being stereotypical and it offends actual feminists. distance from modernity has been represented by several writers through traditional signifiers of Islamic backwardness such as arranged marriages, calls to prayer, and bearded men etc. Along with such issues now-a-days feminism and the issues of gender equity and activism has taken place in their writings. Khaled Houssini has written about the plight of Afghan women along with the socio political scenario of Afghanistan. His novel *A Thousand Splendid Suns* depicts the plight of women behind the walls of Afghanistan during several invasions in the country. The issue of feminism and gender equity has been raised through the character of Mariam and Laila. Both of their fates are connected through a tragic twist of circumstances. However, because of the status of women within the society, their decisions are forced on them. Mariam had to marry Rasheed a shoemaker who is many years elder to her,

because her father and his wives force her to do so. Her acceptance is merely a token of act. Laila, the other protagonist had to marry Rasheed because she was orphaned and pregnant. male dominated world. Her early life shows great potential in education throughout school, many opportunities and free from everyone's words and ownership. This all soon changed as she grows up and people in her environment considers her a woman and no longer a mere girl. As she becomes a woman, she also becomes a feminist. The novel also stresses over restrictions to education, choices and liberation that restrict their great potentials in the male dominated world. It depicts a gradual adherence of women towards the rules and regulations made against them by the society as in case of Laila. Throughout her life she has struggled to obtain freedom from any man and as she grown up and becomes a woman, she slowly sees the position she sits in the world. The ideas of women rights are superseded. Laila finally realizes that the world is male dominated but still she doesn't lose hope.

2.3.1: Womanism

Womanism is theory in which for the first time this concept is represented by Alice Walker and it is based on the Black woman's history and everyday life. For Walker womanism and black feminism are two interchangeable words as both severs to struggle against sexism and racism for black women who suffered from the black community. Alice's own life and background has an important role in developing this theory because she herself experienced with all kinds of oppression and racism during her life.

For the first time this term was introduced in a collection of Alice Walker's short stories " Coming Apart" which are published in 1979. " The wife has never considered herself feminist-though she is, of course a 'womanist' " (Phillip,2006 : 7). These words were said by Walker when she asked about how she thought of this theory, she clarified that in the whole of our life we always give up our rights without merciful. Then later, the Womanism's idea began to develop especially with the publish of Walker's a collection of essays "In Search of our Mother's Gardens". In 1983, when walker first

introduced this theory she showed that it is different from feminism because this not concerned with women wither she is physical or economic well-being, she wanted to concern with color of the women herself and displayed how these women were suffered from all kinds of oppressions even from white women too. As a result of this she named it ' Black feminism' or ' Feminist of color'.

Walker always suggested that : " Womanist is for feminist as purple to lavender" (Gillespie, 2007 :409). This metaphorical definitions of Womanisim by Walker is that just to emphasize the important of the color even for human. She continued by saying that this theory is the first one who focuses on racial issues where as 'Feminism' is only dealing with the gender issues. In seeking deeply in both these movement, the white authors considered themselves as a part of feminism, on the other hand the black authors were more interested with womanism because this movement distinguished them from the whites not only from class or gender but also from all the oppressions that they suffered from white society including the white women too. As Montelaro claimed:

" This contrast of hues in Walker's definition is consonant with her political intention to demonstrate the crucial difference between the term 'womanist' and 'feminist' literally pales in comparison to the more wide-ranging nonexclusively womanist concerns represented by risk and undiluted color purple" (Montelaro, 1995 :14) .

This division that happened between black and white women is returned to the beginning of appearing the feminism theory. However, firstly the both have the same goals which was just to have the equality with man in the society but at end it became clear that white women and especially in the south America still considered the black women at the bottom of the ladder. They refused to give the black women their rights to have education and they found themselves as slaves in their society. With the famous speech of Hooks in her book " Ain't I a Woman" : "Without this right black women would have to submit to the will of black men" (Kooks,2004 :4). By these words she emphasized that the black women should seek the equality and support from the black man first who together could ask for their rights, she believed that only black man will

empower them and overcome all the difficulties even though they had been oppressed by him one day.

As it is cleared that most of Alice Walker's writings reflected her own life and especially "The Color Purple" which is regarded as it is an autobiographical novel in which all its event based on her real life. The characters of this novel all undergoing the racism and all types of oppressions which were the same which she has faced in her life, therefore she decided to develop the concept of "Womanism" which it will be observed throughout this novel. The novel started with worst kind of oppression that used against the protagonist Celie. The black women suffered from racism and this shown when Sophia was obliged to work as a maid for a white women in which the same thing was happened to Alice when her mother worked in serving the white houses to help the family with money. The Walker continued explaining how the white society make distinguish between them as she said : " I moved, she wrote later, but in those seconds of moving, everything changed. I was eager to bring an end to the south that permitted my humiliation" (Bloesch : 95). Alice in this quote expresses her angriness towards the whites in general and epically the white woman who asked the driver to change her seat because she doesn't want to sit beside a black one. Walker said that I really moved and changed my place but this happening gave the strength to change myself and this make me aware to begin a new life against the whites and never give up my rights.

2.3.2: Queer Theory

One of the other theories that is very associated with Feminism theory is "Queer Theory ". It is actually a field of post-structuralist critical theory that appeared in the early 1990s out of the fields of queer studies and women's studies. Although many theorists welcome queer as 'another discursive horizon, another way of thinking the sexual' (de Lauretis iv). Queer theory contains both queer readings of texts and the theorisation of 'queerness' itself. Deeply influenced by the work of Judith Butler, Lee Edelman, Lauren Berlant, Leo Bersani, Jack Halberstam, David Halperin, José Esteban

Muñoz, and Eve Kosofsky Sedgwick. Queer theory "focuses on mismatches between sex, gender and desire."(Annamarie 1996) ,Queer has been linked most obviously with bisexual, lesbian and gay subjects, but its analytic framework also contains such topics as cross-dressing, intersex, gender uncertainty and gender-corrective surgery. Judith Butler as regarded one of the great American philosopher is the best known who influenced by feminism and Queer theory. In her famous book ' Gender Trouble: Feminism and the Subversion of Identity' tries to challenge conventional notions of gender and also tries to improve the theory of ' gender performativity.



CHAPTER III

3.THE ISSUE OF WOMEN- THE THIRD WORLD COUNTRIES

3.1.The past and the present of the Afghan women

3.1.1:Afghan women throughout history

In the last century, Afghanistan could be the only country in the while world, the politicians and kings have been made and destroyed by struggles of women's status. During all that times Afghan women's lives have seen two critical eras in the history of Afghanistan which have affected women and their status. The first period happened during the reign of Amanullah in 1923 and it included a very fast reforms to the lives of women and their position in the family and this time was regarded as the first era changing in the lives of Afghan women. This reforms faced many widespread protests and contributed to the collapse of Amanullah's reign. The second period happened under the leadership of the communist – backed people Democratic Party of Afghanistan (PDPA). This leadership obliged an agenda of social changes which empower women and this led to a ten years of war between Afghanistan and Soviet Union, the decline of Afghan women's status and the birth of Mujahideen. After the breakdown of Soviet Union, the new movement under the name ' Mujahideen' appeared and led to fifteen years of war in this country and followed by the birth of Taliban. During the ruling of Mujahideen and particularly during Taliban regime, the girls and women were forbidden to go to school or even working outside their houses. Afghanistan shows us that it has had a strong history of a progressive efforts to supply women's right and develop the basis for a more egalitarian and democratic society (Ghosh, :45). In 2001 and after the 11 September, a democratic presidential election happened in Afghanistan in which Afghans had a women candidate for presidency and that was a very big step towards having freedom.

The conflict and disorders that occurred in Afghanistan have been caused by intervention of all the western countries and the countries bordering Afghanistan and it has participated to fragmentation of the Afghan polity and nation. Afghanistan is very rough in its topography and religious, various ethnic and with several tribal groups which scantily populate it. The population of Afghanistan is approximately 14 million according to Naby and Magnus(1998). Pashtuns is the largest ethnic groups with 40 percent and Tajik 20 percent. Then Hazaras groups,Uzbek and Aimaq came after them. The ethnic and spatial impenetrability has stopped and prevented this country to form a coherent and consensual sense of nationalism. But in many times tribal politics is still fixed by loyalties of ethnic to bordering states which looking for their own profits. However, an infrequent attempts have been held in order to bring apposing and dissenting tribes together. The Afghan notions have at no point practiced a very strong centralized with a common legal system. But it was clear that the foreign intervention have had political ambitions to capture Kabul and by well – armed tribal leaders, they made their own mastery (Mogadam 1997).

The influence of the aforesaid conflict and domestic disorders on women has been very sever because women's lives have been used only as an explicit material to set up ethnic prominence. At the same time the freedom and liberty of women has been a sensitive matter for all the tribal leaders because they that women's freedom of mind and thoughts was regarded as the weakness of men and they has lost their control upon their women. The understand of tribal leaders is that men should have the complete control over their wives and also all the women of the family. They thought that women's marriage between groups is as an alliance and the women are forced to marry even it was against their wills, therefore ; the right of being educated or going to school is taken from them just to keep them under their control. The women are assumed only as a man's honor holders, and they all stay inside the domestic sphere voiceless and silent. At the end the family's honor, the tribe and the notions is invested in women. Moghadam strictly points out that :

" The issue of women's right in Afghanistan has been historically constrained by (a) the patriarchal nature of gender and social relations deeply embedded in traditional

communities and (b) the existence of weak central state, that has been unable to implement modernizing programs and goals in the face of tribal feudalism" (Moghadam, 1997 : 76).

After that a modern Afghanistan was born during the rule of Abdur Rahman Khan who ruled for more than twenty years, from 1880 to 1901. He was from Pashtuns ethnic groups who largely controlled and ruled Afghanistan. Amir Abdur Rahman Khan was considered as the first ruler to try or attempt unification of the nation a centralized state. Abdur Rahman ruled Afghanistan with a savagery which led to him being called 'Iron Amir'. Yet, he tried to change some habitual laws and traditional custom which forcing women to marry one of her husband's relatives after his death, then he raised the marriage's age and also gave women rights to have divorce but under specific circumstances. " In accordance with Islamic tenets, women were given rights to their father's and husband's property. Even though Abdur Rahman considered women obedient to men, he still felt that they were 'due just treatment'."(Dupree 1989 :12). The changes that happened in the country by the king gave his wife to behave freely as western women and therefore she was the first woman who appeared without veil and practicing many other things which were forbidden for Afghan women to do, " In fact, she was the first Afghan queen to appear in public in European dress without a veil. She rode horses and trained her maidservants in military exercises. She had a keen interest in politics and went on numerous delicate missions to discuss politics between contending parties" (Ahmed,2003 :84). After the death of Amir Abdur Rahman Khan his son , Amir Habibullah Khan took over and ruled for more than ten years. He continued the progressive agenda of his father by putting a limit on exaggerated marriage expenses which usually caused poverty in most families. His wife also seen unveiled publicly and wearing western clothes. During his rule and exactly in 1923, Habibullah established for the first time a college in Afghanistan and named it ' Habibiya College' and brought foreign teachers from many countries like Germany, Turkey and India. He also had many other achievement as building factories. The first hydroelectric plant and setting up hospital, then he constructed roads of his country and improved trade with Russia which is the central India and Asia. Habibullah's most important contribution for the

Afghan's government was the return of the Afghan exiles and especially Mohamud Beg Tarzi who was regarded as one of an important person in modernization of Afghanistan.

" If there is a single person responsible for the modernization of Afghanistan in the first two decades of the twenty-first century it was Mahmud Beg Tarzi. He returned from Syria to found and edit a modernist-nationalist newspaper, the Siraj-ul-Akhbar-i Afghan (the lamp of the news of Afghanistan)" (Ahmed,2003 :61). Habibuallah between (1911-1918) defended on the modern education and also the western imperialism's political views. Because Tarzi was educated in Turkey and Syria, he was strongly influenced by their modern Islamic interpretation of jurisprudence and by the freedom given to women in these countries. Tarzi tried to show that women was regarded as people who worth full citizenship, he stated that educated women were an asset to the coming generations and ended that even Islam didn't deny their rights. In his newspaper Seraj – ul – Akbar, he allocated a special section only about women's issues under the title 'Celebrating Women of the World', that was edited by his own wife Asma Tarzi." no one before Tarzi had pronounced such words as 'liberty', ' respect for home land and religion', 'union', 'progress' or 'school'" (Schinasi,1979 :36). This means that all these words were heard for the first time in the history of Afghanistan only through Tarzi's attempting to put these thought in the mind of everyone which all were for the sake of women and also to rescue them from the bad treatment faced by the men of their society. Tarzi's liberal thought influenced Habibuallah and led him to open a school for girls with English curriculum and this school was regarded as something against to the traditional values of Mullah and the tribal leaders. But unfortunately as Maghus and Nuby indicate that " The liberalization of the nation through education and modernization of even the 'tiny elite' spawned an opposition movement". At the end women's education and interference of the state in the marriage institutions had made a big challenge to the power of tribal leaders which resulted in the assassination of Habibullah in 1919. However, he was considered as a forgotten king, but in fact he was the only one who preserve the position of Afghanistan on the international as well as on the Muslim scene.

3.1.2. The first period of changing Afghanistan

The first era of change that happened in Afghanistan was after the assassination of Habibuallah. His son Amanullah followed him in ruling, who was also worked for the modernization of Afghanistan. At the beginning he tried to liberate his country from the British army completely in which they had a big influence over tribal leaders and instigated them against the king and his rule. In 1919, he succeeded to defeat the British in the final Anglo – Afghan war. He was very heartless in his attempts to modernize Afghanistan and one of his modernizing agenda was to liberate Afghan women from tribal cultural norms. His eagerness and insistence in performing these changes just to progress his country in which all his thought were very influenced by Turkish agenda and also his impressions during his traveling to Europe. The first constitution of Amanullah drew up in 1923. He began to establish the basic of the government's formal structure and setting up the role of the monarch within the constitutional framework. Mahmud Tarzi also had a big influence upon Amanullah who encouraged by his endeavors and efforts in the society. Tarzi considered as a personal example of implementing big changes about women through his family by educating, employing the female members and also for their unveiled appearance publicly. Soon after that, Tarzi's daughter Soraya married Amanullah and then her younger sister married Amanullah's brother. A public campaign was held by Amanullah against wearing veil and polygamy, he encouraged educating girls and women not only in Kabul but in the county sides also. Amanullah said at one public function that Islam did not necessitate women to cover their bodies or wear veil, at the end of the speech his wife, Queen Soraya tore off her veil publicly and then the wives of other officials who were presenting at the meeting did the same. Queen Soraya. throughout his husband's role continued of wearing a wide- brimmed hats with diaphanous veil attached to them. Many other members of Amanullah's family were worked publicly in organizations and later became government officials as Kobra, Amanullah's sister who founded the Anjuman – I – Himayat – I – Niswan which was an organization for protecting women in

the early 1920s. Then Soraya herself established the first magazine for women under the name ' Ershad – I – Niswan' which means (Guidance for Women). Amanullah's another sister built a hospital for women. During this period all the women were very encouraged to be educated in that attempt even a fifteen years old girl were sent to Turkey to get higher education. In 1926 and exactly at the seventh anniversary of the independence of Afghanistan, Queen Soraya in a public speech said that :

"It [Independence] belongs to all of us and that is why we celebrate it. Do you think, however that our nation from the outset needs only men to serve it? Women should also take their part as women did in the early years of our nation and Islam. From their examples we must learn that we must all contribute toward the development of our nation and that this cannot be done without being equipped with knowledge. So we should all attempt to acquire as much knowledge as possible, in order that we may render our services to society in the manner of the women of early Islam" (Dupree, 1986 : 46).

Between the years (1927 – 1928). Amanullah and his wife made a visit to Europe. The honorary degrees were given to the King and the Queen by the Oxford University. When they returned to Afghanistan they attempted to perform some of the cultural and social changes which they had experienced there. This was the same time which other Muslim nations for example Egypt and Turkey were also on their way of modernization. In Afghanistan, the elite were very attached by such changes and all began to imitate the development models. But at the same time the British took advantage of this changings that happened in Afghan society. They spread pictures of Queen Soraya without wearing a veil, sitting with foreign men, and the leader of France kissed her hand. They distributed among the tribal regions in all Afghanistan. The regional leaders and conservative Mullahs regarded these behaviors as a flagrant betrayal to Afghan culture, honor of women and also religion. Britain was one of these countries that tried many times to destabilize the monarchy of Afghanistan and the circulation of these images were as evidence for British to use them against the king in which after that led to social, political and economic turmoil. Indeed when that family came back, they were met with hostility and finally they forced out of the kingdom.

Before all these hostilities that happened against Amanullah, he tried hard in order to unit with the state policies and Islam but faded when he attempted to oblige rapid changes relating to women's status. Conservative Afghans thought that these reforms were too western compared to their culture, especially in the rural areas. They felt that the forced changes were extremely against the Islamic doctrines and the people in rural area considered them as a challenge to their authority. Actually, the resistance was stronger than the elimination of polygamy or bride price or even of giving introduction to ' education of girls'. Therefore, 1920s for Afghanistan were the time in which big conflicts stared between the traditional tribes and the elite modernists about the changings of women's status which was the main bone of this disagreement. After opening an institution in 1924 of the freedom of women which allow them eliminate bride price and also attempted to choose their own partner by themselves, all these led to rose up the traditionalists. Most of the young girls' fathers saw that such progressive laws were as a loss of familiar control, social status and also financial security. During all the period of changing that occurred in Afghanistan, the women in the rural area who were outside of Kabul didn't get benefit from the modernization because they were controlled by the tribal leaders. By 1928, the leaders of ethnic tribal in these rural parts grew restless and they made a lot of coalition to protest the women's freedom which were experiencing in the capital Kabul. But finally, a group of tribal leaders and some elected officials 'The Loya Jirga' appeared, who all coming to gather to democratically arrive at decisions. After the reforms that have been done by Amanullah, they put their foot down when the age of marriage was raised to eighteen for girls and twenty one for men and also the abolishment of polygamy. These groups began to force Amanullah to revoke most of his policies and to fit more traditional agenda of their social change. Therefore, as a result of these all the school of girls in rural areas were closed and even in Kabul also and then all women forced to wear the veils again. However as many historian asserts that "Amanullah determined to improve this situation [the status of women] and maintaining that his support of the feminist cause was based on the true tenets of Islam, took more steps in this direction in his short rule than were taken by all his predecessors together" (Gregorian ,1969 :243). Amanullah during the period of his

ruling Afghanistan he did all his best just to improve women's status and to make her as an important part of the society and also to had their own personality which not controlled by the power of men. But because of the traditional thoughts that spread in the country, he faced bog objection from the tribal leaders and this led to put an end to his liberalism in a time when Afghanistan was barely united in a sense of nationhood. After the exile of Amanullah, a series of rulers came to sit on the throne of Afghanistan. In the next two decades, the Afghan royalty saw different changes with different families and leaders but no one try to start again speaking about women's agenda and their status. Then all that gender equality laws was terminated under the rule of Amir Habibullah II who was from Tajik groups and ruled only for nine months after Amanullah and followed by Nadir Shah, who exiled him. Mohammad Nadir Shah became a king of Afghanistan in 1929 and soon later he abolished most of Amanullah's reforms and declared for a new constitution. However he attempted to bring some gender – based reforms but he was very careful to avoid any kind of conflict that happened with the tribal leaders and Mullahs. In spite of Nadir Shah's cautionary approach to women's rights but he was assassinated in 1923 and his son Zahir Shah became the king of Afghanistan in the age of nineteen. With a huge foreign aid from Soviet Union and with its technical assistance, Afghanistan began a journey to modernization. In 1950s, the society realized its need for women in order to be economically active to help developing Afghanistan and also to reach it goals. The matter of women's issues were again appeared and given some attention. Mohammed Daoud, the Prime minister did not reiterate Amanullah's mistake and he stated that wearing veil was only something optional for women, by that time, Afghan women once again expected to abandon wearing veil, women pushed to contribute to economic side and also the expensive marriage were reduced. During 1940s and 1950s, Afghanistan saw their women were becoming doctors, teachers and nurses. The third constitution of Afghanistan finally allowed women to enter election and they had the rights to vote. Then for the first time women also elected as minister in the health department in the Afghan Parliament with three other women. Then many organizations were formed at that time like People's Democratic Party of Afghanistan (PDPA) which

was a Soviet – backed socialist organization in about 1965. At the same year, the Democratic Organization of Afghan women (DOAW) was formed and its main objective of this women's group was for defending of women's rights as preventing forced marriage, limiting the bride price and also to eliminate illiteracy among Afghan women.

3.1.3: The second period of changing for Afghanistan

An intense reform taken place in the lives of Afghan women by the late 1970s. It was regarded as the second era of change because in this period, there was a big rise in educating women. One can see many women became teachers and professors in the universities, and also parliament representative. In 1978, Afghanistan saw the rising power of the controversial organization (PDPA). During the rule of this organization, there was a very quick economic and social change in which most of them were echoing of 1920s themes and then a mass literacy for all women in all ages was introduced (Dupree, 1989). The PDPA's agenda also included raising the marriage age and revocation of bride price. After that a decree was issued with a frank intention that ensure the equal rights for women in about 1978, however the women's compulsion in to education was understood by many as "unbearable interference in domestic life" (Moghadam, 1997 : 432). A revolution arose again by the tribal leaders and Mullahs, they saw that the compulsory education and particularly for women was regarded as challenging to the male authority and against their tradition and religion. By these years many cases about shooting women who wearing western clothes were reported, murdering many members of PDPA reformers and there were an increase of general harassment for social women workers (Moghadam, 1997 :67). It was clear that the PDPA helped Soviet in fulfilling their ideas in Afghan society and therefore, most of the time there were an attack by the tribal leaders as Marsden points out "The PDPA's use of force in bringing the changes to fruition, combined with a brutal disregard for societal and religious sensitivities, resulted in massive backlash from the rural population" (Marsden, 2004 :24).

However women's issues became central during the disorderly Soviet – supported regime and also performance of reforms was applied but it was considered as an anarchic period. By 1979, Afghanistan viewed a decade long war after the Soviet occupation which was fueled by external forces from many other countries like Iran, The United State, Pakistan and China. With this chaos in which Afghanistan witnessed led to the birth of ' Mujahedeen' who began fighting against Soviet. The socialist agenda of Soviet which was used against the Afghan religion and traditional culture made the Mujahedeen gather many forces in order to form their own army under the name of Islam and approving the defeat of these socialist policies containing those in which secured women liberties in their employment and education. (Hanne, :43).

After leaving of Soviet, Afghanistan remained in disorder in 1989, then a civil war happened with the transformation of government in about 1992. At the same year 'Mujahedeen' took over the capital Kabul and declared Afghanistan as Islamic State. The new Islamic government announced Shari's law which contained severe restrictions on women. The U S Department of State in 1995 pointed out that " In 1992 many women were increasingly precluded from public service. In conservative areas in 1994, many women appear in public only if dressed in a complete head-to-toe garment with a mesh covered opening for their eyes", and this was regarded as the beginning of the of apartheid against women because after entering the Mujahedeen to Kabul, they burnt schools, universities and libraries. Again women forced to wear veil and only few women were appeared in television or even in professional jobs.(Zoya, 2002 : 54).

Between 1992 – 1996 the country saw unprecedented barbarism by the Mujahedeen in which every day stories of rapes, killing or amputation and many other forms of violence were told by people. Most of young women were attempted to suicide. Just to avoid rapes or forcing to unwilling marriage. In all the areas which was controlled by Mujahedeen, the women were forbidden of going to schools or even working outside the home. In fact, many families tried to keep their girls away from school because they feared from Mujahedeen to kidnap them or doing any other sexual violence. During this period the numbers of Afghans who were imprisoned hardly to quantity and Amnesty International report in 1995 declared that “ thousands of

individuals were abducted and few were heard from again". As a result of all this, the Afghan women were undergo the worse time of mistreatment in the history of Afghanistan. The Mujahedeen portrayed the sexual violence that was used against women as a weapon of the war or as a reward for their fighters. Throughout this civil war the majority of these who had suffered were women because they were raped, physically attacked and sexually assaulted.

Then the same group, which consisted of Pakistan, Iran, U.S,A, and Saudi Arabia about 1996 again helped and supported the 'Taliban' to resist the mismanaged politics and also to counter all the savagery treatment of Mujahedeen. At the beginning, for Afghanistan the overcoming of Taliban against Mujahedeen was as a relief for them but actually it was for only a short time because very soon the Taliban set their own rules by setting up a group of (Amar Bil Maroof Wa Nahi An al Munkar). This group was used to control women's behaviors as they could no longer to go outside only for buying food, others couldn't leave the house without to be accompanied by male relatives (Mahram). Also women should wear burqa and they couldn't go to school or visit a male doctor. An coalition of international forces on 17th October in 2001, led by the United State announced a war against Taliban government, this war was as a result of well- publicized of the human rights about all the abuses done by Taliban and especially the bad treatment of women, by November 2001, a liberation happened for Kabul " No one was sorry to see the Taliban defeated, but neither did they rejoice when the Northern Alliances took over. They too bad had blood on their hands" (Zoya, 2002 : 26). In May 2003, the US declared an end of Taliban. Defeating Taliban for Afghanistan was considered as a first step about democracy. Afghans for the first time participated in a presidential election, all the schools were opened again, women could go out and work in an office. They took part in the parliament's election. One could see many women members in the parliament as they succeed to get enough votes. One can say at the end that the two progressive ears of the 1920s and 1970s were given us a complete idea about the women's status during these times which were not only unsuccessful but also it was full of violence and mistreatment of women. In both periods, Mullah and tribal leaders who disagreed of redefining women and reducing their general authority

especially with modernization process. However, the first period viewed a tyrant performing change in women's life, the second era saw a very socialist democratic but both equally authoritarian regime compulsorily change and didn't let them to get use of these changes except for a very short time.

3.2. Racism and its effect on African – American women

The white racism was one of the biggest issue for the Unites State' agenda. One should not regard 'Racism' only a matter of prejudice or sentimental issue between White and Blacks. Racism is defined by Jenny Yamato: " It is the systematic, institutionalized mistreatment of one group pf people by another for whatever reasons" (Yamato, 1995 :66).

The Violence against black society in general and black women in particular is a concept which continued till the 18th century by dehumanized them from all their rights. They began to take their own lands and obliged them to immigrate to other countries without their willing to look for work or even to stay alive. Most of these African people were taken to work in European's farms who thought that this hard work only can be done by black people, however they hated them but still for them they are the symbol of strength. "physically unable to adopt" (Rothenberng, 1995:8).

In the European law, the servant can have freedom after working for six to seven years but because the African people didn't know the language nor the places around, therefore they stayed under their violence and eventually forbidden from their simple frights to marry whom they want and treated as lower than animals.

Because of increasing slavery especially in the south, this led to the most bloody War in the history of American and called 'The Civil War' which was happened between the years of (1861 – 1865). The Civil War helped the blacks to look for their rights in returning to their homes and also giving them a full –citizenship then the rights to Vote but only for male. After that, the Black writers began to influence on their society by their works. The Civil movement saved them from racial discrimination that faced them from the white society and especially from southern parts. This movement regarded as

the most event in the history of America, during that period the 16th United State president ' Abraham Lincoln' forbidden the slavery and tried to equalize the white with black however not all the whites were agreed with this decision to give to black people.

Alice Walker regarded one of the most effective writers during that time especially with her publishing her new novel 'The Color Purple' which she presented serration against Black man and with all its effects upon Black women. By 1960s, African American voices were heard all over the country and slavery disappeared. With the beginning of 20th century the Black men were no longer allow the whites to treat them badly and began to defense about themselves very strongly.

For the Blacks to be equal with Whites is considered as a victory, therefore they should continue till they uprooted the racism completely and also from their culture. Martin Luther King' everyday saying was : " Racism still occupies the throne of our nation" (King, 1986 : 676). But at the time he kept always having a big dream, Kings dream was that one day white and black will be equal and when he first time said that his brothers were about to kill him because for them he is saying a very dangerous thing and impossible speech, he was talking about a huge dream. However he had been killed later by the whites because of his dreams and became a famous speech after that:

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal. —[...]. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character... (Joseph, 2003 :2).

The date of 4th of November 2004 will stay the most important event in the history of Blacks by electing Barack Obama as president of America who was the first Black – American citizen that reached to this point and during all the years of his role he continued to resist White racism against blacks and always calls for equality.

CHAPTER IV

4.FEMALE CHARACTERS AND THE VICTIMS OF THE GENDER VIOLENCE IN BOTH NOVELS:

4.1.The Summary of *The Color Purple*

The story is about a poor girl whose letters tell the story of more than twenty years of her life. The novel is opened with a fourteen years old girl called Celie, from South American. She suffered from bad treatment from her stepfather who raped her many times and twice impregnate by him, then she forced to marry an old man called Mr.-----, in order to take care of him and his children. Celie's twelve years old sister, Nettie is forced out of her house by her husband but she can find refuge at the home of Samul and his wife Corrine. This family has two adopted children Adam and Oliva whom Celie is their real mother. These two children were taken from by her father and gave to this family before her marriage. The story begins with a scene of the rape of fifteen-year-old Celie by someone she believes is her father, as well as seeing the torment of her mother, who was ruthlessly beaten by the father. Celie pledges herself to protect her little sister Nettie from the evils of her father. At the same time, the mother and daughter give birth, so the father kills his son from his wife and sells a child Celie to a family. Years later, when her sister has a relationship with a widower of four notorious children, Celie tries to persuade her to abandon him, and when the latter comes to ask her father for a hand. The father proposes to associate with the older sister who, despite her lack of beauty, is a suitable model for a wife who takes care of his interests and those of his children. To save her sister Nettie, Celie agrees to marry him in the hope of being saved from her father's hell. When the father tries to harass with Nettie, she immediately runs away to live with her sister. Celie was living a humiliating life between a husband who constantly beat her to convince him that a man should discipline his wife and urge her not to fail at work, and among his children, who used to repeat their father's work with her. When Nettie rejects attempts to woo her sister's husband Mr., in which the

writer insists not to mention his family name throughout the novel, is determined to drive her sister out of the house. Celie asks her to take refuge in the city pastor and his family, who have discovered that she has adopted her daughter and child from her father. As time goes by, the husband's sons grow up. When the eldest son Harpo falls in love with a young girl named Sophia, his stepmother Silly speaks with his feelings, introducing the girl to his family in the final months of her pregnancy. When the father refuses to marry for objecting to the morality of the girl who lacks decency and shame, Sofia goes to live with her sister Odessa in another town waiting for Harpo. After a while, they marry and live in a house next to the young man's family. A strong friendship arises between the two women, and while Celie's wife hits, the young wife reflects the verse. The big surprise comes when Mr. ..., his well-known singer Shag Avery is brought home because of a genital disease that is dangerous to her life. At home, this beautiful singer attracts the attention of Celie, who takes care of her in her illness and takes care of her as her daughter. Over time, a new friendship develops between the two women. Despite the community's opposition to the fallen woman's presence in the family home, Celie is delighted with her presence, especially as Shag helps her discover herself and the world around her. Later, Celie discovers that her husband was hiding from her sister, who had been out of the news for years. With the help of Shag, she gets all the messages that the husband hid from her in a box. By reading the letters, she knows that her sister travelled with the priest's family to Africa on a missionary journey and that she is living a happy life and, more importantly, discovering the fact that their father was not their real father but their stepfather, bringing comfort to Celie's heart. For the first time in her life, Celie knew the taste of happiness. Her sister returned to her life. She became a friend of her. During this time, Harpo is separated from Sofia, which leaves the city to live with her sister again. Harpo's business is booming when he opens a club where Shag sings after recovering. One evening, years later, Sofia comes with a friend to the club and meets Harpo and his new girlfriend Squik, who lives with him as a submissive wife. A fight erupts between the two women, after which Sofia leaves the club with her boyfriend, to make another fight with the governor and his wife and do not hesitate to beat her, prompting the police to

beat her mercilessly and put her in prison for years. Of course, the whole family, including Shag and Squik, gather to help Sofia get her out of jail, while the two women take care of Sofia's children. In the end Sophia is out of jail and Netti returns from Africa with the pastor she married after the death of his wife Crony, son Adam who married an African girl and daughter Olivia to live in the house of Celie, who for the first time feels that her life made sense where all the family of Shag, Harbo and Sophia were reunited. Her sons are from her first husband, boyfriend, sister Odessa, Squick and her husband, who turned from a bitchy man into a compassionate religious person.

Celie's husband actually is in love with Shug Avery and one day she becomes very ill, Mr.----- brought her to his house. Celie took care of her until she is able to recover, then the two women became good friends. Shug promised Celie to help and protected her from the abuse of Mr.-----.

Then Nettie was sent to Africa in order to educate young African girls. Samul's wife, Corrine became ill and when she come close to death, Nettie told her that Celie is the children's original mother as she always thought that Nettie is their mother because they are very alike. Then after Corrine's death, Nettie and Samul fell in love and they married. Before they decided to return to America Adam and Tashi were married too then they all returned back and tried to help Celie by rescued her from that bad marriage. Although Nettie kept writing letters to her sister about her adventure in Africa twice a year but her husband Mr.----- , always took these letters and hidden them from Celie and this led her thought that her sister is passed away.

Celie eventually learned that her husband has been keeping all her sister's letters. By Shug's help, Celie realized that she is somebody worth loving and caring and she finds the strength to leave Mr.----- . This transforming in Celie's life even allow her to call her husband by his name Albert. At the end of the novel Nettie and her husband Samul with Oliva, Adam and Tashi all arrived at Celie's house. Nettie embraced her sister Celie as they haven't seen each other for more than thirty years and she introduced to her new family.

4.2. The analysis of female identity and gender violence in *The Color Purple*

As it mentioned that *The Color Purple* is written in the first-person point of view with an epistolary novel giving control and honesty to Celie's self-narration of her story and experiences. As a poor African-American woman in rural Georgia in the 1930s and a victim to domestic violence and abuse, Celie is almost completely voiceless and unseen in her sexist and racist society. The opening letter tells how her mother is extremely ill, leaving Celie to realize her position both as a housekeeper and sexual gratification to her step-father Alphonso (referred to as Pa in the novel) and she is only little than fourteen. This beginning of the novel expresses how terrible and hard Celie's life is, as the protection and sanctity of the family is damaged. Few but shocking details of Celie's continuous abuse and rape are miserable but a truthful everyday existence as Celie writes in her poor vernacular language in the first letter: "He [Pa] never had a kine word to say to me. Just say You gonna do what your mammy wouldn't...You better shut up and git used to it...But I don't never git used to it" (Walker 1-2). Celie, in these lines not only expresses how she is violently raped, but how Pa forbids her to speak about it to anyone except God, which automatically signals to readers the black women's silent misery and suffering with domestic violence and exploitation (George 3). May be if she tells anyone about her miserable life, someone could help her but he always threatened her that he will kill her if she speaks about what is happening between them: "You better not never tell anybody but God. It'd kill your mammy" (Walker 1). Celie's first letter expresses her fear from men—a fear resulted from the sexual and emotional violence she received from her step-father even before marrying Mr.—: "He beat me today cause he say I winked at a boy in church... but I didn't wink. I don't even look at mens. That's the truth. I look at women...cause I'm not scared of them." (Walker 6).

She is not only beaten and raped by the man she considers to be her father, he twice impregnate her and she has two children with him taken away by him to be sold to a family. "He took my other baby, a boy this time." (Walker 4).

Then after Celie's second pregnancy, she is obliged to marry Albert which is referred to as Mr.— in the novel and replacing her sister Nettie . As a wife an old widower with four children , Celie's life shows no difference from her childhood. She is prized only as a sex slave and caretaker for Mr.—'s family. She still has to endure the same kind of abuse, cruelty, and mistreatment as the one done to her by her step-father before. It is clear that Celie cannot enjoy the basic human right of independence, freedom from violence, or even to be the ownership of her own body. Celie expresses her life with him as worse than being dead, like Pa, Mr.— observes women as objects to be used and controlled. She slaves under him, allowing him and his children to abuse her. She is forced to endure the loveless sex with him better called as domestic violence as Celie shows:

I didn't like it at all. Most times I pretend I ain't there.

He never know the difference. Never ast me how I feel,
nothing. Just do his business, get off, go to sleep...Miss Celie...

You make it sound like he going to toilet on you. Shug say.

That what I feel like...I say. (81)

Eventually Celie has learned to accept as true that women should be subordinate to male authority— much like the given role of the southern women. From the beginning of the novel, when she submits to her step-father's will and also to be silent on the rape she endures, Celie allows herself to be abused with no hope of escaping her circumstances. When one day Harpo, Mr.—'s son, asks Celie how he can control Sofia, his wife, Celie tells him to beat her. Thus, Celie submits to a sexist system, where black men practice oppression and violence over black women (George, 2008, 11). Once married to Mr.—, Celie agrees her mistreatment and violation as a part of her role as his wife. She tells Shug:

Well, sometimes Mr.— git on me pretty hard.

But he my husband. I shrug my shoulders.

This life soon be over, I say. Heaven last all ways. (Walker 42)

Sofia, which is another black female characters suffers under the control and authority of the men in their lives of Alice Walker's "The Color Purple", she stands up to the abusers in her life— whether they are men or women, and challenges the subordinate role through resisting and being violent herself. She fights back the violence Harpo commits on her and then finally leaves him. While readers see Sofia as strong and capable, Walker explains that Sofia has internalized violence as a defence mechanism because she was raised in a home where her father's word ruled (Good, 2003, 21). She tells Celie that: "All my life I had to fight. I had to fight Daddy. I had to fight my brothers. I had to fight my cousins and uncles. A girl child ain't safe in a family of men.(Walker, 1982, 40).

Therefore, it is clear that Walker's *The Color Purple* has drawn attention to its sharp portrayal of the themes of gender violence and abuse generating the feminist story that testifies to the experiences of women and men which are most usually filled with cruelty, exploitation and fear (George 23). From the beginning of the novel's reception, critics and reviewers have discussed whether or not Walker depicts black men as stereotypical brutes and highly sexist individuals. Some critics even attacked Walker's depiction of Mr.— , Pa and other male characters in the novel as overtly violent and brutal. In order to feel powerful in a racist society where black people feel powerless, the black men find women the only available source through whom they can assert their masculinity, maintain their control, and practice their power.

The Color Purple is a novel in which the language of the letters look so much like spoken language that the reader is easily duped into believing that she is hearing the voice of the narrator, rather than reading her writing. Alice Walker's remarkable approach to the letter novel doubles the effect that has often been claimed to be the greatest appeal of the form letter narrative is often read as the direct and unfiltered thoughts of a character, as a view into their minds without the interfering presence of the narrator, be this narrator a third-person entity or an older and retrospective first-person narrator. *The Color Purple* is written mostly in a distinctive rural black dialect that is so close to the speech of the narrator that her letters read like spoken language. The major

development that happens in the novel is Celie finding a voice outside of her letters, but when the story is over, the letters remain as evidence of this growth – and it is in the letters that Celie survives until she can raise her voice. The oral flavor of the narrative voice foregrounds the major theme of the story, namely that of Celie speaking. Celie does not only speak, she defiantly speaks her dialect, and writes her dialect in what later comes out as a refusal to use standard English or speak “properly”. Her identity is her voice, and to change her voice would be to surrender to those who define the standard language – in this case, the white majority in interwar America. The revision of the colonial language is no new sight in post-colonial literature, but *The Color Purple* takes it a step further: Celie is not only a narrator revising the English language, but a writer revising the very genre to which her story belongs. *The Color Purple* appears to be, at least to the casually reading eye, an untraditional autobiography or a twisted Bildungsroman. It consists of letters written by Celie and Nettie, two sisters living in the rural south of the United States in the first half of the twentieth century. Celie starts writing letters at the age of fourteen, and keeps on writing for four decades, ending sometime in the nineteen forties, when her journey through life and love, and Nettie’s journey through the world, reunite them in their childhood home. Their letters are not of the sort we see in the classical epistolary novels, however: Celie’s letters are initially addressed to God, and later to Nettie. The novel depicts Celie's liberation from mental slavery in terms of two essential turning points. The first is when she tells Shug about her (step)father's rape of her, thus breaking the taboo that necessitated the letters to God. With an audience that can listen, Celie can finally start healing – a process helped by her discovery of the letters from Nettie. Nettie's letters bring the truth that finally breaks Celie away from her obedience to father, husband and God: Pa is not their Pa. Celie's children are not the result of incest. When this final piece is in place, Celie's view of herself has shifted so far that she can speak up against Albert, and leave him to start a life on her own. Significantly, both these events are acts of speaking – first of speaking a terrible truth that had been stifled for decades, then of speaking up against those that never considered her to be a presence worth listening to. When Celie finally confronts Albert, she does it with a power that reduces him to stuttering, unable to counter her accusations. The very

core of *The Color Purple* is the idea to give a voice to the voiceless, and the thesis of the novel seems to be that healing comes from being heard: Celie can be saved because her voice is recorded in letters, and of the antagonistic characters in the novel, it is those that are willing to listen who are also capable of reforming. The color purple is the novel's recurring symbol of female suffering and overcoming, but the title of the novel refers to a specific episode in which Shug and Celie debate their views of God, and where Shug – following the novel's pattern of questioning and rejecting models of authority – convinces Celie that “God” is not about a judgmental white man with a beard, but about seeing joy and goodness in all of Creation. In Shug's words, “I think it pisses God off if you walk by the color purple in a field somewhere and don't notice it” (196). This spiritual realignment from the Christian God to a pantheistic worship of “Creation” was a personal journey for Walker in the process of writing the novel, and it is mirrored in similar discoveries in several other characters, including the Christian missionaries.

Celie's early life is a bleak mirror of Pamela Andrews, the titular heroine of Samuel Richardson's *Pamela, or Virtue Rewarded* (1740). Pamela is a beautiful young girl from a poor family, who found a position with a lady that kept her in a good house and gave her an education above her position. When her mistress dies, Pamela – fifteen years of age – comes under the care of the lady's son, “Mr. B.”. He lavishes her with praise and gifts, but it soon becomes clear that he is seeking a sexual relationship. Pamela refuses him, and when she tries to go home to her parents to escape his attention, he kidnaps her and imprisons her in one of his estates. Pamela's continued refusal is awarded as Mr. B. marries her, no longer just impressed with her beauty and her abilities, but infatuated with the self she presented in letters she wrote to her parents. The novel was a “best seller” in its time and created a massive hype (Doody 7); it remains one of the most well-known representatives of the classical epistolary novels, for good and bad. It is also considered a milestone in the early development of the novel as a form. The early parts of *The Color Purple* is an inversion of the first part of *Pamela*. Instead of a chaste heroine writing to her parents, there is a child who is sexually abused by her father and neglected by her mother, writing to God. Instead of a gentleman lusting for his beautiful servant, we have a farmer marrying a woman because he needs

somebody to keep his house. The sister-in-law is not a threatening presence disapproving of the heroine's low birth, but a brief appearance disgusted with how her brother treats his wife. Pamela is admired for her beauty by the people around her. The only testimony we have to Celie's appearance is that the three people she has sexual relationships with – Alphonso, Albert and Shug – all call her ugly in different phases of their lives. The very essence of Pamela's struggle is her virginity, which she on the urging of her parents protects as if it was a matter of life and death¹⁷. Pamela's only options are to refuse the advances of her master and make attempts to escape, both of which constituted overt rebellion in her position as a servant woman. Her insistent rejection is ultimately successful, and is rewarded with his love and marriage which sanctions a sexual relationship that is morally acceptable (and elevates her social status considerably). This is an option that does not exist for Celie, for the opening words of the novel are uttered as she is raped by the man she knows as her father, and loses the one asset that Pamela justifies her rebellion with: as long as Pamela has her chastity, she will have the opportunity of being honestly married; she will, unlike Celie, remain a 'good girl'. It is not incidental that sexual abuse is the particular way in which Celie is cast under the control of men, for Perry remarks that the struggle over a woman's chastity – the seduction (seduction was a favorite topic of epistolary novels) and the woman's ability to stand against it or her submission to it – often was presented as a matter of power. A woman who could stand against a man's attempt to take her body was a woman who maintained her independence (Perry 21). This is the double tragedy of Celie, who is first raped at an age when she still does not understand the fundamental workings of human sexuality. Not only is she in a situation where it is impossible to struggle against her rapist, but she is so young that she has no concept of her independence and her right to control over her own body. With the historical epistolary novel as our context, Alphonso's rape of Celie has a double meaning. The effects on Celie's psyche are obvious and crucial because they establish the very reason behind the novel's existence. In the epistolary novels of Richardson's time, however, virginity is a state of mind in the most acute manner. Seduction was a popular topic, and the implication was that if you could earn a woman's trust, if she would allow you entrance

to her consciousness, and if you had the power to manipulate her mind through letters, then she would also allow you to penetrate her body. Violent attacks on women were a rarity in epistolary novels; the common course of action was to try to gain her trust, and consequentially control over her perception of herself and the world (Perry 129). This is not how it plays out in *The Color Purple*, but the early parts of the novel takes place when the men who control Celie's body, also control her very being. Celie is, in fact, saved from her miserable self-image partially because Shug restores her virginity by giving the word a meaning independent of violence and force. It is only when Celie has been shown that her sexuality (and her body) is her own, and that she is worth of being loved by others, that she can rebel against Albert. This kind of salvation through language is impossible for Pamela, for her concern is not fear of violence, but fear of immorality (consensual or not) and the loss of a virginity which is her only ticket to a good marriage. Pamela triumphs when her prisoner marries her and makes her the mistress of the house she was imprisoned in; Celie's emancipation comes when she leaves her husband and starts a life on her own, making the house that was owned by the man who first raped her into her own property and chasing the ghosts of him out of it.

4.3. The summary of Khalid Hosseini's *A Thousand splendid Sun*

A Thousand Splendid Sun which is focusing on the lives of two Afghan women, Mariam and Laila the heroines of the novel whose lives become entangled with the history of recent wars in Afghanistan. They suffer enormously from all kinds of oppressions caused by violent male dominate society. The novel is divided into three parts. The first part focuses exclusively on Mary, and the second and fourth focuses on Laila. The third part focuses on Laila and Mary with each chapter.

The story begin in 1970s when Mariam is only a teenager girl who lives with her mother, Nana in small town out of the city Herat. Mariam is the illegal girl of Jalal with her servant Nana, when he knew that she is pregnant he took her away from the house in order to keep his name in the society and in front of his three wives and children. Jalal visits his daughter Mariam once a week, telling stories and bringing gifts, she adores

him and loves him so much although she couldn't see him only for a short time. Mariam's other friend, Mullah Faizullah, teaches her the Koran and listens to her problems.

Ultimately, Mariam asked her father to take her to the cinema to see the new cartoon of Pinocchio. Jalal agrees to take her and promises to do so in the next visiting, but he does not come at the expected time. Mariam decided to go to Herat herself. When Mariam reached his father's house nobody opened the door for her and she sleeps outside, in the next morning her father Jalal tells the driver to take her to home where she finds that her mother has hanged herself.

After Nana's death, Jalal takes Mariam to his house but their wives don't accept her and soon obliged her to marry a shoemaker named Rashid in Kabul. At beginning, Rasheed is very nice and brings her gifts. Mariam gets pregnant seven times but loses the baby each time due to a health complication. Over time, Rasheed becomes verbally and physically abusive. At one point, Jalal tries to visit Mariam in Kabul, but she will not see him.

The story then switches to Laila, who is a beautiful girl of the neighbor. Laila opposite Mariam, she is an educated girl and love a boy named Tariq. They love each other and promise to marry after Tariq coming back from the war and even having sex before Tariq goes to the war. Then she knows that she is pregnant from Tariq and by that time she hears that Tariq is killed in the war. Laila becomes very sad by hearing that news and even sick. Laila lost all her family and because of her sickness, Mariam brings her to their house and takes care of her. Rashid asked her to marry him as he doesn't have children and his old wife can no longer bring children. Then Laila gives a birth of a girl and named her Aziza. As time passes, Rasheed guesses that Laila's daughter, Aziza, is not his. A couple of years later, Laila becomes pregnant but this time from Rasheed and then she has a baby—a son named Zalmai. Rasheed, after the birth of his son, begins to treat Laila much like he has treated Mariam. Laila is now beaten when she talks back to him.

One day, Tariq returns and hears that Laila is married he goes to her house and expresses his love to her but Laila is very shocked to see him again as she thought that

he was dead in the war and then realized that her husband paid someone money to tell her that Tariq is dead and then he could easily marry her. Laila tells Tariq that she has a girl from him and because of the poverty she obliged to put her in an orphan house. Laila takes him to see his daughter, whom Laila has been forced to place in an orphanage so the little girl would be guaranteed food. Rasheed has lost his business, and money is scarce. When Rasheed finds out that Tariq is back and has been to the house, he beats Laila. His becomes very angry when Laila talks back, and he tries to strangle her. Mariam, fearing for her friend's life, hits Rasheed in the head with a shovel, killing him. In order to save Laila and the children, who might be implicated in the murder, Mariam turns herself over to the Taliban. She is sentenced to death.

Mariam goes to the prison for killing her husband and Laila and Tariq run away with both children and live in Pakistan. But after the United States invades Afghanistan, the family returns to Kabul. Their love for each other, as well as their love for their homeland, despite its cruelties and harshness and hardships, ends the novel on a high note, suggesting the possibility of a better future. Laila, Tariq, Aziza, and Zalmai move into a townhouse in Kabul. Laila teaches at the orphanage. Tariq works for an NGO (non-governmental organization) that fits land mine victims with prosthetic limbs. Laila always feels Mariam close to her heart. As the novel ends, Laila is pregnant with her third child—if it is a girl, she will be named Mariam. In the last page of the novel, the Afghan writer Khalid Hosseini states that the title of the novel (*A Thousand Suns*) came from a poem by the poet Saeb Tabrizi, a 17th-century Afghan poet. This novel, published by Dal Publishing with a good translation of Maha Saud, can only be read and the reader feels that he is breath-taking, that he is in the heart of hell, to the point that I have repeatedly wondered: Is it not reasonable that hell is life on earth, and that humans are illusory as they imagine that Hell is somewhere else !! It is true that the story is about two Afghan women, Maryam and Laila, Maryam daughter of the Sacred, to a wealthy Afghan man, who has three wives, but after a passing relationship with a menial woman, he found himself the father of a child, did not dare to confess to him, because he would tarnish his reputation Mariam lived with her mother, a miserable life, but she loved her father very much, and dreamed that one day he would open her home, but after

the death of her mother committed suicide, he was quicker to marry her than a man older than thirty years, a widower and a son who died drowned. Mary acquiesces to her father's will and hides her pain, and lives with her husband as a maid. She takes an excuse for beating her, humiliating her and treating her as if she were an animal, and exploding his hatred on her so overwhelmingly and horrifically that he once forced her to chew the stones against her will, enjoying the sound of breaking her teeth. The Soviets, who were not accidentally killed by shrapnel in the back, were Leila, who was pregnant with Tariq, the young man she loved and who lost her leg.

4.4. The analysis of female identity and gender violence in *A Thousand Splendid Sun*

The gender violence is shown clearly in this novel also, the writer portrays how the man treated badly with women. Both Celie in *The Color Purple* and Mariam in *A Thousand Splendid Sun* are treated less than animals, because they are forced to do things against their wills and desires. Both characters face the worst types of violence imposed by their husbands. In a society where women are treated as the possessions of their husbands, women are definitely objectified and claimed by their husbands. It's accepted almost the right of a husband to beat his wife. "objectifying black women less than human because only animals can be bred against their will" (Elif, 2006: 54)

In this novel we all see how Rashid, Mariam's husband treats her very badly and even beaten her for a small thing. One day Mariam has been beaten for not cooking well.

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

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

"Put these in your mouth"

"What?"

"Put. These. In your mouth."

“Stop it, Rasheed, I’m—”

His powerful hands clasped her jaw. He shoved two fingers into her mouth and pried it open, then forced the cold, hard pebbles into it. Mariam struggled against him, mumbling, but he kept pushing the pebbles in, his upper lip curled in a sneer.

“Now chew,” he said.

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

“CHEW” he bellowed. A gust of his smoky breath slammed against her face.

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

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

Then he was gone, leaving Mariam to spit out pebbles, blood, and the fragments of two broken molars. (Husseini, 2007: 104)

Mariam has beaten only because of her not cooking well. He forced her to chew the stones that he put them in her mouth and leaving her bleeding with any mercy. The women of this society are obliged to endure all kinds of violence only because they are female and should do what the male order them, they are not allowed to go to school nor to be educated just in order not be the same with them. They are forbidden to be alone in the street or even speak with any person. Mariam didn’t wear burqa in all her life but her husband Rashid forced her to wear it.

"Mariam had never before worn a burqa. Rasheed had to help her put it on. The padded headpiece felt tight and heavy on her skull, and it was strange seeing the world through a mesh screen. She practiced walking around her room in it and kept stepping on the hem and stumbling. The loss of peripheral vision was unnerving, and she did not like the suffocating way the pleated cloth kept pressing against her mouth" (65).

Most of the Afghan women were obliged to wear thick clothes to lack their vision by doing that they wanted to separate the women from the outside world she lives and just to be under their role, also these clothes should be with a specific colors in order not be attractive by others This lack of vision is a symbol not only for the experiences in life from which these women are cut off, but also for the blindness of society, which puts up its own blinders and imagines that treating women in this manner is acceptable. The burqas are used to make the women obedient to their husbands. Mariam quickly learns from her husband that he too will enforce this unfair prejudice. In this society the women are to be completely covered by their burqas at all times, unless at home with their husbands. Separated and sheltered from society, women are silenced by this thin layer of cloth that environs their bodies and are forced into obedience.

The women come uncovered; they talk to me directly, look at me in the eye without shame. They wear makeup and skirts that show their knees. Sometimes they even put their feet in front of me, the women do, for measurements, and their husbands stand there and watch. They allow it. [...] They think they're being modern men, intellectuals, on account of their education, I suppose. (63)

Mariam is also considered one of thousands women from the low class who obliged to wear the burqa. Forcing them to wear such clothes is mostly regarded worst kind of segregation from the upper class as Rashid Mariam's husband shows in the above quota that women should wear it in order not to have freedom seeing the others or even walking, when Laia's feet was put on her clothes and fallen down. For them it was both a interference and a blessing. While the burqas show that the women wearing them have given up their independence because of a man, they are sheltered in its mass amounts of cloth, surrounded and comforted by the fact that they are dressed beyond recognition so

that what little self-esteem they have left is not stomped on by society, but rather cradled and protected.

In this novel not only Mariam and Laila are the victim of the male violence, Nana, Mariam's mother also endure all kind of bad treatment from Jalal who impregnate

her with an illegal child and then forced her to live alone in a small house outside the city. Nana stops Mariam from going to school, instead she teaches Mariam all she has to know, Nana Says:

There is only one, only one skill a woman like you and I needs in life, and they don't teach it in school. . . Only one skill. And it's this: tahamul. Endure . . . It's our fate in life, Mariam. Women like us. We endure. It's all we have. Do you understand? Besides, they'll laugh at you in school. They will. They'll call you harami. They'll say the most terrible things about you. I won't have it. . . There is nothing out there for her. Nothing but rejection and heartache. I know, akhund sahib. I know (23)

Nana tries to tell us through these words that she is also the victim of the male dominant society and how she suffered from the hard experiences in all her life and, she is impregnate by her master then she obliged to live alone in house outside the town because she is a woman and she must obey the man. At the end she showed that however of the weakness of woman but she could choose her own way to live

CONCLUSION

Presenting such concerns of gender equality and giving voice to women who have long been silenced and devalued, both Alice Walker in 'The Color Purple' and Khalid Hussein's 'A Thousand Splendid Sun' describe women fallen victims to the violence in their male-dominated societies. Although writers, characters, settings and circumstances differ in these two novels, they share the way they take violence as their central narrative focus and the way both conflict and plot are energized by this violence. Approving different narrative techniques, both novels are told from a first-person point of view as Celie in *The Color Purple* and Mariam in *A Thousand Splendid Sun* and tell how they are abused, violated, devalued, and exploited sexually and emotionally by the men in their lives. *The Color Purple* by the American writer Alice Walker and *A Thousand Splendid Sun* by Khalid Hussein, were written during different times and at different places, yet there are many similarities on how women were struggling for confidence and freedom throughout history. The two novels are impressively influenced by the social and political happenings that both the writers and their characters have practiced. Though slavery, in America and wars, in Afghanistan, are over people and especially women have to deal with sexism, racism, and oppression. Both stories show how women experience violence, abuse, and hardship. Both novels send a social message to end violence in a society where they are seen inferior to men. If we look at the situation of women in the preceding ages, we would find that she was living in a dire state and a despicable life and as a second degree according to the view of her men saturated with selfishness and omnipotent oppression. In addition to her household chores, raising children and helping her husband abroad, she was also sold and bought as a cheap commodity and was used for his personal interest. This bad view of women began to diminish according to the development of cultural concepts and the development of societies towards a city of coexistence. Women's organizations and bodies began to defend their rights and role in the family and society to gain their presence as half of society. And began to enter and participate in a wide range of men and sometimes compete with the opposite sex and recorded great successes. Addressing violence against women as a violation of human rights implies an important conceptual

shift. It means recognizing that women are not exposed to violence by accident or by inherent weakness. Rather, violence is the result of deep-rooted structural discrimination that the State should address. Preventing and responding to violence against women is therefore not charitable. They are a legal and moral obligation that requires legislative, administrative and institutional measures and reforms. However, figures on the prevalence of violence against women are stressful. According to recent data from the World Health Organization, one-third of women globally are subjected to violence at least once in their lives. Significant obstacles to women's access to justice remain, resulting in widespread impunity for violence. Significant efforts are still necessary to ensure the realization of the right of women and girls to a life free from violence.

With a strong authorial detachment in the point of view, both novels take domestic sexual exploitation and violence as significant themes that Walker and Hussain develop through their main characters' mistreatment by the men in their lives.

The *Color Purple* and *A Thousand Splendid Sun* are valued for their representation of violence and exploitation which both the writers develop through Celie and Mariam's mistreatment by the very men supposed to protect and love them. But, they are also appreciated for their influential themes about how burdened women can fight to overcome their oppressors. These two books are completely feminist novels about strong characters finding out who they are and valuing what they can become. In the course of their search for truth, Celie and Mariam recognize that the patriarchal culture they live in is abusive to women. Trying to achieve self-esteem, they realize that women can be equal to men— in power, knowledge, and in matters of love and finance. Ovid's tale of 'Philomela' portrays the story of a beautiful young girl who is raped and silenced by her sister's husband 'Tereus'. But at the end she could find a way to tell her miserable story to her sister by weaving it in tapestry to know the truth, this means although she has been silenced by cutting her tongue but she finds a way to reach her message to all around her. Much like Philomela, Mariam and Celie find their own way to break away from the silence they have had to endure and find their voices, their strength and their freedom. Therefore, to address and stop violence against women fully, all members of society must be highly interdependent. The prevention of school

curricula, which should include programs to identify and protect violence against women, spread health and cultural awareness on the subject, and economic plans that empower women To strengthen its role in society and to highlight it as an active member by providing training courses to support the development of skills and abilities, and encourage national strategies that promote equality between men and women and provide equal opportunities for each, in addition to the inclusion of national programs that safeguard the relationship Between couples and promote the concept of relationship based on the principles of respect and understanding to create a healthy family atmosphere for children and family as a whole. Despite the major effort recognized by religions and human doctrines in affirming compassion, compassion and compassion among human beings, and despite the magnitude of the damage suffered by humanity as a result of the adoption of violence as a tool of communication and pivot, and that any human achievement depends on the pillars of stability, peace and intimacy .. Excessive taxes on security and stability due to violence as a means of life. The residue of the barbaric and aggressive approach is still stuck in the minds and behaviors of some of many men in dealing with the life on the ground of the approach of violence against the other and the lack of tolerance and compassion, and it is a new old problem that soon settles in our human arena every time to confiscate our human security and human progress, despite the tremendous developments in However, we continue to witness the prevalence of the violence approach in the use of human beings, especially towards the depositary beings such as women, and it is employing the abominable one that employs the strengths of his power to turn them into coercion and control through forced violence against women which is the weakest.

This study sheds light on the phenomenon of violence against women as causes and consequences of raising human and national awareness about the dangers and consequences of this phenomenon disastrous. The violence against women is behavior or action directed at women based on force, intensity and coercion, characterized by varying degrees of discrimination, oppression, oppression and aggression, resulting from unequal power relations between men and women in both society and family, which takes various psychological and physical forms in damage. Violence against women

varies between individual, intimate violence and is manifested in direct and indirect harm to women by hand, tongue or act of any kind, and what is collective (collective violence) carried out by a human group because of ethnic, sectarian or cultural, which takes the form of contempt or Exclusion or liquidation, and between the official violence of power, which is reflected in political violence against the opposition and the general community. When a woman falls victim to the violence adopted by the violence, she loses her humanity, which is God's gift, and by losing her humanity, any constructive role in the movement of life is negated. Every human being has the right not to be subjected to violence and to be treated equally with other human beings as one of the fundamental human rights that represent the truth and the essence of human existence through which it is integrated and promoted. When these rights are lost, the human role will lead to the fall and decay of women. Man's life is built-in building and progressing, and life will not be fruitful if the basic rights of women are sacrificed and at the forefront of their right to life, security and dignity, and violence or the threat of violence kills creativity by creating the climate of fear and terror that afflicts women everywhere. Violence on the diversity of its credentials, such as domestic and personal violence, violence against customs and traditions, violence of authority, and violence of war, requires legal legislation and a community culture that prevents its continuation to ensure the development of society, including the right to seek redress and legal compensation, access to education and health care, and protection from the State and institutions of Civil society. Most of men uses the violence against women as a means of subjecting women to individual or collective personal or official purposes. In fact, many women are subjected to specific types of violence because of their sexual identity, ethnic or sectarian origin, cultural or economic level, or intellectual and political affiliation. During wars and armed conflicts, violence is often used. Women who are displaced from their homes to flee violence or conflict or leave in search of safety and a better life often find their nose. They are at risk of abuse or exploitation without a mercy or protection.

The fight against violence - as a human condition and a social phenomenon - is an integrated process in which the systems of legal legislation, judicial protection, qualitative social culture, economic growth and democratic political stability are

intertwined. An advanced objective visualization unit for the human and national status of women, working to ensure that the positive choices of women prevail in their life roles, and to develop the qualitative gains gained by women in the fields of life Especially educational and educational. It is also necessary to adopt a comprehensive human development policy to formulate a qualitative human being capable of awareness, production, harmony, coexistence, and continuous development. Women face in their human and national career. Feminist education also has an essential role in addressing violence. Women must know their human and national rights and how to defend them, tolerance, tolerance and silence to take away these rights, and to create a conscious and independent entity for their human existence and moral character, and the activities of the feminist society responsible for creating serious and purposeful civil defense institutions. About women and the maintenance of their existence and rights. Conscious religious, intellectual and political elites are crucial to creating a life based on the values of tolerance, security and peace. Punishing the perpetrators and redressing their victims, and rejecting the ideas and traditions that degrade women and diminish their humanity, role and function. Also, there is no inevitable work on the availability of infrastructure for women's growth and self-development, such as the establishment of modern educational, educational and rehabilitative institutions that help to explain and simplify topics, whether educational, health, social or political issues to ensure rapid progress. Feminists must also be active towards the formation of civil institutions to preserve their human and national existence. These institutions must be based on collective action based on scientific research results and field studies so that women's associations and institutions can realistically engage in the civil society guarding democracy and human rights. Feminists must also be active towards the formation of civil institutions to preserve their human and national existence. These institutions must be based on collective action based on scientific research results and field studies so that women's associations and institutions can realistically engage in the civil society guarding democracy and human rights. The media has a major role in the development of culture towards women, such as the existence, mission and human and national role. The stereotypical image given to women in the media that they are inferior or

conspiratorial or cortical mentality is not serious, as it requires to stay away from media programs that deal with the resolution of humanitarian problems and family differences with violence, cruelty and power .. Li resolving contentious issues within the humanitarian and family understanding, logic and scientific method and the high moral.



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Yayınlar

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Hobiler

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LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU

16/07/2019

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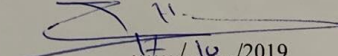
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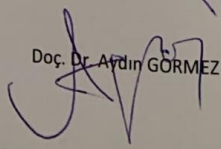
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