

Original Article

Pain, Trauma, and the Struggle for Survival: Mariam and Laila's Journey in Khaled Hosseini's *A Thousand Splendid Suns*

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Abstract

The study examines Khaled Hosseini's novel A Thousand Splendid Suns, set against the backdrop of war and Taliban rule in Afghanistan. It explores how patriarchal structures restrict women's access to education, freedom, dignity, and agency, subjecting them to violence, inequality, trauma, and suffering, employing feminist literary theory and psychoanalytic trauma theory as the theoretical framework. The study focuses primarily on Mariam and Laila, two women from different generations whose contrasting responses to oppression illuminate the complexities of female resistance and resilience. While Mariam initially internalizes patriarchal domination and endures suffering in silence, Laila, empowered by education and an awareness of her rights, challenges oppression and refuses to surrender her dignity. The study further examines how trauma and social domination suppress women's identities while also fostering solidarity and resistance. It challenges the patriarchal notion that women are one another's worst enemies by highlighting the transformative bond between Mariam and Laila. Their relationship, together with Aziza's role in Laila's struggle, demonstrates the significance of sisterhood, chosen motherhood, and female solidarity in confronting oppression. The study concludes that women's resilience and collective resistance can challenge patriarchal power and create possibilities for dignity, identity, and survival.

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Introduction

A Thousand Splendid Suns is about two Afghan women, Mariam and Laila, and describes the suffering that both women experience during the war and the era of Taliban rule. The novel demonstrates how patriarchal structures expose women to violence, inequality, restricted choices and lasting psychological trauma. Previous studies have examined different aspects of these experiences, including female empowerment. Suffering, trauma, and resistance; however, relatively limited attention has been given to the interrelationship between gender inequality, been given to the interrelationship between gender inequality, psychological trauma, and emotional solidarity, particularly how two women subjected to similar forms of oppression develop a bond of sisterhood that enables them to support one another. The role of maternal love as a source of strength and resistance also requires further attention. Therefore, this research paper aims to investigate, through feminist and psychological frameworks, the roles that gender inequality, human suffering, trauma, and female solidarity given to the interplay.

According to Saranya et al. (2026), the primary themes to extract from the textual analysis of *A Thousand Splendid Suns* are emotions of female empowerment, loyalty/sorority, the impacts of traumatic history, oppression because of one's gender, abusive partners, and personal choice. The study points out survival, acceptance, nurturing, and sacrifice as responses developed by circumstances to dominate a toxic environment rather than considering women's behaviors as helpless and weak. The study further explains the helpful role of emotional support in helping resilience and moral decision-making under difficult situations. While Saranya et al. (2026) emphasize emotional support, resilience, and female solidarity, their study gives comparatively less attention to how these emotional relationships intersect with patriarchal structures and psychological trauma. The present study extends this discussion by examining how Mariam and Laila's relationship develops under conditions of gender-based oppression and how their emotional bond contributes to their capacity to resist oppression.

Rasheed and Mahmood (2022) argue that suffering is a recurring theme throughout *A Thousand Splendid Suns*, with characters experiencing different forms of hardship arising from troubled childhoods, family loss, war and other difficult circumstances. This study particularly examines how Mariam and Laila respond to suffering and struggle and how

they gradually learn to cope with their painful experiences. While Rasheed and Mahmood focus primarily on suffering, endurance, and coping, the present study extends this discussion by examining how women's suffering is connected to patriarchal oppression and psychological trauma. It further explores how repeated experiences of violence and loss shape Mariam and Laila's identities, relationships, and responses to oppression, and how their suffering ultimately contributes to their resistance and struggle for survival.

Research Questions

- What is the difference between the responses of Mariam and Laila to the oppression?
- How do the environments of war, conflict and Taliban rule oppress and control the female characters' lives in the book?
- What mechanisms define the identities, trauma, and resilience of Mariam and Laila in patriarchal society?

Literature Review

Khaled Hosseini, *A Thousand Splendid Suns*, published in 2007, creates a narrative of pain, trauma, struggle, and resistance through the domestic lives of his characters. Sajjad and Gill (2025) argue that these struggles are closely associated with Afghanistan's complex history. This historical background is shaped by civil war, Taliban control, and deeply rooted sociocultural conditions; these factors significantly affect women's freedom, independence, and ability to express their voices. Shah et al. (2025) focus more specifically on how a social system shaped by patriarchal ideology strips women of representation and individuality. The argument is reinforced by Nusrat et al. (2025), who similarly identify patriarchal control as a central force limiting women's autonomy and representation, while highlighting how such control shapes their experiences of oppression and suffering throughout the novel.

This present study builds on these perspectives by analyzing the different forms of gender oppression experienced by women in *A Thousand Splendid Suns* through a feminist theoretical. Additionally, Neimneh (2025) examines storytelling, memory, and female empowerment in Khaled Hosseini's *A Thousand Splendid Suns*. The focuses on the experiences of female characters, particularly Mariam and Laila, and their struggle against oppression. The analysis is relevant to themes of pain, trauma, and survival as it highlights the characters' resilience and coping mechanisms (Oli & Kandel, 2025). While Neimneh (2025) emphasizes storytelling, memory, and empowerment, the present study further connects these experiences to patriarchal oppression, psychological trauma, and female solidarity. According to this framework, Mariam and Laila, entrapped within the conventional Afghan household, reveal the patriarchal system operating in Afghan society, where women are denied recognition, respect, and autonomy and remain vulnerable to abuse and ill-treatment. While Shah et al also highlight the agony of Mariam and Laila's characters, demonstrating how patriarchal influence limited their choices and actions and contributed to their suffering. Thakur and Aggarwal (2016) state the plot represents the pain and anguish of victims of patriarchal society and traditions.

The novel shows the effects of social decline during times of violence and war, portraying hope as what keeps life alive -an oasis in the desert. Drawing on Rebecca Stuhr's observation, Thakur and Aggarwal note that Hosseini's novels capture Painful experiences of people ensnared in conflicts of social values. They argue that his engaging, culturally rich language makes these hardships resonate emotionally with readers. Their discussion highlights how conflict and patriarchal structures deprive Afghans, particularly women, of freedom, basic rights, and individual agency. Through the lens of feminist theory, the condition can be further understood through the discrimination and inequality that experienced by the female characters' experience in *A Thousand Splendid Suns*. Ilakkiah and Joseph (2025) take this further by centering their analysis on women's perspectives and the challenges they encounter. They examine how women negotiate these challenges within a heavily male-controlled system. Their use of the concepts of "conflict" and "warfare" emphasizes how Hosseini explores suffering and human resilience as the world around the characters collapses into ruins.

Their argument continues as they assert that Hosseini establishes Laila and Mariam's bond through their sharing both maternal and sibling affection. The bond, they suggest, becomes a small but vital refuge, but a vital refuge- "an oasis of hope within a landscape of suffering." Rebecca Stuhr's broader observation – that Hosseini's novels center on the inner and moral conflicts of people caught between competing values – helps explain why this bond feels so central to the novel's emotional core. According to Sinha (n.d.), the women constantly wish to escape the boundaries and limitations imposed upon them. Prolonged domination and restriction, Sinha suggests, weakened some of their traditionally perceived roles; yet, this struggle makes them braver over time.

While Shihada (2019) extends the discussion on gender discrimination and the unfair treatment of women, the study highlights barriers that restrict Afghan women's advancement, including unrealistic societal expectations, and argues that peace in Afghan society is impossible without eliminating violence against women and recognizing women's rights as human rights. This concern for women's basic rights and voice connects to Ghafoor and Farooq's (2020) broader question of whether the subaltern can be heard - a question equally relevant to Mariam and Laila's struggle to be recognized within a system that systematically silences them.

Although several scholars have researched gender inequality, patriarchy, and unfair social and political systems in Afghan society, previous studies have hardly combined the feminist and psychological factors with the emotional aspects. Scholars have paid little attention to the emotional factors of the novel; scant focus has been given to how Mariam

and Laila, shaped by similar experiences of oppression and suffering, form a deep bond of sisterhood that completes them emotionally, and how motherhood becomes their shared strength against oppression. This gap is important because it indicates a need for further examination how emotional bonds, rather than only political and social conditions, help women survive and fight back when they are being oppressed. Emotional bonds can provide women with important sources of strength, support, and resilience in situations of oppression. This sort of human connection can strengthen women's resilience by enabling them to endure hardship and resist oppression when their circumstances become unbearable. *A Thousand Splendid Suns* by Khaled Hosseini portrays the experiences of two Afghan women, Mariam and Laila, who endure violence, loss and social instability during war and Taliban rule. During this era, women's access to basic rights, freedom, and social participation was severely restricted.

Methodology

This study employs a qualitative research approach based on feminist literary theory and psychoanalytic trauma theory to examine gender inequality, patriarchal oppression, trauma, and women's resistance in Khaled Hosseini's *A Thousand Splendid Suns*. Following a methodological approach similar to Humagain (n.d.), who applied feminist textual analysis to examine women's oppression in the same novel. Simone de Beauvoir's concept of gender as a social construction provides a basis for examining women's subordination within patriarchal society, while Virginia Woolf's emphasis on economic independence and personal space informs the analysis of women's struggle for autonomy.

Freud's psychoanalytic perspective on trauma is used to interpret the psychological effects of prolonged abuse and suffering, particularly in Mariam's experiences. The study uses qualitative content analysis to closely examine the experiences of Mariam and Laila. The analysis focuses on gender discrimination, patriarchal control, domestic violence, psychological trauma, restricted decision-making, and women's resistance. The novel serves as the primary source, and the analysis selects and interprets relevant passages in relation to the research questions and theoretical framework (Bist & Kandel, 2025). The analysis emphasizes how patriarchal norms, social expectations and male-dominated structures limit women's freedom, and how silence shapes their psychological and social experiences. The analysis is conducted in three stages. First, the novel is carefully read to identify passages depicting gender discrimination, male dominance, violence, oppression, and women's responses to them. Second, the selected characters' dialogues, actions, relationships, and development are examined in relation to the research questions. Third, the selected passages are interpreted through feminist and trauma perspectives, with particular attention to structures on women's lives and their responses to oppression. Particularly, the text gives life to language, expressing women characters' experiences and emotions (Bist, 2026; 2018). The study does not involve numerical or statistical measurement. The study relies on interpretive analysis rather than statistical measurement; consistency of the analysis is maintained by systematically relating to the selected textual evidence and established theoretical concepts. This close, narrative-based reading process is informed by Wei and Asl's (2023) textual analysis of the novel, which similarly examines spatial and narrative structure to identify underlying patterns.

Theoretical Framework

Virginia Woolf's *A Room of One's Own* (2015) further supports the feminist analysis by emphasizing women's need for economic independence, education, and personal space to achieve intellectual and personal freedom. Woolf argues that women's creative and social independence is closely connected to their material circumstances. This perspective is particularly relevant to Laila's experiences; as education and economic independence contribute to her decision-making and agency, while limited access to these reinforces women's vulnerability within patriarchal structures. Alongside feminist theory, this study employs psychoanalytic trauma theory to examine the psychological consequences of oppression. Freud's understanding of trauma emphasizes the lasting effects of overwhelming experiences that cannot be fully processed at the time they occur (Freud, 1955). Trauma theory has subsequently been developed to explain how repeated violence and extreme experiences can affect memory, identity, emotional responses, and interpersonal relationships. Herman (1992), for example, explains that prolonged trauma can produce psychological effects that extend beyond the immediate traumatic event. This perspective is useful for interpreting the emotional suffering and useful for interpreting and psychological consequences experienced by Mariam and Laila. The combination of feminist theory and trauma theory enables this study to examine both the structural and psychological dimensions of women's suffering. Feminist theory explains how patriarchal systems, gender discrimination, and unequal power relations shape the characters' lives, while trauma theory helps illuminate the psychological effects of violence, oppression, and loss. Together, these perspectives provide a framework for analyzing Mariam and Laila's experiences of domestic violence, emotional suffering, and resistance. Their struggles are therefore understood not merely as individual experiences of suffering but as responses to broader social structures that restrict women's freedom and survival.

Analysis and Discussion

Gender Inequality and Patriarchy

Khaled Hosseini's *A Thousand Splendid Suns* presents gender inequality as a deeply embedded social structure rather than as a series of isolated acts of individual discrimination. Through the experiences of Mariam and Laila, the novel demonstrates how patriarchal customs, social expectations, and male authority restrict women's autonomy and decision-making. Simone de Beauvoir's (2011) feminist argument that woman is socially constructed as the "other" provides a useful framework for understanding this condition. From childhood, Mariam is taught that her value and identity are

determined by patriarchal judgments rather than by her own choices. Her mother, Nana, warns her, "Like a compass needle that points north, a man's accusing finger always finds a woman always" (Hosseini, 2007, p. 15).

The statement exposes a social order in which women are held responsible for problems created or controlled by men. In this sense, Mariam's childhood experiences illustrate Beauvoir's (2011) argument that women are constructed as the subordinate "other" within a male-centered social order. This process of subordination is further reinforced through family and social relations (Oli & Kandel, 2025). Mariam is repeatedly reminded that she is a *harami*, or an illegitimate child, because of her mother's relationship with Jalil, Hosseini writes, "Mariam was five years old the first time she heard the word *Harami*" (2007, p. 1). From a feminist perspective, this unequal distribution of shame illustrates how patriarchal systems. The significance of this label extends beyond its literal meaning. Jalil's social position protects him from the consequences of the relationship, while Mariam and Nana bear its social stigma. The novel also demonstrates that gender inequality is reinforced through how women's autonomy is restricted. Mariam is married to Rasheed against her will, and her subsequent life is governed by his expectations concerning obedience, domesticity, clothing, reproduction, and behavior. Laila later experiences similar restrictions after marrying Rasheed, despite having grown up with greater educational opportunities and a stronger sense of independence. Their different backgrounds cannot eliminate structural inequality. As Sajjad and Gill (2025) argue, women's oppression in Afghanistan is closely connected to longstanding patriarchal and sociocultural structures. Similarly, Shah et al. (2025) emphasize that patriarchal ideology operates simultaneously through family relationships, marriage, social expectations, and institutional authority.

Thus, gender inequality in *A Thousand Splendid Suns* is presented not simply as discrimination against individual women but as a system that determines what women can do, where they can go, whom they can marry, and how they are expected to behave. Mariam and Laila experiences reveal the consequences of a social order in which male authority is normalized and female autonomy is restricted. The novel consequently exposes the relationship between patriarchy and women's social, economic, and psychological vulnerability.

Trauma and Psychological Suffering

Trauma is central to the experiences of Mariam and Laila, whose lives are shaped by abandonment, loss, domestic violence, forced marriage, war and social discrimination. Trauma theory provides a framework for understanding how such experiences affect not only their immediate circumstances but also their identities, relationships, and responses to later events. Freud's (1955) discussion of traumatic repetition provides a foundation for understanding how overwhelming experiences may continue to influence an individual after the original event. Herman (1992) further explains that prolonged interpersonal trauma can affect a person's sense of safety, identity, relationships, and capacity to exercise control over life. These perspectives are particularly relevant to Mariam, whose experiences of rejection and abuse accumulate throughout her life.

Mariam's trauma begins with the social rejection associated with her illegitimacy. Her mother repeatedly reminds her of life limitations imposed upon women, telling her, "It is our lot in life, Mariam. Women like us. We endure. It's all we have." (Hosseini, 2007, p. 23). This statement reveals how oppression becomes personal suffering; she presents endurance as the expected condition of women like herself and Mariam. From a trauma perspective, this learned expectation of endurance helps explain why Mariam initially responds to violence through submission rather than resistance. Her inability to imagine an alternative life is itself a consequence of a social environment that has repeatedly denied her agency. Mariam's forced marriage to Rasheed intensifies this psychological suffering. Her repeated experiences of humiliation, physical violence, reproductive loss, and emotional isolation gradually undermine her sense of self-worth. Her inability to escape the abusive relationship demonstrates how prolonged trauma can constrain a victim's capacity to act. Herman (1992) argues that repeated abuse can produce a condition in which fear and dependency persist, when the victim recognizes the injustice of the situation. Mariam's experience reflects this tension. She is not simply passive; rather, her apparent submission is shaped by years of social conditioning and limited education. Economic dependence and psychological suffering.

At the same time, trauma does not permanently eliminate Mariam's capacity for resistance. Sinha (n.d.) similarly suggests that prolonged oppression can both weaken and strengthen a victim's capacity to resist, and that these two tendencies may coexist within the same individual. This contradiction is evident in Mariam's development. For much of her life, she endures violence and accepts the restrictions imposed upon her. However, her relationship with Laila and her growing attachment to Aziza gradually transform her understanding of herself. When she eventually confronts Rasheed to protect Laila, her action represents a decisive movement from endurance toward resistance. Her traumatic experiences therefore become part of a complex psychological process through which suffering, attachment, and responsibility contribute to her eventual assertion of agency (Bist & Kandel, 2026). Hosseini consequently presents trauma as both a consequence of patriarchal oppression and a force that shapes women's responses to that oppression and a force that shapes women's responses to that oppression. Mariam and Laila's psychological suffering cannot be separated from the social structure surrounding them. Their trauma is produced through the interaction of personal loss and structural violence, demonstrating that women's psychological distress is not merely an individual problem but is closely connected to the unequal social conditions in which they live.

Resilience and Resistance

Although *A Thousand Splendid Suns* depicts extensive suffering. It does not portray Mariam and Laila as victims. Hosseini gradually transforms them into figures of resilience whose resistance develops through different forms of experience. Feminist theory is useful here because resistance can be understood as a challenge to the structures that deny women

autonomy and agency. Their resistance, however, does not take identical form. Mariam's resistance develops gradually through suffering, motherhood, and her relationship with Laila; resistance is more strongly associated with education, intellectual independence, and her desire to make decisions about her own life.

Mariam initially has very limited opportunities to develop an independent identity. Her lack of formal education and economic independence. Her lack of formal education and economic independence. Her lack of formal education and economic leaves her particularly vulnerable to male authority. In contrast, Laila grows up in an environment in which her father encourages her education and intellectual development. His statement, "Marriage can wait, education cannot" (Hosseini, 2007, p. 90), establishes education as a source of independence rather than simply marriage preparation. Virginia Woolf's (2015) emphasis on education, economic independence, and personal space provides a useful lens for interpreting this difference. Laila's access to education enables her to imagine a life beyond the traditional domestic role assigned to women. Her intellectual development therefore becomes an important resource in her struggle against patriarchy controlling her life for years. Her final sacrifice therefore constitutes an act of resistance rather than merely an act of victimhood. Hosseini writes, "She was leaving it as a friend, a companion, a guardian. A mother. A person of consequence at last." (Hosseini 2007, p.27). The passage is significant because Mariam's sense of worth is no longer defined by Rasheed's judgement or by the stigma of her birth. Herself as a person whose life has meaning.

Mariam and Laila consequently represent two different forms of female resistance. Laila's resistance is associated with education, independence, and her ability to imagine alternatives to patriarchal expectations, while Mariam's resistance emerges through emotional attachment, protection, and sacrifice. Their different trajectories support Roozbeh et al.'s (2024) observation that struggle and liberation can contribute. Resistance, therefore, does not necessarily begin with open rebellion. It can develop through education, relationships, self-awareness, protection of others, and the gradual recognition of one's own worth.

The contrast between Mariam and Laila also demonstrates the importance of social opportunities in shaping women's agency. Laila's comparatively privileged childhood provides her with educational and intellectual resources that Mariam lacks. Nevertheless, the novel does not suggest that education alone guarantees freedom. Laila also encounters forced marriage, domestic violence, and political repression. Instead, education provides a foundation from which she can recognize injustice and imagine alternatives. Through both women, Hosseini suggests that resilience is not simply an individual psychological quality but develops through relationships, opportunities, and the ability to challenge oppressive structures.

Sisterhood and Maternal Love

One of the most significant challenges to patriarchal ideology in *A Thousand Splendid Suns* is the relationship that develops between Mariam and Laila. The novel initially places them in a potentially competitive relationship; they are married to the same man and are positioned within a household structured around male authority. However, rather than becoming rivals, they gradually develop solidarity and emotional intimacy. Their relationship challenges the patriarchal assumption that women must compete with one another for male approval, affection, or social security.

Their developing bond becomes visible when they share a moment of uncomplicated happiness. "Laila began to laugh, and Mariam joined in. They laughed like this, at each other's reflection in the mirror, their eyes tearing" (Hosseini, 2007, p. 189). The scene is significant because laughter, intimacy, and companionship temporarily interrupt the atmosphere of fear created by Rasheed. The mirror also has symbolic significance; instead of seeing themselves through the judgment of a patriarchal husband, the women see and recognize one another. Their relationship consequently provides a space in which they can experience themselves as individuals rather than merely as wives under male authority. From a feminist perspective, their relationship can be understood as a form of female solidarity (Kandel, 2023). Beauvoir's (2011) analysis of women's social position helps explain why one another, while the relationship between Mariam and Laila demonstrates the possibility of resisting such divisions through mutual support. Poonam and Shalini (2024) challenge oppressive gender relations. In Hosseini's novel, solidarity becomes especially significant because neither woman possesses sufficient power individually to escape Rasheed's control. Together, however, they develop emotional and practical resources that make resistance possible.

Maternal love further strengthens this solidarity. Mariam's relationship with Aziza allows her to experience herself as a caregiver and protector, while Laila's concern for her children gives her a powerful reason to survive. Importantly, Mariam's motherhood differs from the patriarchal understanding of women primarily through their reproductive roles. Although her earlier inability to have children contributes to Rasheed's abuse and her feelings of inadequacy, her relationship with Aziza demonstrates that motherhood can also become a source of emotional agency and resistance. Her willingness to sacrifice herself to protect Laila and Aziza transforms maternal love from a condition associated with vulnerability into a source of strength. Additionally, the relationship between Mariam and Laila therefore becomes an alternative social structure within the oppressive household. Their sisterhood provides emotional security, practical cooperation, and a shared understanding of suffering. Their solidarity demonstrates that women's survival can depend not only on individual resistance but also on collective strength. Hosseini's understanding of suffering. Their solidarity demonstrates that women's survival can depend not only on individual resistance but also on collective strength. Hosseini consequently rejects the notion that women are naturally each other's enemies and instead portrays female relationships as a potential source of resistance to patriarchal domination.

Education as Hope and Resistance

Education is presented in *A Thousand Splendid Suns* as one of the most important foundations of women's autonomy and resistance. The contrast between Mariam and Laila demonstrates how unequal access to education can shape women's opportunities, expectations, and responses to oppression. Mariam receives little formal education and therefore has limited access to knowledge, employment, and economic independence. Laila, by contrast, grows up in an environment that supports Virginia Woolf's (2015) argument that women require access to education, material resources, and personal independence to develop their intellectual and creative potential.

Laila's father explicitly emphasizes the importance of education when he tells her, "Marriage can wait, education cannot" (Hosseini, 2007, p. 90). The statement challenges the traditional assumption that a woman's primary purpose is marriage. By placing education before marriage, Babi presents knowledge as a foundation for Laila's future independence. Education enables Laila to develop critical awareness and to question social restrictions that are presented as natural or unavoidable. Her progressive outlook therefore contrasts sharply with Mariam's limited educational opportunities and demonstrates how social conditions can influence women's ability to imagine alternative futures. Mariam's limited education contributes to her economic dependence and restricts her ability to resist limited education contributes to her economic dependence restricts her ability to resist patriarchal authority reflecting Woolf's (2015) emphasis on education and material independence as conditions for women's autonomy, in contrast, Laila's education strengthens her awareness and enables her to question restrictive social expectations. As Efrilia and Setiawan (2020) emphasize, equal access to education is important for Afghanistan's social development. Hosseini therefore presents education as both as source of individual empowerment and a form of resistance, suggesting that knowledge can challenge patriarchal traditions and create possibilities for a more equitable future.

Conclusion

A Thousand Splendid Suns highlights the continuing relevance of feminist concerns by portraying the experiences of women living under patriarchal oppression. The book is set in Afghanistan between 1959 and 2003; however, it is not simply a story about wars but also portrays the struggles of women living under patriarchal oppression within and beyond their homes. The research demonstrates how the two main characters, Mariam and Laila, are being exposed to different types of oppression in different social, cultural, economic and political contexts in Afghanistan. In *A Thousand Splendid Suns* Mariam and Laila are representations of Afghan women who are challenged psychologically, emotionally and socially by a patriarchal society during and after times of war. This study explores the major themes of gender inequality and patriarchy, trauma and psychological suffering, resilience and resistance, sisterhood and maternal love, and education as a source of hope and resistance. Using a feminist theoretical framework, the study examines female characters Khaled Hosseini's *A Thousand Splendid Suns*. The research employed a qualitative research qualitative research framework with a content analysis d to examine the selected textual evidence from the novel.

About Author

Binita Gurung is a postgraduate student of English at Mid-West University, Nepal. Her academic interests include feminist literary studies, gender representation, trauma, and contemporary Afghan literature. Her research focuses on the representation of women's experiences, oppression, resilience, and resistance in literary texts.

Disclosure Statements

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