

A Textual Analysis of *A Thousand Splendid Suns*: Citizenship Perspective

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ABSTRACT

This article presents a citizenship analysis of Hosseini's novel A Thousand Splendid Suns. Cogan (1998) defines citizenship in terms of identity, rights, duties, and acceptance of basic societal values, which is the theoretical work used in this study. This research investigates how gender inequality in fiction can be studied from a citizenship perspective. Through textual analysis of Khalid Hosseini's novel A Thousand Splendid Suns (2007), the researcher presents a citizenship perspective that lies within the text of the novel. Researcher suggests that the citizenship themes of identity, rights, and acceptance of basic societal values have been depicted throughout the text. My findings suggest that various issues gender discrimination, class difference, religious and socio-cultural issues, can be discussed under the umbrella of Cogan's concept of citizenship, and used as a theoretical framework. The research has recommendations for future researchers, teachers, and readers of fiction.

Keywords: citizenship, identity, rights, gender, fiction, fundamentalist

INTRODUCTION

This research endeavors to analyze Khalid Hosseini's (2007) novel *A Thousand Splendid Suns* from a citizenship perspective. Citizenship is the study of identity, rights and the acceptance of societal values, as given by Cogan (1998). It is an important point of perspective that can be explored in literary texts. Number of modern novels like *A Thousand Splendid Suns* (2007) has been written from a gender inequality in a strict fundamental society. In 1979, Soviet Union invaded Afghanistan which resulted in human rights violation and largest human exodus was recorded in that time. Thus, studying the novel from a citizenship perspective can offer a better understanding of literature. This research, therefore, aims to answer the research question: How far does Hosseini represent the elements of citizenship in his novel, *A Thousand Splendid Suns* (2007).

The Novelist: Khalid Hosseini is an Afghan-American doctor and internationally acclaimed fiction writer. His first novel "Kite Runner" was a great success and so are his second novel and third novels. *A Thousand Splendid Suns* (2007) and *Mountains Echoed* (2013). He has won many international literary awards and his second novel *A Thousand Splendid Suns* has earned him three awards in 2007 and 2008 consecutively. *A Thousand Splendid Suns* is based on his inspiration from his trip to Kabul in 2003 where he observed wretched and miserable conditions of women in fundamentalist society. In this respect, Qureshi (2024) states, "Hosseini emphasizes his worry over Afghan people's suffering, particularly the

plight of Afghan women, whom he regards as doubly marginalized on the one hand, by society, and on the other, within the four walls of their homes in *A Thousand Splendid Suns*” (p.205).

The Novel: *A Thousand Splendid Suns* published in 2007, is a winner of British Book Award. It is a second novel by an Afghan-American author Khalid Hosseini. The novel is set in Afghanistan from early 1960s to the early 2000s. The story mainly moves between two cities i.e. Herat and Kabul. The story revolves round the two main female protagonists Maryam and Laila and a male antagonist namely Rasheed. It is story of struggle of women who are not only deprived of their basic rights but also their birth rights. *A Thousand Splendid Suns* is divided into four parts. Part 1 narrates the story of Mariam, a young girl born in Afghanistan in the 1950s. Part 2 describes the early life of Laila, who was born in Kabul in the late 1970's. In part 3 the lives of the two women intersect and part 4 is from Laila's perspective. This novel is a truthful depiction of women's struggle for their identity, rights and molding themselves in societal norms and trends. It is a story of compromises that women made to be accepted in their society; specifically in fundamentalist religious society. In an interview to Sky News, Khalid Hosseini said that he had feared for women and girls more than any other group in Afghanistan (2021).

Hosseini's novel *A Thousand Splendid Suns* (2007) is the story of struggle of women of four generations. This is the story endurance of women who tried their best to get their identity, rights and a due place in society. Alexander (2004) analyzes, “Identity involves cultural references” (p. 10). Here, in hosseini's novel, the case is opposite; because it is on the basis of prevailing cultural and religious trends in Afghanistan that women are deprived of identities.

Rasheed is an antagonist in the novel and portrayed as an embodiment of patriarchal hegemony against women. He is a stereotype man who is totally against women's growth. And he becomes the reason of tragic death of the main character, Maryam.

A Thousand Splendid Suns (2007) is multi-generational novel. It depicts the realistic scenario of women's endurance on different levels specifically at the hand of their aged husband. According to Penguin President, Kennedy (2012) commented that there were hardly a few authors who could receive the same encouragement for their second novel like their first novel; however, Khalid Hosseini got absolutely remarkable response even for his second. His second publication, *A Thousand Splendid Suns* (2007) proved to be a great success and secured a top position in New York Times best-seller list for hardcover. Alshammari (2024) reviews, “One of the strongest points of the book is how well-developed and relatable the characters are. The readers can witness the women's growth as they find solace and support in each other, combating the oppressive society they live in” (para. 7).

LITERATURE REVIEW

A literature review is a critical piece of academic writing that examines, summarizes, and synthesizes the existing scholarly material; such as books, journal articles, and research papers on a specific topic (Buriro et al., 2021; Shah et al., 2024).

Citizenship and Fiction

The genre of fiction can be useful tool to teach citizenship. Sometimes, it proves as an important source of propagating knowledge about citizenship keenly proposed by Maitlo et al., 2023 and Ahmad et al., 2021 in their studies. Critics, educationists and academicians have found a good scope of learning citizenship through fiction. Reynolds (2006) says that the study of historic fiction assists in promoting values that enhance citizenship. O' Rourke (2005) believes that the process of fiction writing may affect the notions of civic engagement, civil responsibilities and civic identity. However, this field is still under-explored and needs more research to be carried out in this field. (as cited in Gouthro, et, al., 2011, p. 248).

So, citizenship can be taught through fiction in order to promote cultural diversity and religious tolerance. Ho (2015) states the names of famous novels that help to explain and explore citizenship.

In an interview Obama (2017) said, “When I think about how I understand my role as citizen, setting aside being president, and the most important set of understandings that I bring to that position of citizen, the most important stuff I’ve learned I think I’ve learned from novels” (para, 4). It is really noteworthy that such a world class leader attributes his understanding of citizenship to study of novels. Tavares (2017) states that citizenship can be explored in the light of the novels like *To Kill a Mocking Bird* and *The Giver*. She argues that citizenship is multi-dimensional subject and can be taught with help of reading novels included in curriculum of different levels.

In the background of Central South Asian countries like Afghanistan, the researcher tries to explore a connection between citizenship and fiction which is limited. Citizenship has a vast meaning and there are several social issues related to these phenomena. Therefore, in this study, the researcher will inspect *A Thousand Splendid Suns* from a citizenship perspective.

RESEARCH METHODOLOGY

The research question used in this article is: To what extent does Hosseini prove successful in exploring the elements of citizenship in his novel, *A Thousand Splendid Suns*? A close reading of book or textual analysis was carried out, in order to underline the themes of citizenship in the text. Once the text of the novel related to the elements was highlighted, it was presented and critically discussed in the data analysis section as before was by Maitlo et al., 2025 and Ahmad et al., 2025.

The novel chosen for this study had a good relevance to the norms and trends of Central south Asia. Moreover, the novel is quite replete with the elements of identity, rights and acceptance basic societal values. The theoretical framework comprises an important part of methodology in textual analysis carried by Maitlo et al., 2024 and Soomro et al., 2023 which is an important element in literary analysis; therefore it is described in detail given below.

Theoretical Framework

Different educationists have given different views about citizenship. According to Woods and Cheshire (2020) and Kalhor et al., (2023) citizenship is often understood in legal terms but, sometimes it also represents the relationship between citizens and state and the way society is governed. Marshal (1950) states that citizenship constitutes individual rights to speech, property and justice.

There are number of critics, scholars and educationists who have given the concept of citizenship. However, for this study, the scholar has selected Cogan’s (1998) concept of citizenship as a theoretical framework. Cogan (1998) explains concept of citizenship in terms of identity, rights and acceptance of societal values. These are the three basic elements of citizenship. First element of citizenship is identity, which is usually defined in national terms but not necessarily because most of the countries believe in multiple identities, be they local, cultural, religious, ethnic or whatever. Second element is enjoyment of certain rights for their safety and third element is acceptance of societal values. These societal values vary from country to country and it helps in constituting the distinctive identity of a country.

Tan (2007) states that religious harmony plays a pivotal role in citizenship. Furthermore, five attributes of citizenship are largely derived from western framework but can also be applied to Asian nations as well. Citizenship whether defined in national, multinational, global, western or Asian term; has a good scope in recent research works Cogan (1998).

Data Analysis Identity

Identity is one of the dominant themes in the novel (Maitlo et al., 2024; Ahmad et al., 2021). Identity in this novel is explored in social perspective because it is through identity that one gets his or her place and purpose in male-textured fundamentalist society. The story of the novel revolves around the two female characters Maryam and Laila, the protagonists of the novel. The novel is set in backdrop of Herat and Kabul, cities of Afghanistan. The novel covers the time period from 1960s to 2000.

In the first part of novel Hosseini introduces readers with Maryam who is called “*illegitimate*”. This word says a lot about her identity and her place in patriarchal and religion-oriented society. It puts a question mark on her and deprives her of all her rights as a free human being and as a citizen of the Afghanistan. Being an illegitimate child hinders her from acquiring a due place and position in society. There are several aspects in the novel that create Maryam’s identity. Jalil, Maryam’s father always tries to hide her relation with her; in order to conceal her identity from everyone in the town. Actually by hiding her identity he tries to hide his own sin that has stigmatized Nana and Maryam’s life.

“Her gazed skimmed over all of these things before they found a face, across the garden, in an upstairs window. The face was there for only an instant, a flash but a long enough. Long enough for Maryam to have seen the eyes widen, the mouth wide open” (p. 24).

Maryam is an unwanted child; therefore, she has no legitimate claim on things like family, home, education, protection, due place and acceptance by society. Besides, another unwanted relation is imposed upon her as a punishment of being an illegitimate child. Her marriage with Rasheed gives her a new identity and legitimate position in society, but at the cost of her happiness. Khimish (2014) says that women in Muslim countries suffer from oppression, mainly because patriarchal system and misinterpretation of religion. Hosseini writes in his novel.

“She thought of her entry into this world, the harami child of a lowly villager, an unintended thing, a pitiable, regrettable accident” (p.224).

Hosseini’s novel is set in fundamental religious structured society where man has full right over granting women a legitimate or illegitimate identity. Rahimi (1991) the author of Status of Women: Afghanistan, argues that women’s position in Afghanistan has traditionally been inferior to that of men. This position has varied according to age, socio-cultural norms, and ethnicity. Afghan women, even until the beginning of the 20th century were the slaves of their father, husband, father-in-law, and elder brother. These women’s most valued characteristic was silence and obedience. Moreover, he is of the view that men hold an absolute power over women in religion oriented societies like Afghanistan. Shamim (2014), observes, “After the fall of communists in Afghanistan, the jihadi warlords, and later, the Taliban, articulated identities which were highly masculinized in which women suffered immense oppression” (64).

Rights

Justice is one of the basic rights of citizens that a state is bound to provide to its people. However, this basic right is quite often denied to women and this denial puts a question mark on the credibility of governing bodies. This refutation of rights creates an oppressive environment for the citizens of any state and most specifically for women. Hosseini in his novel portrays different kinds of oppression that are carried out on different grounds of life. This ruthlessness, leads the oppressed ones to posit struggle on the face violence and ill-human behavior of society. Hosseini says,

What I began writing in A Thousand Splendid Suns, I found myself thinking about the resilient woman over and over. There is no woman that I met in Kabul inspired either Laila or Mariam; faces or stories

were always with me, and a good part of my inspiration for this novel came from their collective spirit (as cited in Maurya, 2015, p. 327).

Maryam is the main character of the novel and her life is full of sufferings and plight, which is caused by negation of her basic rights. Maryam being an illegitimate child of Nana, a poor maid, is forced to face injustice. She has no identity to claim her rights and position in the society. *"It would have spared you the grief of knowing that you are what you are. But he was coward, my father"* (p. 7). Furthermore, right of education is one of the core rights of a citizen. It is even promised by the constitution of fundamentalist country like Afghanistan. However, this right is denied to Maryam because her mother thinks that society mistreats and abuses an illegitimate child, especially a girl child. So she refuses to send her to school. *"Beside, they'll laugh at you in school. They will. They'll call you harami"*(p. 14).

It was Nana and Maryam's right to live with Jalil along with his three wives and nine children but both were denied to their right because both were unwanted part of his life. Moreover, he tries his best to hide Maryam from society. Philip (2016) argues that Jalil has full authority to have as many wives and children as he wants because he is the formulator of patriarchal society. This structure of society also empowers him to usurp the right of women by calling his relationship legitimate and illegitimate.

Hosseini has realistically depicted the nonhuman behavior of religious regimes of mujaheddin and the Taliban against female gender. Rasheed is an embodiment of typical religious fundamentalists who don't acknowledge women at all. Rasheed said, *"Let them come. I, for one will welcome them with Rose petals"* (P.164). Through these words, Hosseini suggests that men like Rasheed welcome such structure of government because it will simply increase their power over women. In this regard, Stuhr (2009) examines that Hosseini's novels show whoever has come into power, has mostly persecuted the poor and the women.

The Taliban appears to be extremely misogynistic in their rule of the law. They revoked all the rights of women as a citizen of Afghanistan. Their rule dismisses all the core rights, which are stated in the constitution i.e., free mobility, protection of law while travelling, education, security, freedom of expression, and participation in political system. They believe women as a source of corruption in the society and thus exert an absolute power over her. This inhuman mindset of the Taliban changes their system of justice into an instrument of oppression. The following textual lines are quite evident to this statement.

Attention Women

"You will stay inside your homes all the times. It is not proper for women to wander aimlessly about the streets. If you go outside, you must be accompanied by a maharam, a male relative. If you are caught alone on the street, you will be beaten and sent home.

You will not wear charming clothes You will not speak unless spoken to.

You will not make eye contact with men.

Girls are forbidden from attending school All schools for girls will be closed immediately.

Women are forbidden from working" (p.166).

Therefore, all the women were deprived of their rights. Such confiscation of lawful rights of women shows the underlying misogynistic behavior of patriarchal social and religious order of Afghan society. Philip (2016) states, "In A Thousand Splendid Suns Khaled Hosseini portrays how strict Islamic family laws are imposed on women by forcing them to adhere to fundamental values of virginity, marriage and divorce" (793). Furthermore, Philip argues that somewhere it is the misappropriation of religion that

empowers man to violate the rights of women and to discriminate between the two sexes. Additionally, Burki (2017) observes that the fundamentalist regime considers women's employment, financial independence and exposure to workplaces as harmful for their chastity. Women must be confined to their home since they are the mark of honor for their family. So, it is absolutely unsuitable for them to expose themselves to external world.

Medical facility is counted as the basic right of every human being; especially when it comes to women during her pregnancy. The period of pregnancy is considered as the most vulnerable time for a women but the Taliban or the fundamentalist religious regime didn't consider this at all. As per the enforcement of the Taliban's policies, hospitals were segregated according to genders. Resultantly, women got the most ill-facilitated hospital whereas; all the well-equipped hospitals were spared for men.

"They had no clean water," she said, "no oxygen, no medications, no electricity. There is nothing there." "That's where you go," the guard said (p. 171).

This ruthless style of watchman of hospital is enough to show how easy it was to overrule the rights of women in Afghan society. There was crowd outside the Malalai hospital, a man yelled helplessly because his wife was about to deliver the baby and she was left with no choice except to deliver the baby on road. The only working hospital for women was Rabia Balkhi and it was devoid of all the basic facilities of female health care. Moreno (2021) states from 1996 to 2001, the Taliban imposed series of oppressive measures on women and girls. Out of all the hospitals in Kabul, only one dealt with women's needs and it was also the only centre where women could work as healthcare providers. The quality of healthcare available under the Taliban regime was equally insufficient. The single medical facility available to women in Kabul had only 35 beds, no oxygen, no surgical or diagnostic equipment, no electricity, or even clean water. Maternal mortality during this time was at highest in the world, at 1,450 per 100,000 live births.

Additionally, the entire system of Afghanistan is composed of two components i.e., religious laws and patriarchy. Collectively, these factors have devised such a system where they can support each other in subjugating the women and the poor people. Therefore, when on account of self-defense, Maryam and Laila try to escape from Rasheed, the authority sends them back to home without thinking about the reason behind their escape and the consequences of their heading back. The stake holders of administration system know the promulgation of laws without knowing their effects on women's life. In this regard, Zaman (2025) observes, "While women empowerment lies at the heart of Islam, the Taliban's extremist policies are conflated with patriarchal oppression" (para. 5).

"if you send us back," she said instead slowly, "There is no saying what he will do to us." she could see the efforts the efforts it took him to keep his eyes from shifting. "What a man does in his home is his business." "What about the law, then, Officer Rehman? Tears of rage stung her eyes. "Will you be there to maintain order?" "As a policy, we do not interfere with private family matters, hamshira "(p. 160).

Providing justice is basic citizenship right of a citizen and Maryam's tragic end is a clear evidence of the denial of the rights. Her unjust trial highlights the apathy and inefficiency of police that fails to administer her case lawfully. Besides, the way she kneels down before the decision of the Taliban judges proposes that she expects no sympathy because they pushed her to this point of life. She is sure that no one is going to understand the circumstances that forced her to murder her husband:

"I believe you when you say that your husband was a man of disagreeable treatment. but I cannot help but disturbed by the brutality of your action, hamshira. I am troubled by what you have done; I am troubled that his little boy was crying for him upstairs when you did it." (p. 221)

The last words of the Talib executioner are also ironical because a merciless man is asking for mercy and forgiveness for innocent Maryam: “O my Lord! Forgive and have mercy, for you are the best of the merciful ones” (p. 225).

Acceptance of Basic Societal Values

Hosseini in *A Thousand Splendid* shows flexibility of his characters in adopting societal values, norms and trend. The socio-political cultural structure Afghanistan is erected on fundamental religious framework. Societal values are clear demonstration of such structure. These values play a significant role in the establishment of Afghan society. Sometimes, these values reflect positively and sometimes negatively. But, generally, it is observed that these values have caused a great hindrance for the growth and the empowerment of women. In Afghan society, man is breadwinner whereas; woman is the angel of the house. Hosseini depicts this system restricts women to remain inside their homes and follow no interest outside her boundaries. Societal values of Afghanistan are based on patriarchal mindset that does not allow women to excel freewill in important matters of her life, e.g. free mobility, education, childbirth, freedom of expression etc.

Nang and namoos stands for the sacred honor and shame. It is one of the central concepts of the Hosseini's novel, *The Thousand Splendid Suns*. This value is an underlying principle of Afghani women. Their life is often measured on this working rule. It implies several responsibilities on women regarding protecting and sustaining her honor. These are societal codes that every woman is to follow and a man needs to bind her women to remain stick to this societal value. In this regard, Scheff (2000) comments that shame is one of the basic social emotions. Further, he observes in the same book, “Shame is a crucial emotion in creating and being part of social bond. This social bond is what glues together any kind of group relationship, namely, friendship family relations, and social and cultural relationships” (p.84). It gives an absolute authority to man over his wife. It poses serious obstacles for women in expressing their desires and rightful claims as a citizen.

In the following textual line Rasheed illustrates the meaning of nang and namoos to Maryam while taking out her for an outing. Indirectly, he wants to emphasize the responsibilities that Maryam owes to him as his wife.

“They don't see that they're spoiling their own nang and namoos, their honor and pride”(p.47).

Rasheed explains the same to Laila when she comes as a third wife of Rasheed. He says that being a wife, or *nang and namoos* is kind of burden of honor and pride; that a wife supposed to carry for the sake of respect of her husband in society.

“No matter. This point is I am your husband now, and it falls on me to guard not only your honor but ours, yes our nang and namoos. That is husband's burden. You let me worry about it” (p.137).

Afghanistan believes in strict promulgation of the Islamic rules. It never allows any kind of connection between a man and women outside the marriage or lawful relations. As per the afghan values, parents are supposed to get their children married on reaching the adulthood. A young girl and a boy are not allowed to walk freely in streets. This is why, after hearing the rumors about Laila and Tariq, Babi asks Laila about her relation with Tariq. They think, it saves society from indulging in to serious kinds of sins.

Pardah is an important part of Afghan culture. They are not permitted to attend the male guests, or even to face them. They cannot go outside without male member of their family. Restricted mobility is part of societal value in Afghanistan. Therefore, whenever women step out of their home, they need to put on a burqa. So when Maryam and Laila are instructed to wear burqa, they followed it without any protest.

“Maryam 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” (p.48).

Findings

The present study has been carried to highlight Cogan’s concept of citizenship which is composed identity, rights, and acceptance of basic societal values in Khalid Hosseini’s novel *A Thousand Splendid Suns* (2007). The findings of the study also underscore the issues like gender discrimination, class difference and the struggle of women in male-textured fundamentalist society. Hosseini's depiction of gender inequality suggests that the novel has identity issues on social, cultural and religious level. These issues of identity draw a line between legitimate and illegitimate. This division ultimately hints at gender segregation where women are shown as inferior creatures that deserve no second thought. The struggle of Nana and Maryam for their identity actually represents the struggle of all those women who have been the victims of prevailing gender abusive culture. In this regard, Iqbal, et. al., (2024) state that masculinity or male dominance is not the part natural system of society; rather it is socially constructed. This abusive attitude of society towards women has been developed and reinforced over and over again by the patriarchy. Moreover, women’s blind compliance to the norms of gender discrimination has further strengthened this behavior of society. So, in order to reclaim their identity and autonomy in the androcentric society, they require resisting such socio- cultural mechanism. And to fight against it, she needs to challenge gender based settings, habits, dressing code, violence on domestic level and other societal set ups which impose rigid gender roles on her.

Afghan society is deeply engraved in socio-religious identity issues because these are the parameters that decide the position of women in society.

Afghan woman place in the Third World scene is based on the structures of traditions, culture, religion, family, policy and caste. The influence of these factors on Afghan women’s lives is sure to highlight the difference from the principles of the Western feminism, which categorizes the basic complexities that distinguish the Afghan woman of various classes, religions, cultures and castes (Shabanirad and Seifi, 2015: 245). Moreover, this study reckons society where women characters in the novel try to gain their citizenship rights which are denied by the fundamental government structure of Afghanistan. Rasheed mistreats his wives and ruthlessly violate their rights, gives a clear understanding of men’s authority over women.

Further, the announcement of the Taliban regime on their arrival is also very decisive of their line of action towards women. Attention women: *“You will stay inside your homes at all the time”* (p. 248). It means, from now onwards, all the remaining doors of happiness and growth are closed for women.

Afghanistan is an Islamic country and Islam emphasizes on the importance of women’s right in every walk of life. But in reality, its policies are in total contradiction to Islamic teachings. Afghanistan has failed in granting the basic rights to women. In this connection, head of Women Change Makers, Notari (2011) said,

Ongoing conflict, NATO airstrikes and cultural practices combined make Afghanistan very dangerous place for women, women who don’t attempt to speak out or take public roles that challenge ingrained stereotypes of what’s acceptable for women do or not, such as working as policewomen, or new broadcasters, are often intimidated.

The way Maryam surrendered before her fate suggests that she has no hope of sympathy from the Taliban. Actually, it is the sheer violence on Maryam, Laila and Aziza that leads her to kill her husband. Murder of Rasheed is committed on account of self- defense because no formulator of social, religious

and political code of society felt concerned about their persecution. They denied their of justice and protections a citizen and this pushed them to go against the law.

Furthermore, Hosseini's novel represents that endurance of Afghani women against the violation of their rights is somewhere related to their societal values and their acceptance. Like wearing burqa in extreme weather conditions, quitting education, getting married in young age, marrying with the man of big age difference, accepting domestic responsibilities and girl children's quickly adopting the mindset of women, etc. In case of Maryam, Rasheed bounds her to wear burqa, for not to face his friends and limited her mobility. He remarks: "*Woman's face is her husband's business only*" (p. 47).

Women understand that their social set up will never support their freewill. The girls are less interested in education because they know that education make a person rational and thoughtful. And this approach will never be accepted by the Taliban and their societal structure. Walker (2018) is of the opinion that in fundamentalist male- textured structure, educational facilities are rare for women. The reason behind Laila and Rasheed's wedlock was also the acceptance of basic societal values.

CONCLUSION

In conclusion, the study suggests that A Thousand Splendid Suns is full of the instances that portray Afghanistan's issues related to identity, rights and acceptance of societal values. In his novel, Hosseini has given a truthful picture of Afghan society because he is familiar with its entire structure and regulations. He suggests that the themes of identity, rights and acceptance of basic societal values and the issues which are related to them are not just an approach but it is a culture. And it is deeply rooted in basic framework and lifestyle of Afghan society. Therefore, on the basis of current study, I conclude that several issues like, gender discrimination, class system, socio-cultural clearly discussed in the novel, which fits in the framework of citizenship by Cogan (1998). Hence, in the light of this research, it can be concluded that A Thousand Splendid Suns can used to teach the elements or the attributes citizenship in the novel on several levels. Moreover, future research can be carried out to investigate citizenship perspective. It will help critics, academicians, educationists and teachers to understand the connection between citizenship and fiction.

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