A Pragmatic Study of Politeness Maxims in A Thousand Splendid Suns

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ABSTRACT
This study explores the role of Leech's Politeness Maxims in A Thousand Splendid Suns by Khaled Hosseini, examining how language operates as both a tool of resistance and oppression in a politically unstable and patriarchal context. Using a qualitative socio-pragmatic discourse analysis approach, the research analyzes selected dialogues and narrative scenes to uncover how characters negotiate power, identity, and survival through politeness strategies. The research adopts a qualitative methodology, guided by Leech's six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. Highly relevant texts are extracted from the novel and analyzed using thematic coding and contextual interpretation to identify patterns in character speech. Ultimately, the findings highlight the intersection of language, power, and resilience, illustrating how even the simplest speech acts reflect deeper struggles for dignity and autonomy.

Keywords: Leech's politeness maxims, power, identity, A Thousand Splendid Suns

Introduction
Language is important in figuring out how humans talk with one another, mainly in turbulent and hard times. In order to understand how the fictional characters in Khaled Hosseini's novel A Thousand Splendid Suns negotiate extravagant social structures, power dynamics and emotional pain is made feasible by conducting a research study of language politeness in literature, Geoffrey Leech's politeness principles provide a suitable framework. The selected novel is about the opposition to the backdrop of political unrest, battle and patriarchal tyranny in Afghanistan.

Turbulent Times
Historical, societal, and personal upheavals that put the resilience and fortitude of societies and their members to the test are called tumultuous times. For a few years, literature has been used to observe those eras, illustrating the struggles and survival strategies of its characters. In addition to portraying the sociopolitical unrest in war-torn Afghanistan, works along with A Thousand Splendid Suns also emphasize the

importance of conversation in retaining relationships inside the face of problem. This study aims to make it clear that how the fictional characters in A Thousand Splendid Suns deal with oppression, resistance and survival via language by analyzing the use of politeness maxims. Khaled Hosseini's critically acclaimed novel, A Thousand Splendid Suns, published in 2007. Several decades of Afghanistan's records are blanketed inside the novel, together with the monarchy, the Soviet invasion, the civil battle and the Taliban's rule. Hosseini addresses issues of woman oppression, resiliency, friendship and survival through the entwined lives of two women from opposite origins, Mariam and Laila (Hosseini, 2007). The impact of political unrest and battle on interpersonal relationships is one of the novel's predominant themes. The story eloquently illustrates the ways in which conflict impacts gender roles, own family dynamics and personal desires (Clark, 2021). The tenacity of women inside the face of patriarchal oppression is some other crucial subject matter. The journeys of Mariam and Laila serve as an example of Afghan women's hardships, demonstrating their potential to face up to and oppose structural injustice (Rahimi, 2018).

Pragmatics and Politeness
Language is very critical in figuring out how humans talk, specifically all in the hour of trouble. Pragmatics, the branch of linguistics that aims to deal with the study of language use in context, looks at how people employ speech acts, implicature and politeness strategies to transmit the meanings that go beyond the literal utterances (Grice, 1975; Levinson, 1983). Socio-pragmatics is a branch of pragmatics that studies how language use is inspired by means of cultural expectations and social conventions. It is particularly pertinent in narratives that depict voices from marginalized groups, as language represents each resistance and acquiescence. According to Holmes (1995), Mariam's discourse in A Thousand Splendid Suns is regularly marked by means of negative politeness, which refers to linguistic strategies that restriction imposition and brings deference. However, Laila steadily begins the usage of constructive politeness strategies, forming a bond with Mariam and standing up to Rasheed. Since politeness concept sheds light on interpersonal relationships, societal hierarchies and power dynamics, it is particularly pertinent in literature.

A Thousand Splendid Suns
Khaled Hosseini's A Thousand Splendid Suns depicts the sociopolitical unrest in Afghanistan as well as the difficulties faced by the women and girls in a society that is overwhelmingly patriarchal. In addition to highlighting the problems caused by woman injustice and struggle, this novel also celebrates the resilience of Mariam and Laila, its main characters. This emphasis on man or woman stories set against the backdrop of social unrest is constant with the larger way of life of documenting human resilience in instances of crisis via literature (Smith, 2018). Similar to this, Markus Zusak's The Book Thief highlights the human spirit's resilience within the face of devastation through analyzing the Nazi era via the eyes of a young girl. Beloved by Toni Morrison explores the anguish of slavery at the same time as thinking about the long-lasting consequences of beyond upheaval (Zusak, 2005).

Literature Review
Literature review explores how turbulent times have influenced the language and literature, with a particular emphasis on Leech's Politeness Maxims and how linguistic studies have used, criticized and elevated upon them. It appears at the fundamental ideas of pragmatics and socio-pragmatics, emphasizing both their use in linguistic analysis and

recent developments in the domain. It also examines scholarly debates on Khaled Hosseini's A Thousand Splendid Suns, analyzing its cultural issues, gender depictions and storyline. This overview sheds light on how language and literature change in response to historic and social modifications. Characters' behaviors, interpersonal connections and ethical quandaries are frequently shaped and examined in opposition to turbulent intervals, along with the ones characterized by way of conflict, political unrest, societal unrest or personal tragedies (McAnany et al., 2009). These times are often used by writers to look at topics of oppression, survival, and resiliency. Fugui, the main character or protagonist of Yu Hua's book To Live, suffers extreme personal losses against the backdrop of crucial Chinese historic occurrences such as the Cultural Revolution, the Great Leap Forward, the Chinese Civil War, the Land Reform, and the Great Chinese Famine. These incidents provide a backdrop for examining issues of human struggling and resilience, displaying how humans deal with and persevere via social upheavals (Yu, 1993).

Researchers have studied the properties of turbulence, regularly associating it with erratic occurrences that project social norms and necessitate adjustment (Drucker, 1980). Historically, conditions like the Great Depression, World Wars, and other recent occurrences just like the COVID-19 pandemic have been classified as tumultuous, requiring modifications to commercial enterprise, government and everyday lifestyles (Calò et al., 2024). In terms of politics, Huntington (1968) talks about how instability leads to the changes within the way things are run, which often cause either authoritarianism or democracy (Huntington, 1968). In the social realm, Hall (1992) examines cultural turbulence, in particular in heterogeneous cultures where warfare and change are caused by adjustments in ideology and demographic makeup (Hall, 1992). In addition to providing narratives that take a look at human suffering, resiliency and transformation, literature has long been used as a tool for processing and reflecting on turbulent times. Literature serves as a mirror to the social and historical turbulence of its time, reflecting both the external turmoil and the internal struggles of individuals. Authors often use literature to document historic activities, critique existing power structures, and provides with viewpoints on adaptation and survival (Baldick, 2015).

Said (1978) and different scholars contend that literature both creates and displays historical truth. Postcolonial theorists take a look at how works of literature created both in the course of and after colonial upheaval offer insights into adaptation and resistance. Furthermore, in line with narrative principle, Bruner in 1991 suggests that storytelling, especially in communities undergoing disaster restoration, shapes identification (Bruner, 1991). In times of turbulence, language and communique have a critical function in influencing public opinion, building resilience, and every now and then making instability worse. During crises, men and women in positions of authority commonly utilise misinformation, censorship and propaganda to control narratives (Chomsky & Herman, 1988). Wartime propaganda becomes extensively employed to rally guide, support and demonize adversaries at some point of World War II (Taylor, 1995). According to the study on virtual media and the general public's response to the COVID-19 pandemic, social media is essential in modern environments for quick spreading data, and it is able to even contribute to the spread of fake facts in the course of emergencies (Cinelli et al., 2020). Furthermore, Leech's (1983) rationalization of politeness strategies is crucial when it comes to communique in emergency situations such as during turbulent times. One example of how language becomes a survival method is seen in A Thousand Splendid Suns, as characters navigate repressive surroundings with deferential language and indirect discourse (Leech, 1983). In writing about tumultuous times, language is

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crucial because it could be used for both resistance and survival. With the usage of pragmatic theories, such Leech's Politeness Principles, one might also see how language is strategically used to control power and warfare. In keeping with Leech (1983), the concepts of politeness, including the agreement, compassion, and tact maxims, are essential for retaining social harmony (Leech, 1983). However, those regulations are frequently changed or broken for the duration of unstable times to symbolize the characters' social and emotional conflicts (Brown & Levinson, 1987). The concepts of politeness appear in A Thousand Splendid Suns in a number of methods that mirror the characters' emotional states and social conventions. In her contacts with Laila, as an instance, Mariam upholds the sympathy principle, highlighting her position as a nurturer notwithstanding her personal struggling. As an instance of the way language will become a replicate of power dynamics during turbulent times, Rasheed's interactions violate the settlement maxim, highlighting his authoritarian and repressive nature (Johnson, 2015).

Women in patriarchal contexts utilize language to control their surroundings, according to the research on politeness methods. Social norms of submissiveness are frequently meditated in adherence to politeness guidelines, inclusive of the humility and tact maxims. Laila's disobedience of Rasheed's authority, however, is an instance of how willful dismiss for those maxims can represent acts of resistance (Smith & Patel, 2020). A common subject matter in studies on turbulent times is resilience, both individual and communal. Research on psychological resilience examines how humans cope with hassle and hardship; the outcomes suggest that coping strategies together with that means-making, social assistance and cognitive reframing have a big influence on recuperation and recovery (Bonanno, 2008). A common motif in works of literature that depict tumultuous times is resilience. Characters are frequently shown overcoming hardship by relying on their relationships, language and inner strength. Mariam and Laila's capacity for resistance and adaptation in "A Thousand Splendid Suns" serves as an example of resilience. Their application of politeness rules to sustain connections and resist persecution highlights how important language is to their survival (Hosseini, 2007). The emphasis on resilience is consistent with more generalized analyses of literature from turbulent settings. Smith (2018) points out those survival testimonies regularly integrate personal hardships with group experiences to provide with a complex image of human tenacity (Smith, 2018). In his exploration of the concept of resilience in the context of war, Vindevogel (2017) highlights the need of seriously reevaluating the definition and merchandising of resilience amongst people impacted via struggle. By claiming that resilience ought to be considered as a dynamic manner stimulated by using social, cultural and structural variables in preference to as an innate quality, the study challenges the usual individualistic perspective to resilience. Vindevogel points out that while personal coping strategies are frequently the point of interest of treatments, the bigger systemic issues that boom vulnerability in conflictive conditions are often left out. By analyzing special resilience-building initiatives, the study emphasizes how important community-based assistance, group healing and legislative modifications are to helping war-affected human beings, specifically kids, increase long-lasting resilience (Vindevogel, 2017). This perspective is consistent with modern literary interpretations of war narratives, which often portray resilience as dynamic and broadly distributed phenomena in preference to a solely personal undertaking.

Language politeness is a key element in promoting efficient, smooth and effective communication. It helps in shaping and maintaining social harmony and recognizes the interpersonal connections between listeners and speakers. In his seminal work Principles of Pragmatics (1983), Geoffrey Leech introduced the Politeness Principle (PP) as a

framework for comprehending how humans use language to express politeness. This framework delineates the six maxims that guide polite discourse: Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy. Later, research in pragmatics and discourse analysis has been substantially prompted by using these maxims. In order to promote and facilitate cooperative and harmonic verbal exchange, speakers would possibly use politeness techniques, as defined in detail by Leech's six maxims (Leech, 1983). By focusing on how speakers navigate social interactions to maintain politeness, Leech's Politeness Principle enhances Grice's Cooperative Principle. Every one of the six maxims has a specific cause:

Tact Maxim: This maxim promotes minimizing encroachment and imposition for others, along with optimizing benefits for others.

Generosity Maxim: This maxim emphasizes maximizing benefits to others whilst reducing benefits to one-self.

Approbation Maxim: This maxim suggests boosting reward and restricting criticism of others.

Modesty Maxim: The maxim calls for decreasing self-praising and maximizing self-grievance.

Agreement Maxim: This maxim seeks to boom interlocutors' settlement even as lowering their disagreement.

Sympathy Maxim: This maxim promotes decreasing hostility and increasing empathy for other members of same or different community (Leech, 1983).
Together, these maxims offer a framework for comprehending how politeness functions in numerous conversation situations. A comprehensive method for comprehending politeness in language use is provided by Leech's Politeness Maxims. Notwithstanding their critics, they continue to have a widespread effect on pragmatics and discourse analysis, especially with regards to analyzing digital interactions and cross-cultural communications.
Political speeches have been analyzed by using the maxims introduced by Leech, especially in relation to recognizing violations and deviations from the norms politeness. In order to pragmatically look at the violations of Leech's politeness maxims, a study was carried out to analyze the political speeches of former U.S. President Donald Trump. According to the qualitative studies, Trump's speeches often used direct and combative language, which became a violation of the Tact and Approbation Maxims. His political base responded well to these aberrations, which have been viewed and inferred as a rhetorical tool to deliver authenticity and authority to win over his political supporters (Hamza & Nordin, 2023).
According to Yule (2016), the study of pragmatics examines how communication surroundings impact the way meanings are interpreted (Yule, 2016). Pragmatics explores how meaning is created and comprehended in actual-global interactions, considering elements like speaker's intention, social norms, and the interactive nature of language, in comparison to syntax and semantics, which give attention to the intrinsic structure and meanings of words and sentences in isolation (Levinson, 1983). Understanding the manner language functions in normal conversation, which include speech acts,

implicature and politeness strategies. This is vital due to the fact these elements influence social interactions, determine speaker's motive and promote understanding between people (Grice, 1975; Brown & Levinson, 1987). Researchers can gain a better understanding of the manner people negotiate communication problems, decipher oblique meanings, and keep social harmony in a variety of language and cultural conditions by means of examining those pragmatic developments (Leech, 1983; Searle, 1969). In pragmatic terms, the phrase "Can you pass the salt?" functions as a request although it's is an interrogative sentence. Speech Act Theory was further developed by John Searle (1969), who built on Austin's work by dividing speech acts into 5 groups: declaratives, directives, expressives, commissives and assertives. This theory emphasizes the performative element of language via displaying how actions can be enacted via utterances in communication (Searle, 1975), since pragmatics takes under consideration how speaker's intentions, context and social cues have an effect on how literary texts are interpreted, it offers a robust framework and techniques for literary discourses' interpretation. In his discussion on the use of pragmatics in literature, Chapman (2011) emphasizes how conversational implicature and speech act concept can help in unfolding the deeper level of the meanings and reasons conveyed in the literary works. Readers can learn more about the underlying subject matters, themes and motivations of the characters through analyzing the words of characters and the conditions in which they're spoken. This technique places emphasis on the dynamic relationship between the reader and the text, wherein contextual interpretation gives which means (Chapman, 2011).

Research Methodology
The qualitative approach utilized to take a look at politeness maxims in A Thousand Splendid Suns using Leech's Politeness Maxims has been defined in this chapter. The research design, research type, methods for data collecting and analysis, and ethical considerations have been all included in element. Characters' dialogues have been interpreted via the use of manual discourse evaluation, with an emphasis on how the novel's themes of power, gender and resiliency are pondered in politeness.

The Politeness Principle Geoffrey Leech (2014) serves because the number one theoretical framework for this investigation. Building upon Grice's Cooperative Principle, Leech's framework introduces six crucial maxims; tact, generosity, approval, modesty, agreement and sympathy, that govern politeness in verbal exchange. The way speakers try to keep interpersonal harmony, preserve dignity, and reduce societal friction is ruled by those maxims. The qualitative, exploratory design of this study prioritizes intensity over breadth and is properly-appropriate to revealing the many meanings which can be concealed interior literary works. Qualitative research makes use of interpretation to discover patterns of meaning, social relationships, and cultural expressions as opposed to trying out hypotheses.

The primary data consists of the characters' monologues, narrative observations, and linguistic exchanges from the 2007 edition of Khaled Hosseini's novel A Thousand Splendid Suns. Speech acts were focused in which use of politeness maxims was recognized like agreement, sympathy, tact, approbation and generosity. Few dialogues were drawn out from the novel and interpreted that were related to research questions. For detailed analysis, those dialogues were interpreted in which main characters like Rasheed, Laila and Mariam, were involved according to social and emotional contexts. Dialogues include character's self-development, conflict, trauma and support etc.

Data Analysis
Leech's Politeness Principle serves as the main theoretical underpinning for the

qualitative data analysis. Extracts from dialogues and scenarios are manually selected for their significance to major topics including identity, displacement, oppression, and power. Every excerpt is carefully examined and grouped based on the particular maxim or maxims it exemplifies or transgresses. In addition to instances of impoliteness or face-threatening behaviors, the research entails finding verbal markers of politeness, such as indirectness, honorifics, hedging, or displays of empathy. Through the contextual application of Leech's maxims, the study enables a nuanced understanding of the role politeness plays in forming connections and meaning in the story by interpreting how characters use language to negotiate social hierarchies and emotional tensions.

The Role of Turbulent Times in Shaping Politeness Strategies
War and displacement, alongside political turmoil, force personal struggles and transform how people communicate. In Khaled Hosseini's A Thousand Splendid Suns, one observes a framework where the use of politeness strategies forms a complex relation with survival, resistance, and emotional fortitude. The narrative's central figures, notably Mariam and Laila, inhabit a fractured reality where politeness simultaneously serves as a means of self, defense and a marker of the prevailing socio, political climate. This part of the analysis seeks to demonstrate the application of Leech's politeness maxims within the framework of the novel's socio, political turbulence.

The Impact of War on Linguistic Choices
Warfare always alters the sociopolitical context, and with it, people's communication behavior. In societies gripped by conflict, where fear, power, and chaos dominate existence, language is transformed from a vehicle of expression into an instrument of survival. "Politeness" which, in different times and contexts, reflect respect and social etiquette, is now transformed into a strategy aimed at self, defense. In such cases, politeness, if it can be called that, disguises the subordination of hierarchical relations. On the other hand, extreme emotional distress can give rise to a complete loss of polite behavior, as social filters are obliterated by grief and trauma. Thus, warfare changes sociolinguistic conventions, turning conversation into a war zone, determined by regimes of power, threat, and survival.

The Absence of Politeness in Wartime
In times of war, the breakdown of social order leads to the violation of politeness maxims. Survival instincts and violence take precedence over linguistic etiquette. This engaging reality highlights the profound impact that conflict can have on our communication and interactions.

Excerpt 1:
In an intense situation, Laila yells at Mariam during a heated fight unloading her pain and frustration through harsh words. Both exchange cruel insults, and for a moment, her anger gives her a sense of release as she directs her inner struggle outward. (Hosseini, 2007, p. 162)
In this emotionally charged scene, we witness Laila's outburst closer to Mariam, where she lashes out, calling her a "sad, miserable woman". This powerful second serves as a case have a look at, revealing how the ravages of war and trauma can dismantle the social norms that generally govern our interactions. Laila's behavior in this example directly violates the Tact Maxim, which encourages us to minimize harm, prevent from offense and preserve social harmony.

Instead of softening her words or warding off disagreement, Laila unleashes her complete pressure, using unfiltered language and verbal aggression. What's in particular striking is that this outburst is not directed at an enemy or oppressor, however rather at Mariam, who's also a victim of the same oppressive forces. This speaks volumes about the mental toll of prolonged trauma, as the war has eroded Laila's emotional regulation, leaving her unable to keep the emotional restraint that politeness commonly demands. The passage even recognizes this explicitly, noting that "Part of her had liked it...to scream, to curse...to have a target for her grief". This raw, unfiltered expression of emotion is a testimony to the devastating effect of struggle at the human psyche, and serves as a powerful exploration of the way trauma can shatter the social norms that we often take with no consideration.

This scene demonstrates a large shift in Laila's character improvement. Initially portrayed as thoughtful, compassionate and socially conscious, she interacts with restraint and courtesy. However, underneath the crushing burden of devastating personal trauma, forced relocation, coerced matrimony and domestic violence, her emotional capacity deteriorates. She turns into overtaken by way of fury and discovers short-term solace in verbal aggression. Her language for that reason becomes a reflection of her intellectual deterioration, displaying that civil discourse turns into unsustainable when fundamental protection is threatened.

Additionally, this deterioration of social grace exemplifies a key narrative thread; how struggle corrupts interpersonal dynamics, affecting not just between enemies, but also fellow sufferers. The painful paradox lies in Laila targeting Mariam, another sufferer, highlighting how conflict tears aside social bonds and transforms inner struggling into external hostility, often destructively.

Consequently, this interplay correctly demonstrates that during conflict, societal breakdown leads to the disintegration of communique norms, changing them with primal, survival-targeted expressions of pain. Laila's emotional eruption represents other than character fragility; it embodies the consequences of putting up with continual, systematic brutality.

Excerpt 2:
Rasheed threatens Laila's life in a fit of rage showing how his anger becomes deadly. His frightening words peel back any illusion of restraint revealing the harsh cruelty that lies behind his power.(Hosseini, 2007, p. 182)

This moment serves as an effective illustration of how language may be weaponized in oppressive domestic environments, revealing the dark intersection of power and communique. Rasheed's statement transcends mere emotional outburst; it represents an immediate, violent threat that intentionally aims to instill fear and assert dominance over his sufferer. Through the lens of politeness theory, his phrases violate a couple of maxims, most extensively the Tact Maxim, which emphasizes averting harm and respecting others' autonomy. Rather than moderating his tone, Rasheed intentionally intensifies his language, remodeling it into overt verbal abuse designed to weigh down resistance.

This interaction powerfully demonstrates how, within patriarchal frameworks, men like Rasheed use language to reinforce hierarchical control, wielding words as guns to preserve their perceived superiority. His threatening language forms a part of a calculated strategy of oppression, wherein politeness is rejected in prefer of brute force, manifesting each physically and linguistically to create an environment of regular worry and submission.

The backdrop of war-torn Afghanistan, with its crumbling social establishments, amplifies the message that in times of societal breakdown, power often manifests via violence, not dialogue. In such contexts, language turns into a mirror of cruelty, no longer civility, reflecting the wider deterioration of human relationships and social norms. This transformation of language from a tool of communication to a device of oppression highlights how domestic violence operates on more than one tiers, from bodily threats to psychological battle.

Excerpt 3:
Rasheed threatens Laila's life in a fit of rage showing how his anger becomes deadly. His frightening words peel back any illusion of restraint revealing the harsh cruelty that lies behind his power. (Hosseini, 2007, p. 174)

This example represents a powerful intersection of gender, survival, and defiance in a society where women's rights are brutally suppressed. Under Taliban rule, Laila faces the horrific fact of being denied anesthesia all through a medical procedure entirely due to her gender, starkly illustrating the regime's systematic and institutional cruelty towards women. Her urgent and factual demand to the doctor, introduced without any social niceties or hedging language, intentionally violates the Agreement Maxim that typically encourages social harmony and consensus in communication. In this life-or-death situation, politeness becomes a luxury she can't manage to pay for, her survival relies upon the direct speech.

Her language transforms into a powerful device of resistance, as she forcefully asserts both her fundamental right to medical care and her agency over her own body in a system designed to deny her both. By issuing a command rather than creating a well-mannered request, she demonstrates how survival outweighs decorum whilst facing intense oppression. Laila's phrases deliver multiple layers of meanings, they explicit not only her immediate desperation as a mother fighting for her child's life, but also constitute a profound rejection of the gendered politeness foreseen by her under the Taliban rule. Her defiance stands in sharp assessment to the submissive behavioral norms enforced by the regime, powerfully illustrating how social politeness conventions crumble in intense circumstances, giving manner to raw and direct assertion of will and autonomy.

Excerpt 4:
The Taliban enforce strict rules about how women must dress using physical punishment as a threat. The burqa becomes less of a choice and more of a tool to control women symbolizing the loss of female freedom and identity under their rule.(Hosseini, 2007, p. 166)

This excerpt exemplifies systemic, institutional impoliteness at its most extreme. The Taliban's speech is intentionally stripped of any politeness strategies, employing harsh commands and overt threats designed to subjugate. The absence of mitigating language, hedging or appeals to empathy demonstrates how authoritarian regimes weaponize language as a tool of oppression. Their communication style systematically intimidates and controls through linguistic pressure.

From a pragmatic linguistic attitude, this represents a calculated violation of fundamental politeness maxims, mainly the Tact, Agreement and Generosity Maxims. These concepts generally guide speakers to decrease imposition and maximize attention for listeners. Instead, the Taliban deploy coercive, authoritarian rhetoric that demands absolute compliance, making resistance linguistically impossible.

This language isn't meant for direct communication; it serves as a device of domination and fear. The cold, impersonal and absolute tone demonstrates how language, under dictatorship, is an extension of violence. It functions not as dialogue between equals but as an inflexible command structure flowing from top to bottom. In such oppressive systems, politeness isn't merely absent, it's far actively erased and suppressed. Any trace of linguistic politeness becomes dangerous, because it implies agency and humanity within the subjugated population that the regime seeks to disclaim.

Excerpt 5:
Tariq does not talk about his time in prison and instead uses a small gesture to show the pain he carries. His silence shows his deep suffering and suggests terrible events he cannot put into words. (Hosseini, 2007, p. 203)
Tariq's silence is as telling as any dialogue. After enduring years of dehumanization and abuse in prison, his refusal to relive his experience, accompanied via an "impatient shake of his head", exhibits a deep emotional withdrawal that speaks volumes. While apparently his reservedness may appear impolite or delinquent, as he declines to take part in expected social exchanges, this obvious violation of Approbation and Agreement Maxims transforms into a shape of silent resistance towards societal expectations. Tariq's aware preference to stay silent represents an effective control over his trauma, a way to guard his narrative from being fed on or misinterpreted by others. After being systematically silenced and brutalized through oppressive structures, withholding speech turns into an act of self-protection and dignity. His refusal to interact in performative politeness, especially within a society that denied him simple human rights and justice, serves as a profound critique of social conventions that prioritize consolation over fact. His silence challenges the common expectation that trauma survivors doesn't need to present their pains and sufferings in approaches to make others sense at ease. His behavior demonstrates that from time to time, impoliteness is a manner of reclaiming voice through silence, a powerful declaration that the right to stay silent can be as significant as the right to speak.

Discussion
The pragmatic analysis, which examines language in terms of its social and cultural context, is heavily based on pragmatics (Gee, 2014). Pragmatics in discourse analysis looks at how language works in prolonged texts and discussions. Coherence, cohesiveness and the usage of deixis; phrases like "this", "that", "here" and "there" that depend upon context for which means that they are all examined in this context. To recognize how speakers and authors create the meanings and direct audience's interpretation, it is essential to recognize those components. Deixis, as an instance, attaches speech to certain settings, and its examination can show how speakers and their target audience vicinity themselves in a communication. Understanding how power dynamics, ideology, and identification impact linguistic communications has been made possible via studies in this area (Fairclough, 2010). A critical reflection on gender roles and cultural expectancies is obtainable by way of Hosseini's portrayal of Afghan girls. The novel depicts the horrible realities of domestic dissence, forced marriages, and women's lack of autonomy, in particular during the Taliban era. By emphasizing the structural oppression that girls experience and their coping mechanisms, Stuhr (2009) contends that the novel presents a feminist angle on Afghan society. Despite having continued an existence of trouble, inclusive of being an illegitimate child and being coerced into an abusive marriage with Rasheed, Mariam's individual is a prime instance

of resilience (Stuhr, 2009). The approaches in which Mariam and Laila represent various factors of women resistance are similarly examined by way of Silvester (2017). Despite her initial adherence to social norms, Mariam in the end defies them by defending Laila, demonstrating a shift from submission to selflessness. On the other side, Laila is a modern and knowledgeable Afghan woman who, by her intelligence and tenacity, defies patriarchal society. These views highlight how the unconventional portrays women's agency amid systems of oppression (Silvester, 2017). A Thousand Splendid Suns's storytelling devices have been studied by means of a number of scholars. The two characters of the novel, Mariam and Laila, allow a complex exam of the realities of Afghan women, claims Silvester (2017). The characters' shift emerges as more captivating due to the readers' deep focus of their feelings and troubles way to the moving perspectives (Silvester, 2017). Scholars are also interested by Hosseini's prose style. He has acquired recognition for his capability to evoke effective emotional reactions in readers through his evocative yet approachable writing. However, a few critics contend that the paintings may also oversimplify complicated socio-political topics due to its melodramatic additives and awareness on sad activities (Ahmed, 2019). This criticism calls into question how modern-day literature moves a balance between political representation and narrative.

Conclusion

In order to conclude, it can be stated that in the midst of political and social turmoil, Khaled Hosseini's A Thousand Splendid Suns is a noteworthy literary masterpiece that gives deep insights into the lives of Afghan women. The novel has sparked a huge variety of educational conversations, including feminist criticism, cultural research, and looks at how resilient people can be in the face of difficulty. Gender, trauma, and geopolitical troubles have all been the problem of an awful lot scholarly dialogue analyzed the A Thousand Splendid Suns. Postcolonial concept, trauma studies, and feminist literary grievance are just a few of the important perspectives that academics have used to analyze the novel. The novel has drawn praise for its rich historical detail and transferring narrative, but it has also drawn complaint for viable orientalist overtones. However, it remains an essential piece of literature that illuminates the real-lifestyles realities of Afghan ladies whilst presenting readers with a stirring account of perseverance and hope. In addition to enhancing our comprehension of the novel, those scholarly investigations improve discussions about gender, culture and war in literature.

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