

Malala's Mission: Challenging Taliban Rule and Patriarchal Norms in Pakistani Education

BY

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الملخص:

تبحث هذه الدراسة في تفاعل و انعكاس مذكرات أنا ملالا لملالا يوسفزاي مع السياق التاريخي والثقافي لحياة ملالا والمشهد الاجتماعي والسياسي الأوسع لباكستان والعالم من خلال العدسة التاريخية الجديدة. تسلط الدراسة الضوء على قضية تعليم الفتيات في باكستان، وتحديدًا في وادي سوات، حيث تهيمن طالبان على المنطقة. في مجتمع ملالا، المعايير الأبوية راسخة بعمق في الثقافة الباكستانية وتحدد مكانة المرأة الخاضعة. وتمنع الممارسات الأبوية المرأة من الالتحاق بالمدارس وتحد من وصولها إلى الأماكن العامة. تُجبر النساء على ترك الحياة الاجتماعية، وتعامل كمواطنات من الدرجة الثانية، ويُمنع من المشاركة في أي نشاط اجتماعي. تقييم هذه الدراسة قيمة التعليم وكيف أن ملالا أكثر اقتناعًا بأن التعليم أداة قوية يمكن استخدامها لتأمين حرية واستقلال الجميع. توضح قصتها أنه إذا لم يكن الأمر كذلك، فلن تعمل طالبان بجد لإقناع الناس بخلاف ذلك. أخيرًا، تسلط الدراسة الضوء على أنه إذا أرادت النساء التغلب على النظام الأبوي ومقاومته، فعليهن التعبير عن أنفسهن بغض النظر عن السبب واتخاذ النساء القويات قدوة مثل ملالا.

الكلمات المفتاحية: التاريخية الجديدة، تعليم الفتيات، ملالا، طالبان، القهر الذكوري.

Abstract

This study investigates how the memoir *I Am Malala* by Malala Yousafzai reflects and interacts with the historical and cultural context of Malala's life and the broader socio-political landscape of Pakistan and the world through the lens of new historicism. The study sheds light on the issue of girls' education in Pakistan, specifically in Swat Valley, where the Taliban dominates the region. In Malala's society, patriarchal standards are deeply entrenched in

Pakistani culture and determine women's subservient position. Patriarchal practices prevent women from attending schools and limit their access to public places. Women are forced out of social life, treated as second-class citizens, and banned from participating in any social activity. This study evaluates the value of education and how Malala is more persuaded that education is a potent tool that can be used to secure everyone's freedom and independence. Her tale demonstrates that if it were not, the Taliban would not be working so hard to convince people otherwise. Finally, the study highlights that if women want to overcome and resist the patriarchal system, they must express themselves no matter what and take strong women as role models like Malala.

Key Words: New historicism, girls' education, Malala, Taliban, Patriarchy.

A patriarchal society in Pakistan that oppresses girls' access to education is portrayed in the memoir *I Am Malala*. Malala Yousafzai's *I AM Malala* is a co-written memoir with Christina Lamb. In this memoir, gender inequality has an impact on women's lives in Pakistan. Malala is a liberal feminist who dismantles the Taliban's motifs. Despite obstacles posed by the Taliban, education for women is crucial for establishing equality, reducing violence, and gaining political power.

The author's style is primarily a combination of personal storytelling and advocacy. She shares her personal experiences, thoughts, and emotions in a straightforward and heartfelt manner. Her emotional and informational writing style adds to show that she values her right as a female to education even with the threat of death.

She uses rhetorical strategies such as pathos, logos and ethos to get her message acknowledged where the author's message is to speak out during times of injustice even if you stand alone.

Danu Wahyono indicates that women are consistently oppressed in society around the world. They must deal with discrimination, slavery, brutality, race, culture, religion, government, and the law, among several things. This prevents them from living equally, and they always are given second-class citizenship treatment. For instance, patriarchal discrimination has been used to subjugate women in Pakistan. They are treated as the male legal escort's property and denied their right to self-identity. They do not have the authority to make decisions about their own lives or to vote. As well they are abused and denied access to school. They are unable to attend schools or colleges and frequently fall subject to rape, early marriage, and debt repayment in addition to honour killings (170-171).

Malala, the young Pakistani girl who narrates the book, is deeply committed to gender equality and frequently quotes Pakistan's founder, Mohammed Jinnah, on the subject: "No struggle can ever succeed without women participating side by side with men. There are two powers in the world; one is the sword and the other is the pen. There is a third power stronger than both, that of women" (Yousafzai 14).

Despite the country's developing crises of women's rights, Malala grows up knowing the value of a strong, educated woman. Thus, this chapter shows the subjects of women's resistance to the dominant patriarchal thought and women's education through the chapters of I am Malala.

Malala Yousafzai was born on July 12, 1997, in Mingora, Swat Valley, Pakistan, is a Pakistani activist who, as a teenager, spoke out publicly against the Pakistani Taliban's prohibition on girls' education. She earned worldwide fame after surviving an assassination attempt at the age of 15. Yousafzai was awarded the Noble Peace Prize in 2014 in appreciation of her work on behalf of children's rights.

When Malala was ten years old, things in the Swat Valley for her family and neighbourhood quickly altered. After taking over the Swat Valley, the Taliban swiftly grew to dominate much of northwest Pakistan's socio-political landscape. School attendance by girls was prohibited, and cultural practices like dancing and watching television were outlawed. In early 2009, Malala began writing anonymous blogs on the British Broadcasting Corporation's Urdu website (BBC). She describes life in the Swat Valley under Taliban authority in her writings. Malala started keeping a BBC diary when she was 11 years old. She writes about her worry and nightmares about being unable to go to school because of the Taliban under the header "I Am Afraid" on her blog (The Noble Prize).

On the 9th of October 2012, Malala Yousafzai was a fifteen-year-old girl who is now known all over the world for her feminism and education. She and her family have received death threats as a result of their advocacy for girls' education. "My mother was worried about me, but the Taliban had never come for a girl, and I was more concerned they would target my father as he was always speaking against them" (Yousafzai 2). She was on the bus when two armed men arrived and shouted, "Who is Malala?" They shot her and her friends, Shazia Ramzan and Kainat Riaz, and the Taliban took

responsibility. Malala and her friends survived after being shot. Malala Yousafzai is the youngest winner of the Nobel Peace Prize and has also earned the Simone de Beauvoir Award and National Youth Peace Prize. She now resides in the UK with her parents, brother and father. She made her first trip to her hometown in 2018 and then back. She is still an advocate for equal education and women's rights (Alexander 183).

After months of treatment and rehabilitation, Malala recovered. A year later, she published her memoirs, *I am Malala* and toured the world (Ryder 175). After being shot in 2012 for defying Taliban limits on women's education in her native Pakistan, Malala Yousafzai became a global icon of the struggle for girls' education. In order to raise consciousness of the social and economic benefits of girls' education and to give girls the capacity to advocate for change, Malala and her father established the Malala Foundation in 2013 (United Nations). She won the Nobel Peace Prize in 2014. Malala is well-known as a political activist (Douglas 297).

The most significant aspect of human life is education. The process of developing one's own abilities and personal strengths is known as education. In order to bring about changes in people's private lives as social and individual beings as well as in their relationships with their natural surroundings in which they live, the educational process is considered as a series of guiding efforts to focus human life skills that are formed in basic abilities and learning skills (Nasrah and Eliham 121).

For both men and women, educating girls is a mean of achieving greatness, power, prestige, survival, and advancement. The foundation of the family, society, and country are women (Joshi

and Sharma 98). Girls' education is like planting a seed that will eventually grow into a vibrant, happy, and mature family plant. Women who are educated have the power to affect socioeconomic change. Lack of education prevents girls from acquiring the knowledge and abilities necessary to rise in society. The girl's education allows her to reach her full potential and develop autonomous thought, inquiry, and judgement. It would teach her to make sensible decisions and teach her to respect and love other people. Giving girls a basic education is a guaranteed way of providing them more authority so they can make real decisions about the kinds of life they want to lead. Without a doubt, this is not a luxury. It is regarded as a fundamental human right by the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination Against Women (Puri 3).

There is never a point throughout *I Am Malala* when she has real questions about the value of education. In fact, the only shift in her attitude towards education is that she comes to value it more and more. Malala's appreciation for education deepens as she grows older. Her most meaningful learning experiences occur when she observes the influence of education on others. This is when Malala travels to Islamabad with her father's friend, Shiza Shahid.

Malala is pleased to see women with professional occupations and strong, aggressive personalities in the large, cosmopolitan city. It is no surprise that when Malala goes to her hometown of Mingora, she puts herself in her political efforts. She condemns the Taliban for opposing comprehensive education, making radio broadcasts, and reaching out to disadvantaged women around her country. Malala's

coming-of-age consists mostly of her growing appreciation for the importance of education.

One of the best strategies for reducing poverty in underdeveloped countries is to educate girls. Individuals, their families, and the entire society profit from their education. Females' education is crucial for improving the lives of marginalised groups in society, especially females. Education for girls is crucial because they are the foundation of society, the mother of the race, and the protectors of the next generation. Girls need to have an education since they will shape the next generation and, ultimately, the course of the nation. Females' education may help young females put off getting married and having children. Girls who attend elementary and secondary school are more likely to have a say in who they marry rather than getting married before the age of 20 and frequently experiencing abuse from their husbands (Sahoo 131-132).

People are empowered by education not only by providing them with knowledge that they may use to obtain power, but also by inspiring them to believe in themselves. As Malala says: "education is education. We should learn everything and then choose which path to follow. Education is neither Eastern nor Western, it is human" (Yousafzai 76).

Women are frequently thought of as being helpless and frail. Women are made to feel weak by society's perception of their feminine aspect as a weakness. In fact, women are treated unfairly because of gender and the social constructs that shape distinctions between men and women. Women lack the freedom to decide for themselves and their surroundings due to differences in roles, status, territory, and traits (Rosmiati 51). Many people are against girls going

to school. They assert that a girl should spend her time in the home. They contend that the money spent on the education of girls is a waste. This assumption is incorrect since girls' education might lead to a silent change in society (Sahoo 131).

Malala struggles through the novel to reach her goal, which is to educate girls, and she derives her strength from her father's challenges, as he is role model and ideal. Malala's father, Ziauddin, is aware of the power of education. As a child, he battles to overcome a stammer and establish himself in front of his proud, imposing father, Rohul Amin. Ziauddin studies literature and language and has won a number of major speaking competitions. In this way, he overcomes his stammer and develops the passion and work ethic that would help him remain a prominent political figure for many years to come. Malala is aware of Ziauddin's self-education. So, with appropriate study and preparation, she can do anything.

In the Pashtun region of Pakistan, girls' education has historically been a contentious social, economic, political, and religious issue. The problem of gender justice in education has been made more difficult and significant by two decades of ongoing war and struggle, extremism, and the adoption of stringent cultural and religious ideas (Jamal 1).

The gender differences in education in Pakistan result from several interrelated variables. Sociocultural elements are important since cultural norms and traditional gender roles sometimes prioritise household duties over schooling for girls (Jamal et al. 16). Women in Pakistani history have played a variety of roles. Malala belongs to the Pashtun tribe, which typically keeps women in the home and even exchanges them like commodities. Malalai, the brave young woman

who led the Pashtuns to triumph over the British Empire, is Malala's namesake and the greatest icon of the Pashtun people. In the history of their region, women have continued to play a complicated role.

In her novel, Malala mentions that "Moniba had the most beautiful writing and presentation of the three of us, but always told her she did not trust herself enough. She worked hard as she worried that if she got law marks her male relatives might use it as an excuse to stop her education" (64). This quote demonstrates how Moniba works hard merely to survive while continuing her education. A minor blunder could result in her schooling being rejected by her male relatives. Man has a role in becoming decisive in the essential issue of a woman's life, notably education in the Pashtun culture.

Daughters frequently lose out to men when large families can only afford to send some of their kids to school. Researchers from the Pakistani Population Council highlighted additional barriers to girls' education, such as access and lengthy distances to school (with risks of sexual violence), cultural restrictions, early marriage and/or pregnancy, and a shortage of water and sanitation in classrooms (Vutz 1).

It is noted that a thorough study of Pakistani history revealed numerous obstacles and causes that contributed to the gender gap in educational attainment. The distribution of educational funding is where discrimination first appears. Education funding for men is higher than for women. Women serve the position of subservient both inside the home and in society, while men lead both. The family's boys receive the best education, and they are ready to earn more money and successfully fight for a high standard of living. The females, on the other hand, are frequently deemed unfit for good

education and are encouraged and trained to care for children as well as taught the art of home responsibilities. Women's education is not prioritised since they are seen as mothers and wives, and the poor income of dads is another factor contributing to the low enrolment of women in schools and universities (Amin et al. 7657).

Following the events of September 11, 2001. The Taliban, an extreme fundamentalist terrorist organisation, rose to prominence in both Pakistan and Afghanistan. Despite the government's efforts attempts to maintain authority, the Taliban employ violence and intimidation to impose their ideas. Malala says: "The Taliban's deadline was drawing closer: girls had to stop going to school. How could they stop more than 50,000 girls from going to school in the twenty-first century? I kept hoping something would happen and the schools would remain open. But finally the deadline was upon us" (Yousafzai 75).

The Taliban's acts in the Swat Valley are a reflection of the struggle for supremacy and dominance, which threatens both the individual and the public. This is illustrated by Foucault's concept of power, which offers a self-sufficient fashioning in which the individual takes centre stage and resists authority.

Significant educational obstacles exist in Pakistan. The country's education system is in a sorry state for a number of reasons, including poor access, low enrolment rates, large regional disparities, gaps in access between rural and urban areas, gender bias, a shortage of qualified teachers, and poor physical infrastructure of schools. The problem has been made more difficult by the fact that militant violence has prevented hundreds of thousands of youngsters from attending school, particularly girls. Islamist extremists have terrorised

parents into keeping their kids out of school by destroying school buildings, attacking teachers and students, and targeting them (Hussain 7–8).

Fazlullah kept broadcasting that girls should stay at home and his men had started blowing up schools, usually during night-time curfew when the children were not there. The first school to be blown up was Shawar Zangay, a government girls' primary school in Matta. We couldn't believe anyone would do such a thing. Then many more bombings followed, almost everyday. (Yousafzai 65)

The Taliban openly opposes women's education and begins to target girl school in Swat. The Taliban forbids education against women because it is regarded as incompatible with the Islamic shari'a they follow. The Taliban begins to obstruct the education of Pashtun women. The Taliban believe that the Quran commands women to spend their lives by withdrawing from the public realm, i.e., by wearing a burqa in public and refraining from attending school or seeking education. Malala, on the other hand, feels that a woman can be educated, walk in public without a covering and be a devout Muslim.

Malala's religious beliefs clash with those of the Taliban. Malala is considered an enemy by the Taliban. When Malala publicly argues that Allah wants women to study the faith by learning to read and write, the Taliban attempts to murder her rather than have confidence in their own interpretation of Islam. Ziauddin says, "we don't have any option. We are dependent on these mullahs to learn the Quran." he said. "But you just use him to learn the literal meanings of the words: don't follow his explanations. Only learn what God says. His words are divine messages, which you are free to

interpret" (Yousafzai 63). Malala's Muslim faith is her only weapon. Malala utilises her book to establish herself as a believer in Islam, universal education, and equal rights for women.

Female education was restricted by the Taliban starting in 1996 and continuing through the end of 2001. In 2015, Taliban attacks on schools and threats against teachers increased (Rauf 940).

Patriarchy prevents women from attending school and limits their access to public places. Women are forced out of social life, treated as second-class citizens, and banned from participating in any social activity. These Taliban-imposed regulations are an example of a patriarchal system that restricts women's access to public spaces and to the rights they are entitled to. Due to discriminatory practices, including forbidding women from attending school and pursuing higher education, the Taliban restrict women's access to education and the ability to learn (Rosmiati 57).

More than 400 schools were demolished by the Taliban during their brief tenure over the Swat Valley. More than half of these were schools for young women. They made the case that women (and girls) ought to remain at home. The majority of these schools have been rebuilt after the government retook control of the area in 2009, but there is still significant inequality: there are 717 primary schools for males but only 425 for girls. In addition to increasing the number of schools, the quality of education must also be raised; in interviews, some religious leaders in Pakistan stated that girls should not receive the same education as boys but should instead be prepared to become "obedient" wives and mothers (Vutz 1).

A nation's socioeconomic development depends heavily on education, which is regarded as an investment in capital. The most

disadvantaged groups in Afghanistan and Pakistan are women, who enlist at much lower rates, particularly in the majority of Pashtun populations. Despite the fact that both of these nations are Islamic nations and Islam does not place any restrictions on girls' access to education, there are still some areas where girls are not allowed to go to school. In the meantime, the two nations struggle to enact legislation to remove obstacles to girls' education, but they all appear ineffective (Tareen and Muhammadi 7-8).

Without understanding the role of women in various spheres of life, no society can advance in any meaningful way. Gender discrimination has had a significant impact on injustice, social unrest, and role crises in developing societies around the world, all of which serve as the foundation for social crimes. Even though women make up 52% of the population in Pakistan, discrimination against Pakistani women in the field of education has only recently come to the attention of researchers, the government, educational institutions, and some non-governmental organisations (Ahmad et al. 339-340).

The events of the book take place in Pakistan, especially in the Swat Valley/ district. According to the Consulate General of Pakistan Los Angeles, the Islamic Republic of Pakistan (Pakistan) is a country located in India, and it appeared on the map of the world with a land area of 796,095 square kilometres as an independent sovereign country in August 1947, following the division of the British Indian Empire. At the beginning of the 10th century A.D., Muslims from central Asia began conquering Indo-Pakistan. This invasion continued until the 18th century A.D. when the British invaded the region and governed it for about 200 years (for 100 years over what

is now Pakistan). On August 14, 1974, when the British Indian Empire was divided into two independent states, India and Pakistan –Pakistan appeared on the international map as a sovereign state after seven years of struggle by Mohammed Ali Jinnah. So, the majority of Pakistanis are Muslims, while the majority of Indians are Hindus.

The Taliban, an Islamic fundamentalist organisation with a large Pashtun population, controlled Afghanistan from 1996 to 2001 when an attack led by The United States removed the government for harbouring al-Qaeda and Osama bin Laden. The Taliban have regrouped in Pakistan, where Mullah Mohammed Omar is in charge of the central leadership and oversees an uprising against the Kabul government, which is supported by the West. Negotiations with the Taliban have been conducted by both the United States and Afghanistan, but there is little progress being made as foreign forces get ready to cease combat operations in December 2014 and withdraw by the end of 2016 (Laub 3).

In October 2001, as the United States attacked Afghanistan, Pakistan's northern neighbour, in response to the 9/11 terrorist attacks, Pervez Musharraf was elected president of the nation. In order to defeat Islamic militants hiding out in Afghanistan, Musharraf joined an alliance headed by the United States, but some Pakistanis were upset over this. Ultimately, Musharraf was overthrown in 2007, and a democratic constitution was restored. But internal disputes in Pakistan continued unabated. Benazir Bhutto, a politician who had been in hiding and Pakistan's first female prime minister, was killed by terrorists in December 2007.

Between 1958 and 2008, different instances of military control have occurred. The country's hostile relationship with India, which

is marked by unresolved battles over territory and resources, particularly in the Kashmir region, has added to the country's instability.

In 2010, extreme flooding disrupted and ruined crops and cattle, and the nation's economy weakened. The Pakistani government established strong relations with China as a source of development aid during the following ten years. However, internal religious conflicts and tense relations with neighbouring India continue to worry the population and the government of the country (Wynbrandat 205–208).

Now and according to the United States Institute of Peace, Pakistan is still dealing with a variety of internal and external conflicts. A limited conception of Pakistan's national identity has encouraged extremism and intolerance of diversity and dissent, endangering the prospects for social cohesion and stability in the state. Following the 2013 and 2018 elections, the country experienced peaceful political transitions. However, as the nation gets ready for anticipated elections in 2023, it still has to deal with a fragile economy and widening divisions. China's presence and influence in the region, as a major state and close friend of Pakistan, intensify a number of internal and foreign crises in the area.

Women suffer a lot in Pakistan, whether during the Taliban period or in general, from male domination over them in many aspects of life or what-so-called patriarchal ideology.

The dominant patriarchal culture in Pakistan is readily apparent and may be explained as a culture of men's dominance over women in all spheres of life. The patriarchal social structure of the nation is not particular to Pakistan; rather, it permeates all currently extant

countries around the world. No single society that is currently known to exist is either completely matriarchal (characterised by women's dominance) or free from male patriarchal power. The amount of control males can exert and the freedom women have for independent action are what distinguish communities from one another (Tabassum 41).

In addition, the term "patriarchy" is not modern. Men exercising power over women in societies has been a topic of discussion among feminist academics for many years. The terms "patrilineal" (the impact of patriarchy) and "patrilocal residency" (the practise of women moving in with their husband's family after marriage) are frequently used to describe Pakistan's patriarchal society. In Pakistan, men are the primary providers for women in all spheres of life. A variety of institutional activities that are implanted and incorporated within the family and the social kin group serve to internalise male dominance (Habiba, Ali and Ashfaq 212).

Pakistan is ranked as the third-most dangerous nation in the world for women because of the patriarchal standards that are deeply entrenched in Pakistani culture and that determine women's subservient position. Gender segregation, institutionalised restricted norms of behaviour, and the ideology that equates family honour with feminine virtue are all ways that patriarchy controls women. The damaging, immoral, and aberrant traditional behaviours that preserve the enslavement of women are protected, sanctified, and given religious undertones. Examples of aberrant and immoral conventional practices in Pakistan include killing for honor, sexual harassment and rape, sexual pestering, acid attacks, burning, abduction, domestic violence, dowry killing, forced weddings,

custodial violence and assault, and torture (Hadi 289). As a result, women in Pakistan face a variety of forms of aggression and oppression. Despite this, some women have attempted to break out of this closed circle, as Malala did. Malala makes it obvious that she is unimpressed with the Taliban's philosophy and beliefs.

In the Holy Quran it is not written that men should go outside and women should work all day in home. In our Islamic studies class at school we used to write essays entitled 'How the prophet lived'. We learned that the first wife of the prophet was a businesswoman called Khadijah. She was forty, fifteen years older than him, and she had been married before, yet he still married her. (Yousafzai 54).

Thus, from the foregoing, it is clear how women live a difficult and unjust life without education in Pakistan. Malala has succeeded in presenting this from her statement to prevent the Taliban from prohibiting girls' education, covering women's faces, how girls are given to rival families to resolve disputes, and how easy it is for girls to be killed over family matters. Indeed, what caused her to be shot was her advocacy for girls' rights and their right to education. If Malala had accepted this inevitable situation, we would not have heard about her, and the suffering that girls and women live in Pakistan would not have reached us.

Pashtun women of all ages face discrimination. Gender neglect and discrimination are common in the Pashtun tradition, not only in education but also in other areas. The Taliban's harshness becomes clear to the Pashtun women of the Swat Valley. They became well-known for their sexism and violence against women. "One day my mother went shopping with my cousin...A talib accosted them and blocked their way. 'If I see you again wearing a scarf but no burqa I

will beat you' he said. My mother is not easily scared and remained composed" (Yousafzai 80).

The Taliban imposes strict rules that they believe will purify Pashtun women. As a result, whatever punishment they administer to women is viewed as a commitment to God to make reparation for the misdeeds of sinners. Many Pashtun women are forced to endure the consequences of crimes they did not commit. "we have a custom called Swara by which a girl can be given to another tribe to resolve a feud" (Yousafzai 31). This custom becomes a mental torment for the rest of their lives. This custom violates not only fundamental human rights but also Islamic beliefs.

Her conviction that every child has a right to education has aided Malala in her actions. Malala is first motivated by her father, Ziauddin, who shares her appreciation for education, tolerance, and discourse. These are the outcomes of education, in general. Ziauddin establishes a school and welcomes as many kids as possible, even those who live in extreme poverty. Malala has a strong commitment to her own education. She agrees with her father that every child should have access to an education. She makes the case that education is what will enable everyone, but especially women, to live a free and meaningful life. The opposition and attempts to prevent Malala and other girls from receiving an education also contribute to the development of education as a right. Education is seen by the Taliban as a threat to their virulently conservative doctrines. To close schools and stop girls from gaining an education, they utilise violence and intimidation. Malala is more persuaded by this that education is a potent tool that can be used to secure everyone's freedom and independence. Her tale demonstrates that if it were not, the Taliban

would not be working so hard to convince people otherwise. However, the question remains, is the situation now in Pakistan concerning women the same as it was during the past years?

In response to this question, women have resisted patriarchal ideology, the state has begun to involve in women's life and work, and even women have begun to assume positions. As for girls' education, Baron and Bend indicated that the percentage of girls' education in Pakistan has increased dramatically. Despite progress, girls in Pakistan face more challenges in obtaining a quality education, and their educational outcomes lag behind those of boys. Getting more girls and boys into school will require using data to target interventions to address specific challenges.

Malala observes the society in which she resides and provides a broad overview of Pakistani society, highlighting the disparities in income and culture in that country. In contrast to the residents in her grandfather's town, her family, for instance, is quite wealthy and well-educated despite being extremely poor by Western standards. The stratification, wealth, and customs of Pakistani society are revealed by disparities between villages. Also, it gives background information for understanding how the Taliban and other social forces developed and clashed later on in the book.

As confirmed by Qasim and Graham, Malala frequently uses stories of discrimination to convey her opinions on cultural and social issues. In these stories, she describes how Pashtun women are abused and lack access to various aspects of life due to others' misconceptions of their social and religious status (602).

Near us on our street there was a family with a girl my age called Safina and two boys similar in age to my brothers, Babar and Basit.

We all played cricket on the street or rooftops together, but I knew as we got older the girls would be expected to stay inside. We'd be expected to cook and serve our brothers and fathers. (Yousafzai 11)

Malala's personal narrative is the most striking example of discrimination. Despite the violence and injustice committed by the Taliban during her lifetime in the Swat Valley, she still believes in humanity. She doesn't think the Taliban will attack a young person, but they do.

I don't often think about the shooting, though every day when I look in the mirror it is a reminder. The nerve operations has done as much as it can. I will never be exactly the same. I can't blink fully and my left eye closes a lot when I speak. My father's friend Hidayatullah told him we should be proud of my eye. It's the beauty of her sacrifice, he said. (Yousafzai 143)

She gets shot three times by the Taliban on her way home from school. One of the bullets struck her in the forehead. Fortunately, she has survived. The Taliban shot her because she spoke out against the Taliban and promoted Western culture to Pashtun women. In short, she gets attacked physically. It is natural for an ordinary person to be terrified by the sound of gunfire or conflict. However, the fear that Malala and the Pashtun women in her valley have experienced has left them traumatised.

I am only human, and when I heard the guns my heart used to beat very fast. Sometimes I was very afraid but I said nothing, and it didn't mean I would stop going to school. But fear is very powerful and in the end it was this fear that had made people turn against Shabana. Terror had made people cruel. The Taliban bulldozed both our pashtun values and the values of Islam. (Yousafzai 72)

Girls can no longer walk to school pleasantly and calmly. Women can no longer do anything without fear of being attacked. People around them being to become greedy and self-centred. Due to their worry and anxiety about being killed by the Taliban, Islamic teachings that teach mutual cooperation and help begin to crumble.

Thus, Malala's novel is not devoid of a social, cultural description of the Pakistani environment, which shows the multiplicity of classes, acceptable and unacceptable customs and traditions, women covering their faces, celebrating boys, caring for their education without girls, as well as the poverty that many families suffer from.

One of the book's central themes is religion. Malala makes it abundantly clear that she is a dedicated Muslim and an adherent to the Islamic faith. The book *I Am Malala* does not discuss how the Islamic faith should be interpreted, but it does clarify that the groups that have used Islam as a weapon are wrong groups and terrorist organizations. In the end, Malala uses her book to establish herself as someone who adheres to the Islamic faith and supports equality for women as well as education.

Malala's commitment to Islam and her morality drives her to challenge and engage the Taliban. According to a number of myths propagated by the Taliban, women are required by the Qur'an to conduct their lives in private, which includes abstaining from education and wearing the burqa in public, while the Islamic faith is exempt from all of this. However, the Taliban relies on the ignorance of the Pashtuns in Arabic and tries to interpret the Quran on their tongues. Malala mentions that "Fazlullah...began to preach against education and insist that those who went to school would also go to

hell", but Ziauddin declares to her that, "They are scared of the pen" (Yousafzai 55). Malala feels that a woman may live her life morally and obtain an education. A fight between two distinct views of Islam occurs in the war between the Taliban and Malala.

Mullah Ghulamullah said, referring to not just one but two organisations of Muslim scholars to give himself gravitas. 'I am representing good Muslims and we all think your girls' school is haram and a blasphemy. You should close it. Girls should not be going to school,' he continued. 'A girl is so sacred she should be in purdah, and so private that there is no lady's name in the Quran as God doesn't want her to be named.' My father could listen no more. 'Maryam is mentioned everywhere in the Quran. Was she not a woman and a good woman at that?' No,' said the mullah. 'She is only there to prove that Isa [Jesus] was the son of Maryam, not the son of God!' (Yousafzai 43-44)

The Malala school and the Taliban school are two contrasting schools of thought on Islam, which the novel depicts, despite the fact that it does not explicitly discuss differing views of the Islamic religion. Malala, therefore, uses her book to position herself as someone who upholds the Islamic religion and believes in equality for women and equal access to education.

To conclude, the nature of the oppression of women does not differ in the patriarchal, feudal and capitalist systems, whether the woman lives in the East or the West, in the advanced industrial countries or the developing agricultural countries. Oppression may differ in degree only from society to society and from class to class, but the nature of oppression remains the same because the main reasons are the same.

Thus, for women to overcome and resist the patriarchal system, they must express themselves no matter what and take strong women as role models like Malala. They must also uphold their right to education, overcome the culture of backward peoples, and overcome the domination of men over them in many aspects of life, and men should not control women in the name of religion and law. Women must learn to say no and reject violence and coercive control over them. Governmental and private institutions and feminist movements must defend women's rights and guarantee them all rights, such as education, a decent life and work.

In conclusion, women were and still are defending to obtain all their rights economically, politically, religiously or socially. Women occupy a considerable position in society today, and there are small and large models that show the extent of women's strength and their ability to take their rights with all stability and strength. So, hoping that one day women and young girls will have all their rights, and we hope that patriarchal systems will be completely overcome.

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