

Conceptualizing Marginalization and Empowerment in

I Am Malala

A Cognitive Critical Approach

By

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Abstract

I Am Malala is an autobiographical book by Malala Yousafzai and co-written by the British journalist Christina Lamb. In her memoir, Malala tells her remarkable personal story interspersed with an adequate account of the history of Pakistan. The present study endorses a discourse historical approach (DHA) in which the integration of the social and political backgrounds of the discursive event lies at its heart. Besides, DHA is concerned with discourse studies of inequality and national identity. Its analytical categories reveal the discursive construction of 'self' and 'other' in discourse either positively or negatively (Reisigl & Wodak, 2001). The paper focuses mainly on referential and predicational strategies. In addition, employing Fauconnier's (1985, 1997) Mental Space Theory (MST) to reveal speaker's reality as opposed to their wishes, attitudes and attributes represents the study's cognitive aspect. The study aims to examine how strategies of marginalization and empowerment are discursively represented. It also seeks to demonstrate the effect of those strategies on the construction of Malala's identity by identifying their underlying conceptual base. Finally, the study identifies two strategies of marginalization: intimidation and bias through which the unequal power relationships are highlighted. Confronting these techniques, the analyses shed the light on Malala's empowerment through the power of education and that of family.

Key words: Discourse historical analysis; national identity; mental space theory; marginalization; empowerment.

1. Background

Malala Yousafzai was born in 1997 in Pakistan. She is an activist for female education and was awarded the Nobel Peace Prize in 2014 for her struggle against the oppression of children and advocating their right to education. Aged 17, Malala became the youngest Nobel Prize laureate. In her book, she introduces the readers to the history of Pakistan, traditions of her community, corruption and oppression imposed on Pakistani citizens by the government and the Taliban. She highlights Ziauddin's - her father - character for his positive influence on her. Most prominently, she tells the story of her and other girls' fight for their right to education which was denied by the Taliban movement. On October 9, 2012, Malala was shot in the head on her way back from school by a Taliban militant and flown unconscious to England to receive the necessary medical treatment. She miraculously recovered and continued to advocate girls' right to education.

Oppression is exercised in many ways and can take different forms. It can be political, social, patriarchal, racial, or a combination of some of these forms. Regardless of its form, it basically involves the dominant unjust treatment or abuse of the less powerful rights. For instance, Malala highlights the way people were oppressed by certain governments, men, and extremist groups. She focuses primarily on her fight against religious extremism to get her basic right to education. Extremist groups such as the Taliban believe that a girl should stay at home and cover her face when she is out.

The study aims to show the discursive construction of Malala's identity in her memoir by using the discourse historical approach (DHA) referential and predicational strategies together with mental space theory. Previous studies have used either DHA's discursive strategies or mental spaces to examine different discourses. This study attempts to use both to better illustrate how discourses of intimidation and bias are represented discursively and cognitively.

It is a well-known fact that the different experiences a person goes through shape their personality and that their expression of themselves can be very indicative of their sense of identity and belonging. By using the DHA's referential strategies, the study reveals the discursive construction of social actors and the various processes and actions they go through. To enhance the effect of referential strategies, the study illustrates the mental spaces conjured by the writer.

2. Discourse Historical Approach (DHA)

Critical discourse analysis is chosen as the framework for this study because of its relevance to identifying power abuse and how it is enacted by the more powerful and dominant groups in society. The study adopts the Discourse

Historical Approach (DHA) because of its analytical significance to political issues and focus on the historical dimension and context of the data in which history is an intrinsic element. DHA's discursive strategies are remarkably significant in revealing positive self-representation and negative other-representation.

Wodak (2011) states that this critical approach mainly aims at practical application because it attempts to gather and integrate all relevant background information in the analysis of the multiple layers of discourse, taking into account different layers of context, from the broader social-political and historical context to the internal co-text of utterances. She argues that context takes into account four levels; the first of which is descriptive and the other three are part of contextual theories.

Being committed to the CDA, Reisigl & Wodak (2009) point out that DHA follows the socio-philosophical orientation of Critical Theory in three related aspects: (1) *Text or discourse immanent critique* which is concerned with the internal structures of the text or discourse through discovering any paradoxes or contradictions within them; (2) *Socio-diagnostic critique* that is concerned with explaining and uncovering overt and covert manipulative or hidden persuasive strategies within discursive practices; and (3) *Prognostic critique* which is a form of critique that aims at the transformation and improvement of communication (e.g. the avoidance of sexist or racist language) (p.88).

Wodak (2002) adds that we can study "the interconnectedness of discursive practices and extra-linguistic social structures [by employing] the principle of triangulation, i.e. various interdisciplinary, methodological and source-specific approaches are combined to investigate a particular discourse phenomenon" considering background information which confirms the importance of 'context' as an inherent part of DHA (p.149). Wodak & Reisigl (2001) argue that context takes into account four levels; the first of which is descriptive (i.e. co-text) and the other three are part of contextual theories (i.e. intertextual and interdiscursive relationships between texts and discourses, situational context and the socio-political and historical context).

DHA, like other CDA approaches, gives high consideration to features like interdiscursivity, intertextuality, and recontextualization. Wodak (2009) explains that intertextuality refers to the way texts are linked to others texts, both in the past and in the present. She points out that these links can be established in various ways: "through continued reference to a topic or to its main actors; through reference to the same events as the other texts; or through the reappearance of a text's main arguments in another text" (p.319). The last process is also referred to as recontextualization which Fairclough (2003) describes as "a movement from one context to another, entailing particular transformations consequent upon how the material that is moved, recontextualized, figures within that new context"

(p.51). In other words, he argues that recontextualization "is a relationship between different (networks of) social practices — a matter of how elements of one social practice are appropriated by, relocated in the context of, another" (p.222). Similarly, Wodak (2009) notes that before an argument gets recontextualized or restated in a new context, it has to be removed from its original context or de-contextualized. When this happens, she points out that this recontextualized element acquires a new meaning, "because, as Wittgenstein (1967) already demonstrated, meanings are formed in use" (p. 319).

Wodak & Reisigl (2001) explain that the context of situation focuses on the place and time of the communicative event, its level of formality, the participants and their roles and ideologies. As for the socio-political and historical context, they point out that it relates to "the history of the discursive event as well as the history to which the discursive topics are related" (p.385).

When Reisigl & Wodak (2001) apply DHA in the analysis of a number of studies, they describe the approach as one that is three-dimensional: *contents or topics* of a specific discourse (e.g. discourses with racist, anti-Semitic, or ethicist features), *discursive strategies* (referential, predicational, argumentation, perspectivisation, and intensification/mitigation strategies) and finally "*linguistic means* (as types) and the specific context-dependent *linguistic realizations* (as tokens)" (p.44).

The present study focuses mainly on the referential and predicational strategies. Reisigl & Wodak (2001) note that the referential strategies provide information concerning the way social actors are named or referred to, thereby constructing in-groups and out-groups. They are linguistically realized in membership categorization devices, deictics, anthroponyms, metaphors, metonymies, synecdoches in addition to verbs and nouns used to denote processes and actions. As for predicational ones, they highlight social actors' characteristics and features. They are linguistically realized in the stereotypical, evaluative attributions of negative or positive traits (e.g. in the form of adjectives, appositions, prepositional phrases, relative clauses, and particular clauses or groups). Since these strategies function to label people either positively or negatively, "[s]ome of the referential strategies can be considered to be specific forms of predicational strategies (Wodak & Reisigl, p.386). Wodak (2009), consequently, believes that nomination and predication strategies cannot be separated.

Reisigl (2018) lists DHA's relevance to functional pragmatics as one of the approach's distinctive features. Sauer (2002) explains that the analytical framework of functional pragmatics offers a distinctive way of dealing with the linguistic realities of discourse. He points out that within the realm of functional pragmatics, "two dimensions of language forms have to be investigated: the social

differentiation of language functions and the involvement of mental activities" (p.113). In this way, the incorporation of mental spaces is of considerable relevance since the connection between mental spaces is achieved by a pragmatic function called the *identification principle* which will be discussed subsequently.

3. Mental Space Theory

Mental space theory (MST) is a cognitive model originally initiated by Gilles Fauconnier in 1985 and got further developments later on. It originated as theoretical construct in correspondence to possible worlds theory in truth-conditional semantics which is mainly concerned with calculating the truth-value of a sentence. Stockwell (2002a) points out that a sentence that we find true is considered as such only in our actual world which is one of a multitude of possible worlds. MST went a step further beyond the truth-value of an utterance aiming to explore the cognitive operations that occur in a reader's mind during reading and how these operations aid in the process of meaning construction. MST "offers a unified and consistent means of understanding reference, co-reference, and the comprehension of stories and descriptions whether they are currently real, historical, imagined, hypothesized or happening remotely" (Stockwell, p.96).

Brandt (2013) describes MST as a theory "breaking the mold of a truth-conditional semantics [since it] blurs the boundary between semantics and pragmatics, with its conception of sentence meaning as a product of a conceptual process – and one which occurs in context" (p.203). This is based on Fauconnier's (1994) argument that sentences are studied "not as self-supporting, meaning-bearing forms, but as steps in the complete meaning construction process" (p. xxvii). In other words, he stresses the importance of a context or the implicit construction of a discourse to interpret a sentence that is examined in isolation. Coulson & Matlock (2009) describe the theory as one within which "the process of meaning construction involves partitioning the representation of sentence meaning into domains or spaces" (p.104).

Central to the notion of mental spaces is the concept of conceptual mapping which Fauconnier (1997) introduces as the basic principle governing the construction of mental spaces by referring to the benefit of approaching language from a cognitive perspective. He emphasizes that both language data and language theory suffer when restricted to language since this way excludes entire situations with their "highly structured background knowledge, various kinds of reasoning, on-line meaning construction, and negotiation of meaning" (p.8). He explains that when language expressions or utterances reflect objective events and situations as they often do, this happens indirectly through intricate human cognitive constructions. He demonstrates that when we talk or think, some elements in

certain cognitive domains correlate with others. These correlations are often referred to as mappings which, Fauconnier stresses, are central to language semantics and reasoning.

Identification of elements is possible, according to Fauconnier (1997), through an important feature of language, cognitive constructions and conceptual links called the *Access Principle* (or *Identification Principle*). He describes that this principle "states that an expression that names or describes an element in one mental space can be used to *access* a counterpart of that element in another mental space" (p.41). He adds that tenses are very significant to the relationship between the different mental spaces. He explains that tenses are used "to reflect *epistemic distance*, i.e. whether a space is hypothetical or counterfactual with respect to its parent space" (p.2). Therefore, he distinguishes relative time which is simply "a relation between times of events in the two spaces" from epistemic distance which is "the 'reality' status of one space with respect to another" (p.72).

Fauconnier (1997, pp. 40- 41) demonstrates that mental spaces can be constructed and connected in different ways through a list of grammatical devices. These constructions are called Space Builders which include prepositional phrases, adverbials, subject verb complexes, and conditionals. Based on the kind of space builders used, Fauconnier (1994) identified four main types of mental spaces: time, space, domain, and hypothetical.

Fauconnier (1994) demonstrates that time spaces can be created through time adverbials such as *in 1929, last year, next time you're here* are space-builders. Informally, the counterpart of an element in some space corresponding to time *t* is *that element at time t*. He explains space spaces by likening geographical spaces to linguistic spaces which are created by place adverbials. Domain spaces refer to experiential domains since 'domain' in this context means a "domain of activity (game, field of science, sport, type of literature, etc.)" (p.31). Fauconnier notes that each domain can be treated as an independent mental space. Finally, hypothetical spaces are created when "linguistic forms such as *if p, then q* set up a new space *H* in which *p* and *q* hold" (p.31). Some hypothetical spaces can have non-contradictory "transparent" readings in which an element in the base space has its counterpart in the hypothetical one. Other spaces may also have opaque readings in which the element in the base space has no counterpart in the hypothetical space.

Brandt (2013) argues that the diversity of mental spaces is an illustration of the conceptual structures established by expressions of, for example, "emotive investment (cf. e.g. desire spaces) as well as aspectual structure and epistemic investment (e.g. belief spaces, factual spaces, hypothetical spaces, counterfactual spaces) among other constitutive facets of the mind's organization of thought contents" (p.207). Hence, she states that to date there is no full account of the

different conceptual organizational structures with respect to space building. However, there is a wide array of mental space types and space builders evident in the context of cognitive analysis in addition to non-exhaustive lists and classifications.

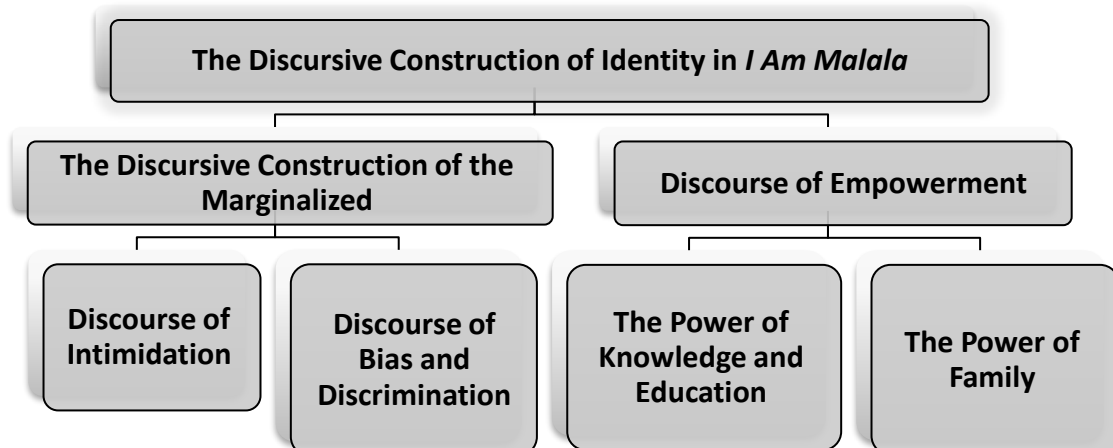
4. Methodology

The data is selected from Malala Yousafzai's 2013 memoir *I Am Malala*. The selected excerpts are those which reflect strategies of marginalization such as intimidation and bias as well as strategies of empowerment through education and family. The analysis, firstly, focuses on analyzing these excerpts in terms of the referential and predicational strategies which either positively or negatively represent the social actors, actions and processes involved in the selected discourses. Examples of these strategies are presented in the analysis section where forms of reference are written in bold while predications and attributions are underlined. Secondly, mental spaces representations are illustrated to support the findings of the discursive strategies by revealing the conceptual base underlying certain statements representative of the discourse in question. The study's objectives can be formulated in the following research questions:

1. What are the strategies used in the selected excerpts that reveal the social actors and processes involved?
2. How do the selected mental spaces support the findings of the discursive strategies?
3. How could the author express feelings of marginalization and empowerment in the selected excerpts?

5. Analysis and Discussion

The following figure illustrates the organization of the analysis:



5.1 Discourse of Marginalization

The data in this section is classified into three main subdivisions: discourse of intimidation and discourses of bias and discrimination. Each subdivision is further classified into two subsections: one for referential and predicational strategies and another for mental spaces.

5.1.1 Discourse of Intimidation

5.1.1.1 Referential and Predicational Strategies

Referential and predicational strategies are related to forms of reference and attributions which discursively construct and qualify social actors as well as social events either positively or negatively. Details of these referential and predicational forms are presented in this section where forms of reference are written in bold while predications and attributions are underlined.

1. I had started taking the bus because **my mother** was scared of **me** walking on my own. **We** had been getting threats all year... **My mother** was worried about **me**...**I** was more concerned **they** would target my father as **he** was always speaking out against them. **His close friend and fellow campaigner Zahid Khan** had been shot in the face in August on his way to prayers and I knew everyone was telling my father, 'Take care, you'll be next.' (p.18-19)
2. Like my father **he [Zahid Khan]** was very outspoken and had been threatened too. (p.159)

The previous examples demonstrate how the Taliban intimidated women, men and even children. In the first example, the adjectives "**scared**", "**worried**", and "**concerned**" are attributed to Malala and her parents. Her mother felt scared and worried about her daughter's safety if she walked on her own and had her routine changed based on this fear. This feeling of fear is unlike the kind of fear people usually dismiss as irrational; they acted upon these feelings because they knew that they can really get hurt.

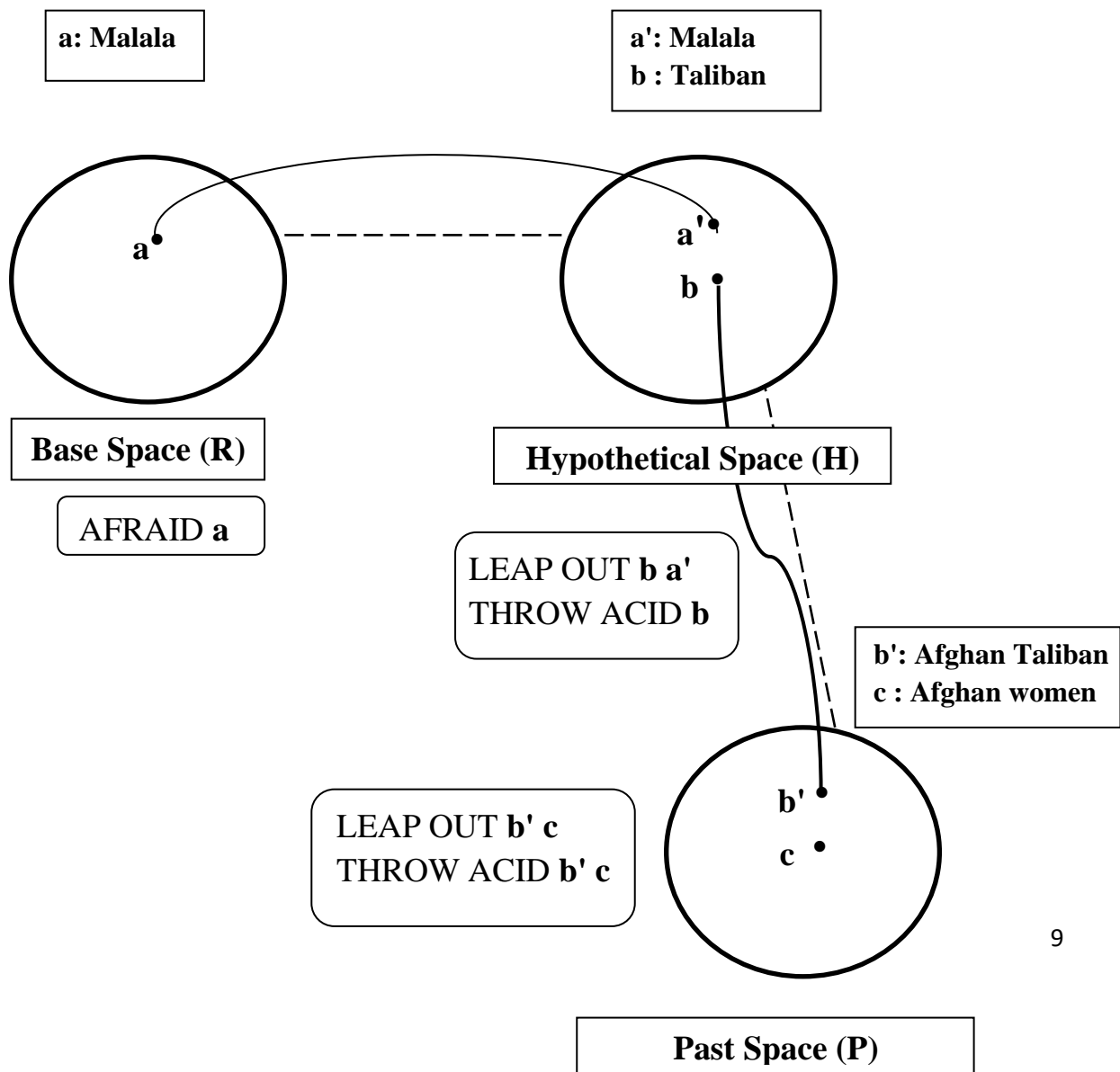
Malala's feelings of 'concern' are justified by her knowledge that her father is 'targeted' for speaking against the Taliban. This is further stressed by using the frequency adverb "**always**" as an intensifier to express her father's constant opposition to them. To justify these feelings, she refers - using relationyms- to her father's friend, who was shot, as his "**close friend and fellow campaigner**" (and establishes a simile in example (2) using "**like my father**" and "**too**" to enhance the similarity between the two. In this way, she links being "**outspoken**" to "**being threatened**" and eventually being "**shot in the face**". This strengthened

the effect of her feelings of fear since people knew the Taliban will not just threaten activists, but they will actually carry out those threats. Another intensifying strategy is evident in her use of the pronoun **"everyone"** to refer to those who noticed that her father was the next one on the Taliban's kill list. People's warning to Ziauddin to take care is preceded by **"will"** a modal verb of strong probability. This serves to explain Malala's sense of fear and concern by heightening the feelings of being threatened. This denies the possibility that she might have an irrational fear for her father's safety as a child since **"everyone"** apparently felt the same way.

5.1.1.2 Mental Spaces

Adopting a cognitive approach is centered on the general processes of categorization, one of the main concepts Critical Linguistics has drawn from cognitive psychology. Mental spaces are representations of different dimensions of reality including time and space among others. In this section, mental space illustrations are presented to show the internal structure of few sentences that are representative of Malala's discourse of intimidation.

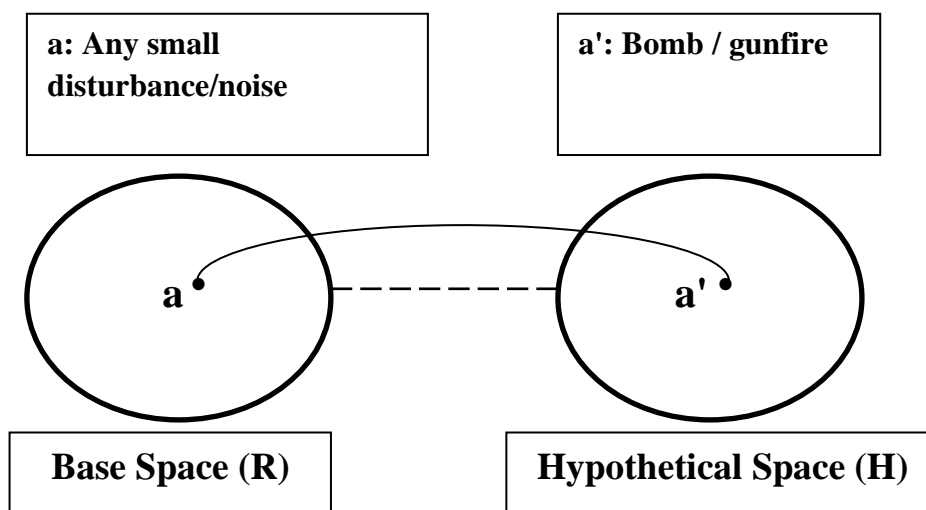
1. "...**whenever I went out I was afraid that** Taliban with guns would leap out at me or throw acid in my face, **as they had done** to women in Afghanistan." (p.243)



The real space is set up by the adverb "**whenever**" to describe Malala's fear outside of her home. The feelings of fear expressed by "**I was afraid that**" created the hypothetical or counterfactual space. Unlike the base space, Malaya is not alone in the counterfactual one. The element **b** has no counterpart in the base space and suddenly appeared in the hypothetical one enhancing the element of surprise that results in her fear. The feelings of fear expressed in the base space are explained through the hypothetical one in which she expresses feeling threatened by the Taliban's presence. The absence of the Taliban in the base space and their sudden appearance in the hypothetical one mirror the way Taliban forced themselves into Malala's life and through fear invaded her imagination. Their existence is associated with violent actions such as jumping out at her with their guns or throwing acid at her.

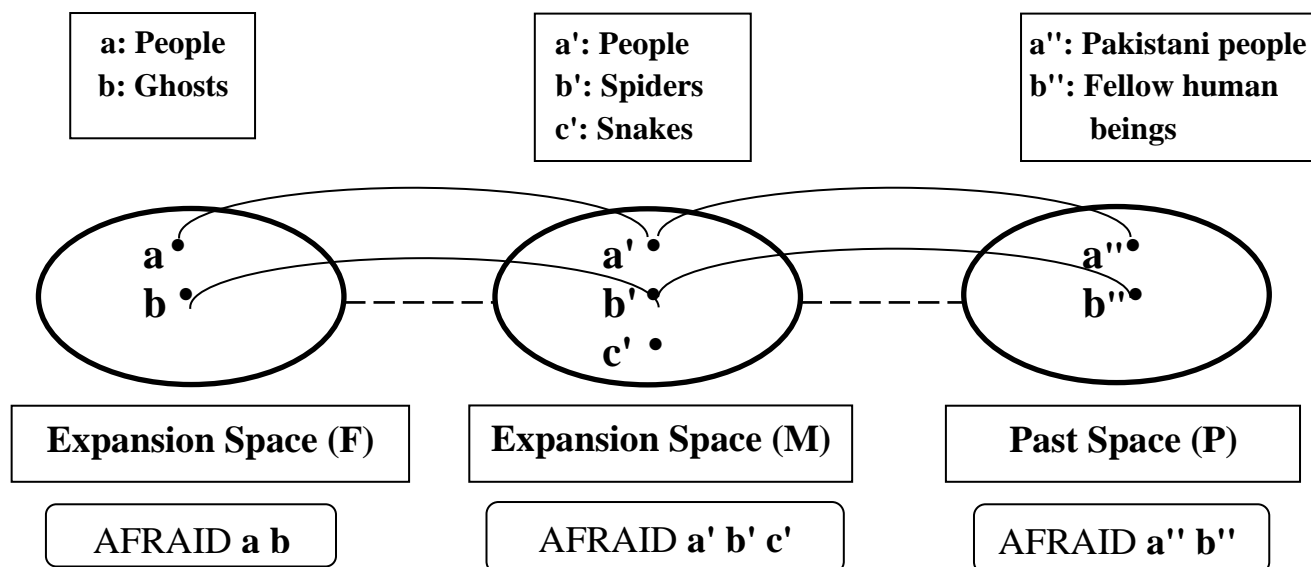
Malala rationalizes her feeling of fear by tying this hypothetical space to a past one which can also be explained in terms of topos of history. This past space is built by the use of both "**as**" - an adverb indicating a simile - and the past perfect tense "**had done**". Malala relies on substitution "had done" as a means of creating cohesion to state that the same actions she fears happening to herself happened to other women in Afghanistan. The dotted line which represents the connection between the two spaces is one of identity. This connection between the hypothetical space and the past space is realized by "**the Taliban**" who represent one group with the same beliefs, but in different places. Malala is not present in the past space, but her existence is seen in terms of mentioning "**women in Afghanistan**" who have been subject to the same atrocities she fears. The simile creates a mapping between the elements of both spaces. In other words, the Pakistani Taliban and Malala are likened to the Afghan Taliban and Afghan women, respectively. Despite being epistemically shifted as expressed by the median epistemic modal "**would**", the probability of the actions described gain more support through their repetition in the past space.

2. Any small disturbance or noise **could be** a bomb or gunfire. (p.173)



The hypothetical space in the previous example is built by the low epistemic modal "could" which is convenient for describing the low degree of confidence associated with guessing. However, the epistemic shift is minimized since the effect of intimidation can be noticed in the two possibilities she mentions "**bomb**" or "**gunfire**". This sentence is preceded by another in which her little brother is startled from his sleep on the bus by the noise of hitting a pothole on their way and immediately questioned if the noise was a blast. The options available in the hypothetical space are a reflection of the dangerous reality they live.

3. Some people are afraid of ghosts, some of spiders or snakes – **in those days** we were afraid of our fellow human beings. (p.175)



In the previous example, the different spaces illustrate what people usually fear. The first expansion space represents people who fear ghosts. The second space is expanded to mention other people who fear spiders and snakes. The third space is built by the time adverbial "**in those days**" referring to the past as marked by the distal deictic form "**those**" and the past simple tense. When the first two spaces are juxtaposed with the last space, they seem to be earlier in time than the third despite their present tense. Spaces (F) and (M) are written as such because they represent a timeless truth, that is, people always fear entities like ghosts, spiders and snakes. The third space is marked out as different from the other two spaces by specifying its time period, hence limiting its scope. In addition, the lexical choice of element **b''** enhances the singularity and awkwardness of this time space. This is because using the relationym "**fellow**" to describe "**human**

beings'' contravenes fearing them. Using human beings as a collective noun to focus on humanity as their common feature is striking since they are represented as an element of fear to Pakistanis in the same way different species can be to other people. The mapping between the different spaces' elements indicates an implicit simile that is not obvious on the surface structure, but is visible when the internal structure is illustrated in terms of mental spaces.

5.1.2 Discourses of Bias and Discrimination

These discourses are mainly concerned with the stereotypical ideologies regarding women in the Pakistani society. Malala demonstrates that these ideologies are instilled in the cultures and traditions of her community.

5.1.2.1 Referential and Predicational Strategies

1. I was a girl in a land where **rifles** are fired in celebration of a son, while **daughters** are hidden away behind a curtain, **their role in life** simply to prepare food and give birth to children. (p.24)
2. When I was born, **people** in our village commiserated with my mother and nobody congratulated my father. (p.24)
3. **My mother** was worried about telling him he had a daughter not a son, but he says he looked into my eyes and was delighted. (p.66)
4. ...**my grandfather** would not help them out because **I** was not a boy. (p.69)

The first example is a generic sentence conventionally written in the present tense to describe one facet of the Pakistani society. The example contains a number of indefinite nouns "**a girl**", "**a land**", "**rifles**", "**a son**", "**daughters**", and "**a curtain**". This makes the exact identity of the referent of little importance. In other words, Malala want to focus on identity in terms of their biological sex and how the birth of each receives a different response. This way, she attributes the situation in Pakistan some universality by saying "**a girl in a land**" to convey that she is one of many girls in other places facing the same biased and stereotypical ideologies. Positive other representation can be noticed in predications used with sons such as firing rifles indicate pride and happiness for the arrival of a baby boy.

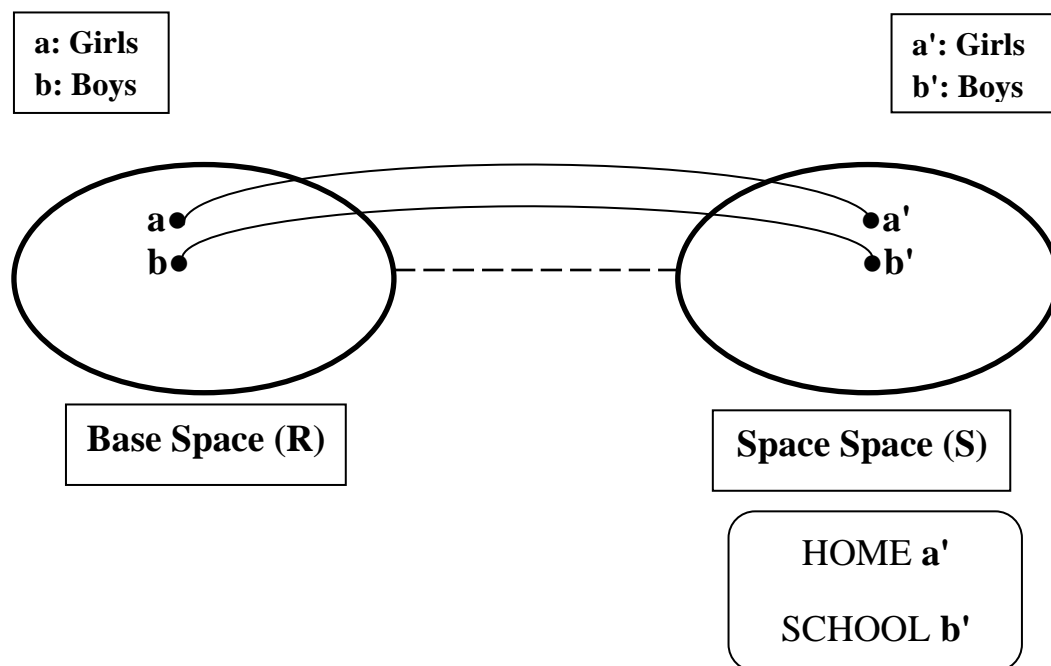
Conversely, negative self representation is introduced by the discourse marker "**while**", one of the linguistic means to realize perspectivation strategies. The predications of daughters all serve to reflect their marginalized status in society and the bias people have against women. Being hidden behind "**a curtain**" negatively depicts women as shameful and conveys a sense of worthlessness. Their role in life is described using the adverb "**simply**" as a mitigating device to present their basic stereotypical duties, namely preparing food and upbringing children.

Unlike the first example, examples (2), (3), and (4) are written in the past tense which fits the first person narration of childhood events. The perceptual deixis is projected and maintained by the first person pronouns "I" and "my". In the second example, the contrast between the indefinite nouns "people" and "nobody" extends to their predicates "**commiserated**" and "**congratulated**" to show the consensus about both of the birth of a girl and a boy in the Pakistani community. Examples (3) and (4) extend the form of reality expressed in the first example to Malala's life. She narrates the circumstances surrounding her birth.

In example (3), she describes her mother's feelings as "**worried**" only because she had "**a daughter not a son**" which shows the pervasiveness of this ideology. The discourse marker "**but**" is reflective of Malala's perspective and is used to introduce her father's different and usual reaction to the news of her birth. She positively represents her father's reaction by the adjective "**delighted**". In this way, she marks her father as someone unique in their community since he is the only one described as delighted by her birth. Similarly, in example (4), the use of the negated modal "**wouldn't**" expresses her grandfather's deliberate choice not to help them for the mere reason of her gender. Moreover, the litotes in "**I was not a boy**" is also reflective of Malala's point of view. Litotes is a figure of speech through which a positive statement can be expressed by negating its opposite proposition. She explained his rejection to financially help her parents by focusing on her unrealized existence as "**a boy**". Hence, the negation of being "a boy" led to the negation of their right to receive help.

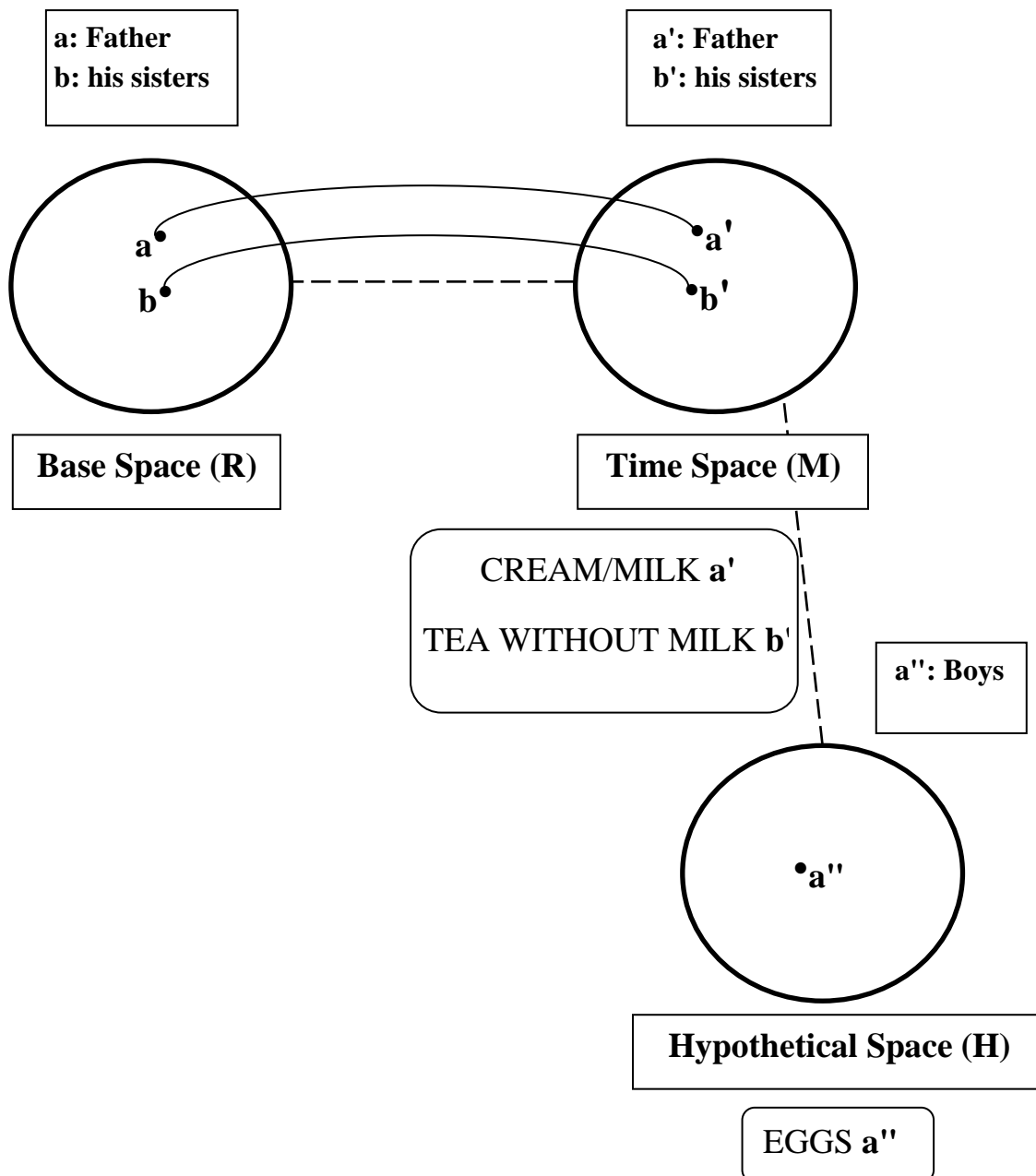
5.1.2.1 Mental Spaces

1. As in most families, **the girls stayed at home** while **the boys went to school**. (p.40)



The previous example is representative of space spaces. Girls and boys belong to different spaces. This highlights the social structure of the Pakistani society that is biased against women and deprives them of their basic right to get educated at schools.

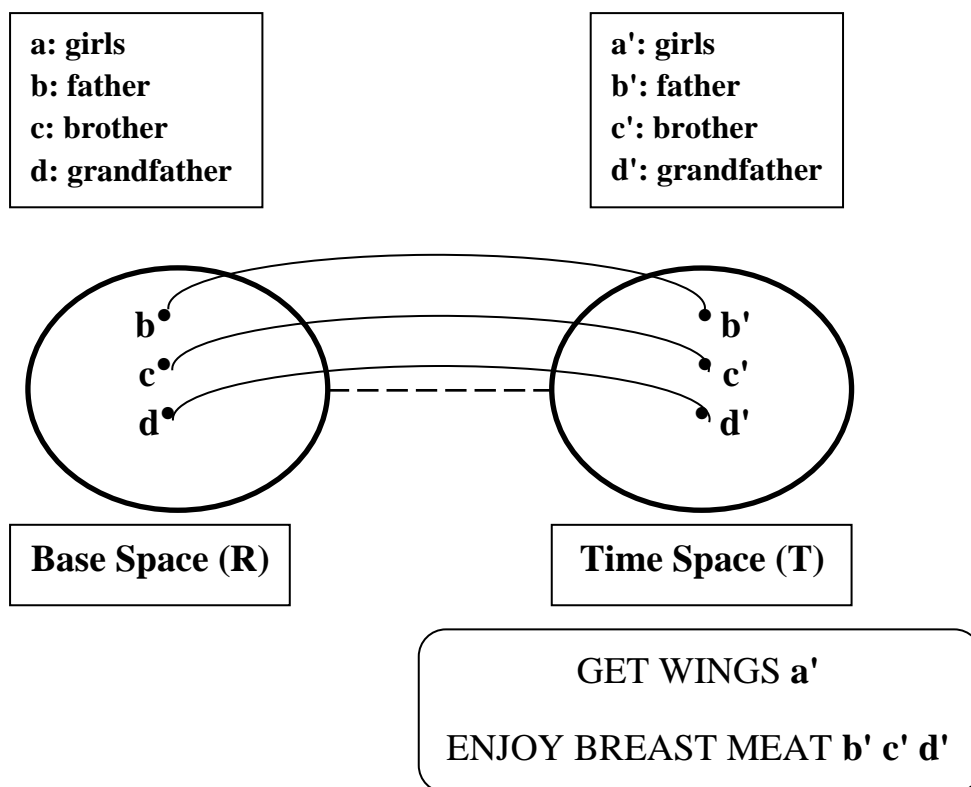
2. In the morning when **my father was given cream or milk**, his sisters were **given tea with no milk**. If there were **eggs**, they would only be for the boys. (p.40)



The time mental space is constructed by the time adverbial "**in the morning**". In the time space, Malala describes the different treatment her father and his sisters

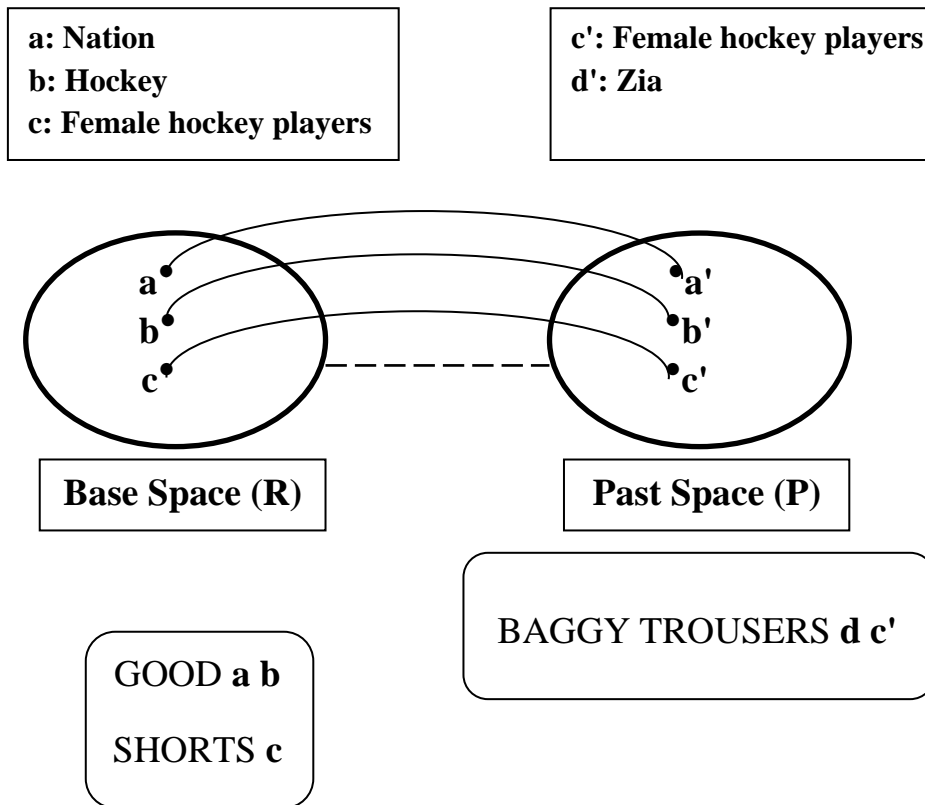
used to receive even with respect to food. Men were given more nutritious foods such as milk and cream, whereas women were given plain tea. The hypothetical space (H) is constructed by "if" supposing eggs are available for breakfast. The girls do not exist in this space meaning they do not get any. This is reemphasized through the use of the intensifying adverb "only" to demonstrate that eggs were given to boys exclusively.

3. When a chicken was slaughtered for dinner, the girls would get the wings and the neck while **the luscious breast meat was enjoyed by my father, his brother and my grandfather.** (p.40)



In the previous example, the time mental space (T) is created by the space builder "**when a chicken was slaughtered**". Like breakfast, dinner is also different for boys and girls. In this sentence, Malala names the different male members of the family who get the most delicious part of the chicken. In terms of perceptual deixis, the use of the indefinite noun "girls" makes them insignificant as a group. Their marginalization is even reflected in the food options they are given. In addition, Malala used the verb "get" with girls and "enjoy" with men to highlight how men were favored. Men's share of food was enjoyed, unlike that of women who just eat what they get with no reference to their reaction.

4. As a nation we have always been good at hockey, but **Zia made our female hockey players wear baggy trousers instead of shorts...**(p.42)



In this example, Malala constructs a time space by referring to Zia's regime and his rulings that interfered with women's hockey attire. She speaks of the way Pakistan has always excelled at hockey with its female players dressed in shorts which under Zia's regime changed into baggy trousers. In her book, Malala describes Zia as a dictator by enumerating the various infringements he committed against women and their rights. She negatively represents General Zia by introducing the change he made to women's sportswear. She uses the contrast discourse marker "**but**" to implicate that he was the reason Pakistan lost its special place in hockey.

5.2 Discourse of Empowerment

Empowerment in *I Am Malala* is expressed discursively in different ways. Malala is empowered by education, her family, friends, teachers, the government and leading figures. This, in turn, has affected her speech which reflects her sense of empowerment, confidence and resilience. Due to space constraints, the following subsections focus on the power of education and that of family respectively.

5.2.1 The Power of Education

In this section, Malala focuses on the importance of education and its empowering potential. She stresses the power of education in fighting ignorance and increasing awareness that she felt entitled to campaign for it.

5.2.1.1 Referential and Predicational Strategies

1. My father came from a backward village yet through education and force of personality he made a good living for us and a name for himself. (p.34)
2. When someone takes away your pens you realise quite how important education is. (p.169)
3. I want to learn and be trained well with the weapon of knowledge. Then I will be able to fight more effectively for my cause. (p.315)

In the first example, the prepositional phrase "**through education and force of personality**" positively represents education as a way to a good and fulfilling life. Relational deixis can be seen in the use of the discourse marker "yet" which highlights the contrast between being from a "**backward village**" and making a good living and a name. This reveals that being from a backward village makes receiving education difficult even for boys. In this way, she makes her father's journey and hers very much alike. In this example, Malala highlights the power of education in changing her father's life and his identity.

The second example contains a perceptual deictic shift illustrated by the use of the second person pronoun "**you**" to address the reader(s). This shift makes the discourse more direct and hence more dialogic increasing the impact of the sentence. In addition, the use of "**when**" in this example is also significant since it is used to introduce a hypothetical situation. However, "when" is different from "if" as the former is used in situations which will definitely happen at some point in the future, whereas the latter is used in situations which may or may not happen. The metonymy in "**pens**" is used to refer to the concept of education. In this way, Malala places the reader in the experience of being at risk to lose their right to education which she has gone through. For this reason, she uses the factive mental state verb "**realize**" – perceptual deixis – to assert that she already knows how going through this will result in appreciating the value of education which she intensifies using the adverb "**quite**".

Metaphor is employed in the third example to emphasize the significance of education and how receiving it resembles a battle. First of all, perceptual deixis is represented in the use of the verb "**want**" which expresses Malala's desire to learn and be skillful at using her knowledge. "**The weapon of education**" is a war metaphor used to highlight the power of knowledge and education. In the second

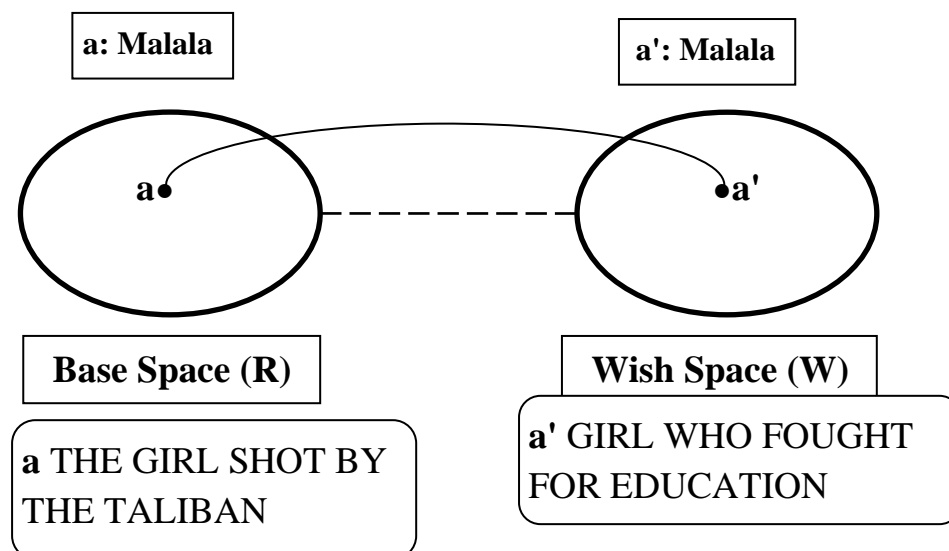
sentence, Malala builds upon the first by showing the effect of being knowledgeable which is "fighting" more effectively for the cause of education. The use of "**fight**" is an extension of the same war metaphor to emphasize that enabling other girls to receive education is more like a struggle. In terms of perceptual deixis, the use of the possessive determiner "**my**" orients the meaning of "**cause**" to Malala, the egocentric speaker of the discourse. The use of this kind of pronouns described the cause of girls' education as Malala's property, hence highlighting her deep and genuine commitment to the cause.

4. When my father tells me stories of his childhood, he always says that though Baba was a difficult man **he** gave him the most important gift – the gift of education. (p.48)
5. **Education** had been a great gift for him. **He** believed that lack of education was the root of all Pakistan's problems. (p.52)

In examples (4) and (5), Malala uses the same metaphor to describe education as a gift to demonstrate her appreciation for education which she does not take for granted. This sense of appreciation for education is heightened through the use of intensifying strategies in the form of the superlative form "**the most important**" and the adjective "**great**". Perceptual deixis is employed in the use of the mental state verb "**believe**" which describes Ziauddin's ideology with respect to the importance of education which is highlighted through the use of metaphor. He resembles the lack of education to "**the root**" which is the most important part of a plant upon which the leaves and fruit depend. In other words, he finds the lack of education the primary cause of Pakistan's issues. The significance of education is intensified through the use of the adjective "**all**" to attribute all problems to the absence of education.

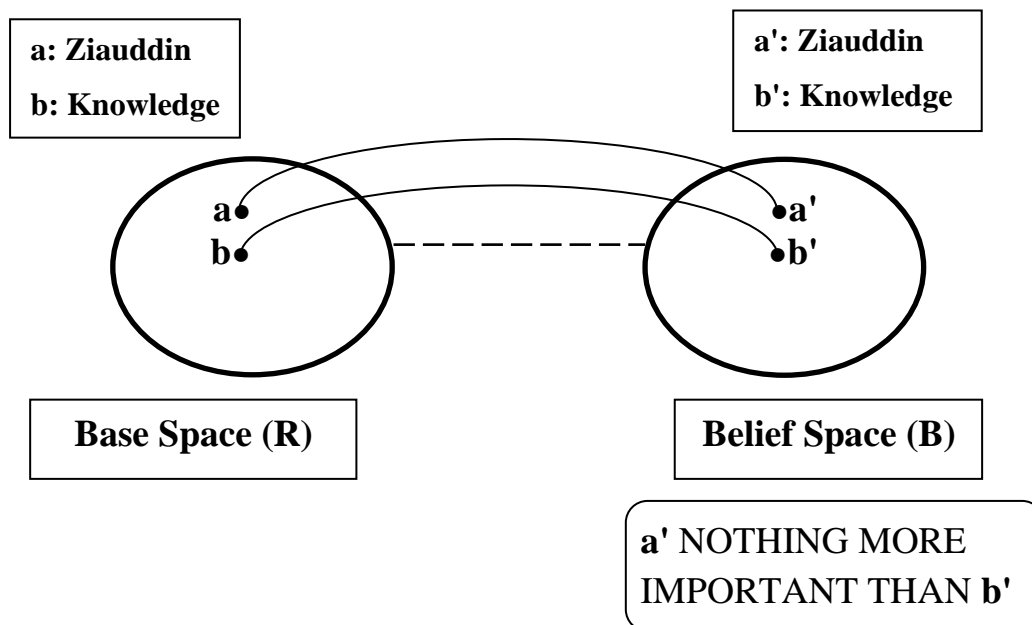
5.2.1.2 Mental Spaces

1. I don't want to be thought of as 'the girl who was shot by the Taliban' but 'the girl who fought for education'. (pp.313)



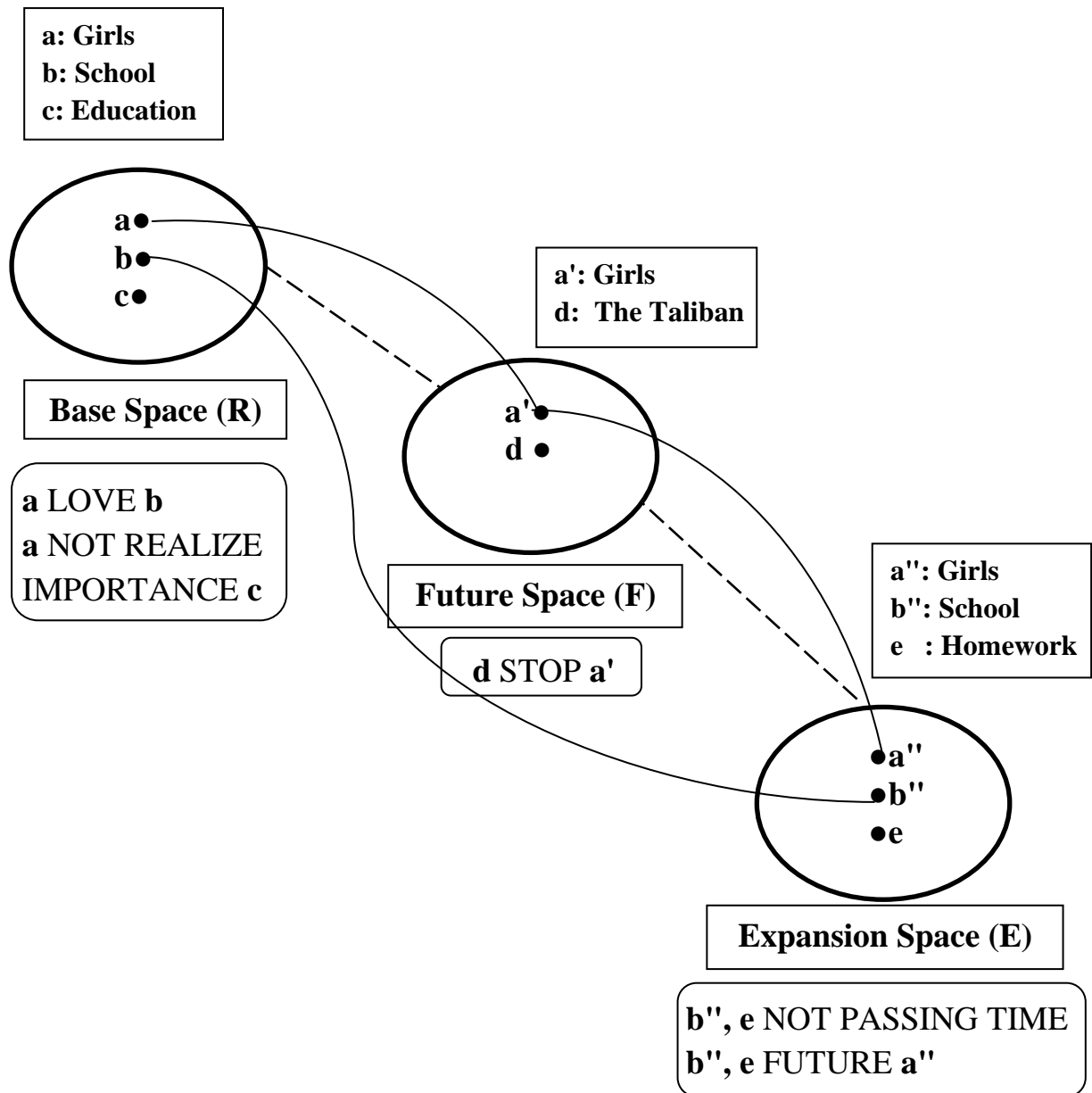
The above statement creates two spaces: the base space in which Malala is thought of as the girl shot by the Taliban and the wish space in which she wants to be thought of as the girl who fought for education. The rejected base space is built by "don't want". The contradiction between the two spaces demonstrates Malala's redefining of her identity. She does not her identity to be reduced to being a victim of the Taliban's violence. However, she does not want to be known for the cause she is fighting for, that is, education. Despite her disapproval of being known as such, the book cover still mentions the shooting incident in the subtitle "the girl who stood up for education and was shot by the Taliban". The first half of the subtitle represents Malala's wish space; however, the second half is still mentioned because this is how potential readers most probably would recognize her. Malala finds power in presenting herself as a fighter for education rather than being presented as a helpless victim of violence.

2. He [Ziauddin] thought there was nothing more important than knowledge. (p.52)



The above diagram presents Ziauddin's belief space with respect to education. The belief space is built by the mental state verb "**think**". In this space, Malala describes the importance of knowledge to Ziauddin. The effect of this belief is intensified through the use of "nothing" to highlight his dedication to the cause of education. Examples (1) and (2) reflect the resemblance between Malala's ideology and her father's in terms of their appreciation for the value of education.

3. Though we loved school, we hadn't realized how important education was until the Taliban tried to stop us. Going to school, reading and doing our homework wasn't just a way of passing time, it was our future. (p.155)



The above extract initially creates two spaces: the base space and the future space. In the real space, Malala expresses her and the girls' love for school by using perceptual deixis in terms of the plural first person pronoun "we" and the use of "love" and "realize" as verbs of feeling and understanding. In terms of relational deixis, the use of the contrast discourse marker "though" highlights the contradiction between loving school and not realizing its real importance. The future space is constructed using the temporal locative "**until**" to refer to the time the Taliban attempted to stop girls from going to school. This future space is expanded to account for the consequences the Taliban's banning girls' education had on girls. The temporal relation created by "until" presupposes the girls' late realization of the true value and importance of education. The expansion space elaborates on this presupposition showing how their attitude towards school and their homework changed from being merely a way of passing time to being their

future. The mental spaces illustration in this example shows the transformation of the girls' perception of the power and importance of education. Their realization of the significance of knowledge and education came when this taken-for-granted right was taken away from them. In this way, Malala tries to indirectly promote the value of education for the readers who may not fully realize the importance of education because they simply have it as a basic right.

5.2.2 The Power of Family

This section demonstrates the role of family and their support in the empowerment of Malala and shaping her identity. It focuses on the positive environment she was raised in. This is highlighted in terms of: her father's respect to her mother, how her parents' personalities affected her character, and how their support enabled her to accomplish more than her peers.

5.2.2.1 Referential and Predicational Strategies

1. **My mother** is very beautiful and **my father** adored her as if **she** were a fragile china vase, never laying a hand on her, unlike many of our men. (p.31)
2. For the first time **Baba** started praising him in front of others. **He'd** boast, 'Ziauddin is a shaheen' – a falcon – because this is a creature that flies high above other birds. (p.50)
3. I had decided very early I would not be like that. **My father** always said, 'Malala will be free as a bird.' (p.37)
4. **My father** used to say, 'I will protect your freedom, Malala. Carry on with your dreams.' (p.79)

The first example illustrates Malala's positive representation of her mother using the adjective "**beautiful**" and the simile "**as if she were a fragile vase**". The use of the simile after the affective verb "**adored**" reveals the loving relationship between her parents. In addition, in terms of relational deixis, the intensifying adverb "**never**" negates the least physical abuse to her mother. This reveals a relationship full of appreciation and respect which is not so common in the Pakistani society. Relational deixis is also evident in the use of the discourse marker "**unlike**" followed by intensifying quantifier "**many**" to highlight the uniqueness of this relationship. Through this example, Malala aims to show her father's respect for women represented by her mother in this case.

In example (2), Malala describes how her fathers' success in the annual speaking competition made her grandfather very proud of him. Both the introductory phrase "**for the first time**" and the change of state verb "**start**" make the praising of Ziauddin in front of others an exclusive incident which is associated

with his success in the competition. In addition, Malala's grandfather's sense of pride is expressed by the verb "**boast**" preceding his usage of the bird metaphor "**shaheen**" or falcon to refer to his son, Ziauddin. The purpose of using the metaphor is highlighting Ziauddin's distinction and excellence like the falcon that flies higher than all other birds.

In the third example, Malala uses the intensifying frequency adverb "**always**" to describe how her father constantly believed in her freedom of choice. She quotes him referring to her using a simile "**as a bird**" to highlight her father's belief in her freedom. The resemblance between the bird metaphors used by Ziauddin's father and Malala's father makes the similarity between Ziauddin and Malala's life journeys stand out and demonstrates the power of family support and its impact on the child's personality development. Similarly, in the fourth example, Malala emphasizes the regular support of her father for her freedom in the past by using "**used to**". Moreover, the modal verb "**will**" signals Ziauddin's high degree of commitment to protect his daughter's freedom to fight for education. His promise of protection is supported by the imperative structure which is employed to demonstrate the way he urges his daughter to continue working on focusing on fulfilling her dreams despite the challenges represented in the presence of the Taliban and their threats.

5. **My mother** comes from a family of strong women as well as influential men. (p.33)
6. **My mother** is not easily scared and remained composed. 'Yes, OK. We will wear burqas in future,' she told him [a Taliban militant]. (p.178)
7. We spent the night in a cheap dirty hotel while my cousin tried to arrange a van to take us to Shangla. **A man** came near my mother and she took her shoe off and hit him once then twice and **he** ran away. **She** had hit him so hard that when she looked at **the shoe** it was broken. **I** always knew my mother was a strong woman but I looked at her with new respect. (p.190)
8. **My cousin's wife, Honey,** started weeping, then **all of us** were crying. But **my mother** was very composed and courageous. (p.186)

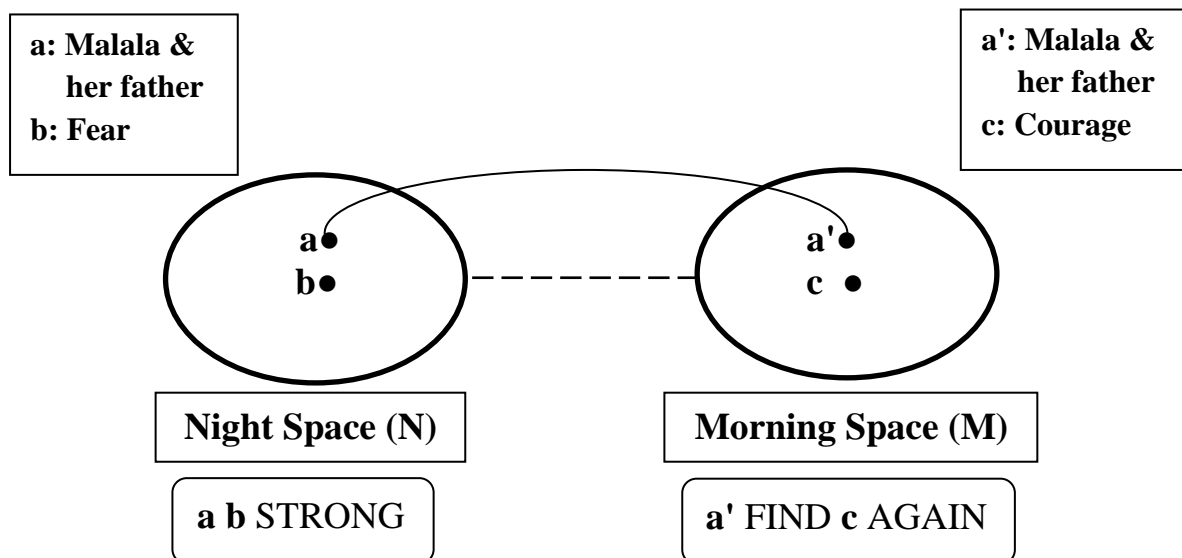
The above examples demonstrate the positive representation of Malala's mother as brave and strong. In the first example, Malala describes the women in her mother's family as "**strong**" and men as "**influential**". In the rest of the examples, she mentions different situations which reveal how strong her mother is proving that women pass strength to each other in the family. Example (6) employs relational deixis to deny that her mother is "**easily scared**". She describes her as "**composed**" when approached by one of the Taliban militants who reproached her and Malala for not wearing burqa. Due to her composure, her answer to the militant although compliant, it has a sense of playing along just to get him out of her way.

In example (7), the mother's strength is described in terms of physical strength when approached by a strange man. The verb "**hit**" is repeated twice and its effect is intensified by mentioning the number of times the man was hit "**once then twice**". The intensity of hitting is demonstrated through its effect on the shoe she hit him with; the shoe was "**broken**". The use of the first person pronoun and the mental state verb "**know**" (perceptual deixis) with the frequency adverb "**always**" (relational deixis) emphasize Malala's strong belief in her mother's strength. The discourse marker "**but**" does not contradict Malala's perception of her mother as "**strong**", instead it adds to it by pointing out that this incident renewed Malala's respect for her.

In the last example, Malala's mother is distinguished from the rest of women who were "**weeping**" and "**crying**" because they had to leave Swat as per the army's announcements. It is through the use of pronouns (perceptual deixis) "**my cousin's wife, Honey**" and "**all of us**" that Malala's mother is signaled out. The distinction between her reaction and everybody else's is marked by relational deixis in the use of the contrast discourse marker "**but**" which is followed by the adjectives "**composed**" and "**courageous**". The adjectives effect is intensified by the preceding adverb "**very**" to highlight her emotional strength.

5.2.1.3 Mental Spaces

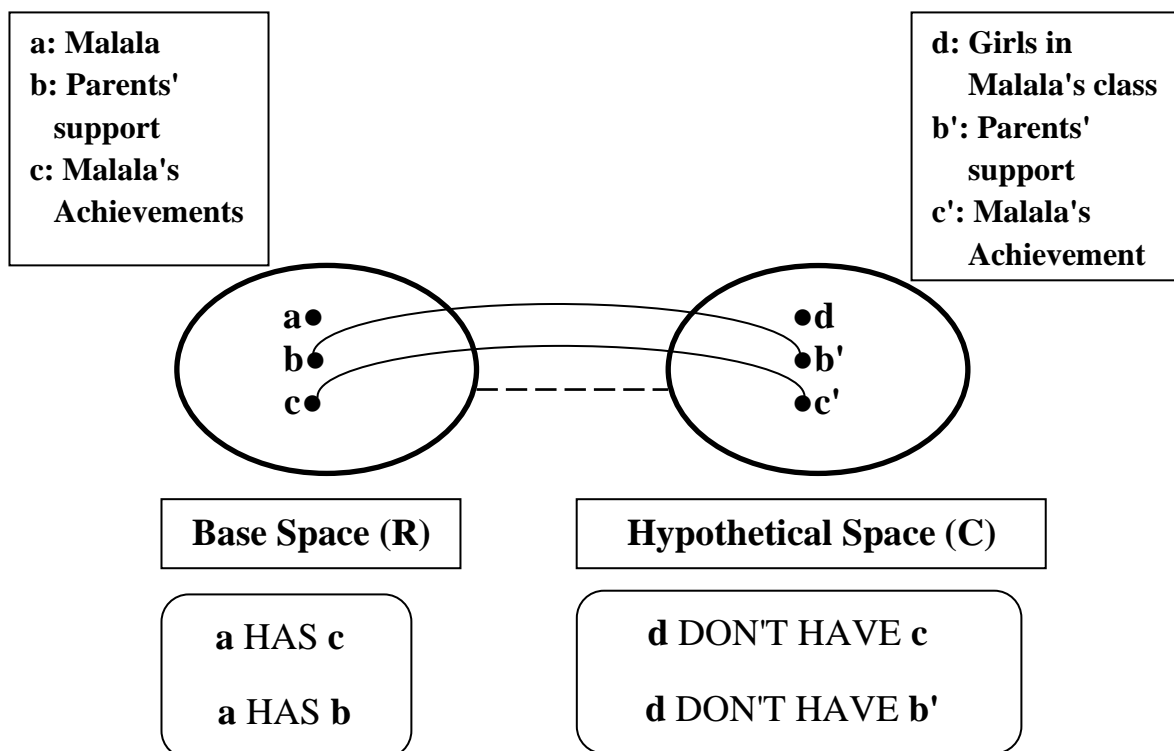
1. 'At night our fear is strong, Jani,' he told me, 'but in the morning, in the light, we find our courage again.' (p.147)



The above statement was mentioned when Malala asked her father if he was scared after a suicide bomber in Mingora -her town- killed more than fifty five people including many people they knew. The two time spaces illustrated are

created by the time locatives "**at night**", "**in the morning**" and "**in the light**". In terms of perceptual deixis, Ziauddin's use of inclusive "**we**" is employed by Ziauddin to empower Malala. Through its use, he shows her that they both share fear which he limits to the time of the night. In the morning space, Ziauddin replaces element *b* "*fear*" with element *c* "*courage*" to empower Malala. More importantly, the use of "**again**" (i.e. the lexical presupposition) presupposes that their feelings of courage already exists, but is clouded by fear temporarily during the night. In this way, he makes Malala aware of her hidden feelings and uncovers them for her by sharing her fears and passing on his courage to her.

2. I knew that any of the girls in my class **could have** achieved what I had achieved **if they had had** their parents' support. (p.223)



In the previous example, Malala highlights the impact the parents' support has on the achievements of their children. She explains this using a conditional sentence creating two spaces: the base space and the hypothetical space. The base space describes reality in which Malala has her parents' support and hence has achievements. The hypothetical space contains Malala's classmates who do not have their parents' support and no achievements like those of Malala. By creating a causal relationship between accomplishments and parents' support, Malala distinguishes herself from her colleagues by pointing out that she is different and accomplished because of her parents. In this way, she highlights the power of familial support in shaping the future and personality of children.

6. Conclusion

The current paper has employed DHA's referential and predicational strategies alongside mental spaces to examine the discourses of marginalization and empowerment in Malala Yousafzai's memoir *I Am Malala*. Marginalization is described in terms of discourses of intimidation and bias. DHA's strategies have highlighted verbs, nouns and adjectives that signal fear and discrimination against girls and women. As for mental spaces, they supported the findings of the discursive strategies. The topoi of history have shown that 'similes', for instance, are used to refer back to a similar situation in the past to validate Malala's feelings of fear. This same point is better illustrated in terms of the time and hypothetical mental spaces which have revealed how fear dominated Malala's mind and imagination and led her to rationalize this feeling. Past spaces have also normalized the feelings of fear through expansion spaces that compared people's fear of their fellow human beings to the common fears people have towards ghosts, snakes and spiders. In the same way, the use of genderonyms, as part of the referential strategies, such as "boys" and "girl", revealed the distinctions between the position of males and females in society. Space spaces have shown the way men and women are allocated to separate spaces to highlight bias. Time spaces have also shown discrimination during meal times in terms of the food boys/men get as opposed to girls/women.

Examining the discourse of empowerment, analyses have shown that Malala was empowered through education and family support. Through the use of various evaluative verbs, nouns and adjectives, Malala demonstrated the transformative power of education and familial support. Mental spaces of wish, belief, and time have revealed Malala and Ziauddin's strong belief in the importance of education. Time spaces have shown how Malala was empowered by her father who shared with her feelings of fear at night and communicated the courage he felt in the morning to her. Hypothetical spaces have illustrated how the support of Malala's family has led her to have achievements, unlike her classmates who lacked this kind of support. Finally, the study has highlighted the benefit of incorporating a cognitive tool like mental spaces to critical discourse approaches like DHA in revealing the conceptual base underlying the discourse's surface structure.

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