PERSONALITY OF MALALA REFLECTED IN MALALA YOUSAFZAI & CHRISTINA LAMB’S *I AM MALALA* (2013) MEMOIR: A PSYCHOANALYTIC APPROACH

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ABSTRACT


The major problem in this study is how personality of Malala is reflected in “I am Malala” memoir. The objectives of this study is to analyze I am Malala (2013) memoir based on psychoanalytic approach. The Writer employs qualitative method. The writer uses two data sources: primary and secondary. The primary data source is about the novel itself. Then, the secondary data sources are the books about psychoanayisis, references from internet about I Am Malala, and other sources, which have relation to the anaylisis. The method of data collection is library research and the technique of data collection is descriptive technique. Based on the anaylisis, the writer get some conclusions. The study shows that the problem faced by the major character is her own personality who can influence other people especially women in the world about the important of education. It is proved by she became a global symbol of peaceful protect and the youngest nominee ever for the Nobel Peace Prize. The role of parents, religion, teachers, lectures and good society however is really important for teenager development.

Keywords: Personality, Frustration, Id, Ego, Superego.
A. Introduction

*I am Malala* is a memoir written by Malala Yousafzai and Christina Lamb. It was published in the middle of 2013 by Little, Brown and Company on October 2013. It has five parts with 24 chapters and 306 pages. I am Malala is a real memoir from Malala Youzafzai. It tells about social condition in Pakistan, Pakistani traditions, Malala’s daily life, violation of human rights by the Taliban, and gender inequality of education. That’s why Malala always fight for girls’ education.

In this memoir, there are major character and minor character. The major character in this memoir are Malala Youzafzai, Ziauddin Youzafzai, Toor Pekai, Colonel Junaid, Dr. Javid Kayani and Dr. Fiona Reynold. Then the minor character are Khusal, Jehan Sher Khan Yousafzai, Atal, Janser Khan, Miangul Abdul Wdoob, Safina, Rohul Amin, Fazli Hakim, Saeed Hamzan, Zia il-Haq, Sufi Mohammad, Faiz Mohammad, Rahmat Shah Sayel, Derai Saydan, Akbar Khan, Nasir Pacha, Mohammad Naem Khan, Mr. Aman-us-din, Miss Ulfat, Shahida, Seema, Soraya, Malka-e-Noor, Moniba, Safina, Reema, Sher Zaman, Mushafarraf, Rubish girl, Aneesa, Shehnaz, Sultana, Nooria, Khalida, Sharafat Ali, Ghulamullah, Dr. Haider Ali, Miss Ruby, Maulana Fazlullah, Miss Hameda, Sir Obaidullah, Shawar Zangay, Rida, Asif Zardari, Maulana Shah Dauran, Bahar, Basit, Hidayattullah, Hazrat Ali, Liquat Ali, etc.

There are three reason why the writer is interesting to analyze *I Am Malala* memoir. The first reason, because Malala is inspirational women. She never afraid to spoke out, to struggling for education. Her struggle can be good example for us to more appreciate about education.

Second reason is *I Am Malala* is a very inspiring story. The story tells the struggle by a young girl named Malalala. She is very strong and persevering. Although she was shot by the Taliban, she never scares and keeps stand for the
education. She never give up although there are many danger and threat that always leering her. With her courage and her struggle, at sixteen, then she became a global symbol of peaceful protest and the youngest nominee ever for the Nobel Peace Prize.

The last reason is the education factor. It is to supply theoretical framework in the research of literature in the English Department, especially in Muhammadiyah University of Surakarta (UMS). It gives positive contribution to the development of the large of knowledge and to enrich the literary study.

B. Research Method

In this study, the researcher applies qualitative research. Here the researcher tries to relate the discussion of analysis based on the underlying theory. The object of this study is *I am Malala* memoir by Malala Youzafzai & Christina Lamb. The type of data is textual data that consist of words, phrases and sentences which are used on *I am Malala* memoir. The data source is divided into two parts; primary data source and secondary data source. Primary data source is *I am Malala* memoir by Malala Youzafzai & Christina Lamb and secondary data source is other material related to the study. The secondary data are taken from other sources related to primary data such as the author biography, some books of personality theories, references from internet related to Malala Yousafzai. The purpose is to analyze the memoir by using psychoanalytic approach. In collecting data, the researcher takes some steps as follows: reading the original memoir for several times, determining the object that will be analyzed, taking motes of important thing both of primary and secondary data source, classifying and determining the relevant data, browsing on the internet to search the information that relates with the memoir. The technique of Data Analysis in this study is descriptive and hermeneutic. Description means that the researcher interprets the text and content relating to the psychological condition of the major character, while hermeneutic interprets the script to find out the intension of the
memoir. The steps in analyzing the data are as follows: analyzing data based on its structural elements and analyzing data based on psychoanalytic perspective (Id, Ego, and Superego). Focus will be paid on the personality of Malala reflected in *I am Malala* (2013) memoir by Malala Youzafzai & Christina Lamb.

C. Findings and Discussion

This chapter deals with the analysis of the memoir using Psychoanalytic theory by Sigmund Freud. In the discussion of the analysis, the researcher will analyze the personality of the major character named Malala in facing the problem in order to find out the result of the problem statement. To make it easier in studying this memoir, the researcher will describe the analysis into three parts.

The theme of Malala Yousafzai and Christina Lamb’s memoir *I Am Malala* is “To struggle for education especially education for women.” It is reflected in the major character’s personality. Therefore, the aim of chapter IV is to analyze the moral condition of the major character in facing her life based on psychoanalytic theory of Sigmund Freud.

The first part presents the analysis of Malala’s personality through theory of psychoanalytic, by using *Id, Ego and Superego*, and the second part is analyzes *I Am Malala* by using Ego defense mechanism.

a. Analysis of Malala’s Personality

The three words *Id, Ego and Superego* will be used in the analysis of Malala’s personality. The three elements take a big role in developing the idea of Malala. The Id is the motivation of Malala to make a change through many reasons that cause her displeased with her condition; the Superego is the controller of her wishes. It shows the impact if she does what the Id wants to do. It causes her feel the anxious. And the Ego is the judge of her to decide what to do.
1. The Id

*Id* works with pleasure principle. According to Hall (1980: 29), the purpose of pleasure principle is to make someone free from stress or at least reducing stress. Still according to him, stress is the situation in which someone suffers and needs a help to avoid it. The action of helping from stress is called pleasure and satisfaction.

Malala comes from a big family. Her parents love her so much, but she lives at the country where a girl is difficult to get education, a country where when a girl is born no one who will gives appreciate it.

“When I was born, people in our village commiserated with my mother and nobody congratulated my father” (Malala, 2013: 13).

“For most Pashtuns it’s gloomy day when a daughter is born” (Malala, 2013: 13).

“My father, Ziauddin, is different from most Pashtuns men. He took the tree, drew a line like a lollipop from his name and at the end of it wrote, “Malala.” His cousin laughed in astonishment. My father didn’t care. He says he looked into my eyes after I was born and fell in love” (Malala, 2013: 13).

The condition of her country makes her sad and depressed. She feels that going to school every day or to go to work will be a wonderful freedom that women very want to do.

“We want to be free to go to school or to go to work” (Malala, 2013: 204).

The big reason that makes her want to struggle for the freedom of education are because she wants to be free and she wants to help other people surround her. It is also because she knows that education is very important. She understands that many people are bored living under the Taliban.

“Shiza Shahid, our friend from Islamabad, had finished her studies in Stanford and invited twenty-seven girls from the Khusal School to spend a few days in the capital seeing the sights and taking part in workshops to
help us get over the trauma of living under the Taliban” (Malala, 2013: 179).

“You should stay here and gather knowledge so you can use your words powerfully” (Malala, 2013: 291).

“Today we all know education is our basic right” (Malala, 2013: 291).

That is why she feels very unhappy with her life. She feels that she needs to be free from anything that caused her unhappy. She wants to make a change to help other people to get their freedom especially for women to get education, she wants make them be happy.

“I sat on the rocks and thought about the fact that across the water were lands where women were free. in Pakistan we had had a women prime minister and in Islamabad I had met those impressive working women, yet the fact that we were a country where almost all the women depend entirely on men” (Malala, 2013: 203)

”At night I would pray, “God, give me Sanju’s pencil. I won’t tell anyone. Just leave it in my cupboard. I will use it to make everyone happy” (Malala, 2013).

2. The Ego

The ego, unlike the id, functions according to the reality principle (Boeree, 2004). Its function is to decide what to do by considering in both Id and Superego. The id has controlled Malala’s ego. She does not care with the Taliban, she is not scared to continue her struggle although she is shot by the Taliban and near to die. What is on her mind is only the way how to make everyone can get education, especially for women.

She thought she could get those things by God’s help. It might be accepted at once, but she knows it never be true when just praying to the God without any effort, if she never tries to get it, it makes her sad thinking about her country, she wants to make a change but she feels that it will be difficult.
“As soon as after I finished praying, I would check the drawer. The pencil
was never there, but I knew who I would help first” (Malala, 2013: 75).

“In the Quran it is written, God wants us to have knowledge. He wants us
to know why the sky is blue and about oceans and stars. I know it’s a big
struggle—“ (Malala, 2013: 291).

“Sadly, my own country, Pakistan, is one of the worst place: 5.1 million
children don’t even go to primary school even though in our constitution it
says every child has that right. We have fifty million illiterate adults, two
thirds of whom are women, like my mother” (Malala, 2013: 291).

3. The Superego

Hall states that “superego is morality element branch of justice from
personal system; superego is the internal representative of traditional values
and evaluative norms” (Hall, 1988:35). The position of superego in Malala’s
mind takes role when Malala feels something forbid her to do the bad things
when there is someone who do bad things first to her but she never knows
what that is.

“I realize now she could have been telling the truth but back then I
thought, she is doing this to me and I will do the same to her. I used to go
to her house to study, so whenever I was there I would pocket her things,
mostly toy jewelry like earrings and necklaces. It was easy, at first stealing
gave me a thrill, but that did not last long. Soon it became a compulsion. I
did not know how to stop” (Malala, 2013: 66).

Malala’s Superego has been ignored because of her mother who feels
disappointed to her. Not only her mother, her father also feels disappointed
because of her. Malala feels sad and she promise that she will never do it
again. It makes Malala mindful. However, superego shows very little role in
the memoir, because Malala ignores this part so much.

“I felt a terrible shinking feeling in my stomach. I walked back to my
mother with my head bowed. “What you did was wrong, Malala,” she
said” (Malala, 2013: 66)

“Though I felt bad, I was also relieved it was over. Since that day I never
lied or stolen” (Malala, 2013: 67).
b. Ego Defense Mechanism Reflected by I Am Malala

After observing the play, the researcher finds that Freud’s defense mechanisms are reflected in Malala’s attitude in time of her personality. Those defense mechanisms are repression, denial, fantasy, undoing, projection and regression.

1. Repression

Repression is an activity of eliminating unpleasant memories from conscious awareness to be unconsciousness and thereby reducing the frustration. It happens when the ego by exerting its anti-chatexis forces, is able to keep from consciousness of those dangerous object choices, memories and ideas that would be painful if allowed out of the unconsciousness (Lundin, 1969:318)

In this memoir, repression is used by Malala

Malala:

“They killed Shabana on a bitterly cold night in January 2009” (Malala, 2013: 137).

“I can’t say that was the worst day. Around the time of Shabana’s murder every day seemed the worst day; every moment was the worst” (Malala, 2013: 138).

Here Malala tries to forget unpleasant moment of Shabana’s murder, even though Shabana is not a Muslim but she is one of women who is killed by the Taliban said that Shabana’s murder is the beginning of women’s killing in Pakistan. It makes Malala afraid, the Taliban not only kills famous women, but they also kill every women without looking who she is. It makes her try to reduce the unpleasant moment.
2. Denial

In some cases, the ego will resort to denial rather than allow certain thoughts to reach consciousness. Malala uses denial in this quotation below:

Malala:

“I woke up on 16 October, a week after the shooting. I was thousands of miles away from home with a tube in my neck to help me breathe and unable to speak. I was on the way back to critical care after another CT scan, and flitted between consciousness and sleep until I woke properly” (Malala, 2013: 258).

“The first think I thought when I came around was, Thank God I’m not dead” (Malala, 2013, 258).

The unpleasant event of Malala is when she is shot on her head by the Taliban in the school bus when she’s back from school, she is shot in the lunch time, till she must get recover in the hospital for long time, she must be through two times operation, she also feels very pain. And she must separates from her family. She will never forget that accident, but she tries to eliminate that unpleasant event in her life with saying “thank” to the God who gives her the second life, so she can meet and assemble with her family again and life happily. She also can continue her study. It makes her feel very happy and can reduce her unpleasant event.

3. Fantasy

According to Ruch (1970: 469), fantasy occurs when a person’s desires are frustrated by reality. In this case, she retreats into fantasy world where her thwarted wishes can be satisfied. Malala uses fantasy when she tries to get freedom for education, she reflect in a place that commend women’s right. Malala:

“Aunt Najma was in tears. She had never seen the sea before. My family and I sat on the rocks, gazing across the water, breathing in the salt tang of
the Arabian Sea. It was such a big expanse, surely no one could know where it ended. At that moment I was very happy. “One day I want to cross this sea,” I said” (Malala, 2013: 203)

“I sat on the rocks and thought about the fact that across the water were lands where women were free. In Pakistan we had had a woman prime minister and in Islamabad I had met those impressive working women, yet the fact was that we were a country where almost all the women depend entirely on men” (Malala, 2013: 203).

Here Malala imagines that she is in the place where women can do anything like a men. She wants to be free.

Malala:

“He used his pencil to help people—he even saved his parents from gangsters—and I wanted that magic pencil more than anything else in the world” (Malala, 2013: 75).

“At night I would pray, God, give me Sanju’s pencil. I won’t tell anyone. Just leave it in my cupboard. I will use it to make everyone happy.” As soon as I finished praying, I would check the drawer. The pencil was never there, but I knew who I would help first” (Malala, 2013: 75).

Here Malala has big wishes to God, wants like Sanju, a character in her favorite program “Shaka Laka Boom Boom”, an Indian children’s series. Sanju has magic pencil, so he can help her parents and other people with his magic pencil. Till she hopes that God will give her a magic pencil like Sanjus’. She imagines that she has magic pencil then she can help other people surround her, but that’s just her fantasy, because in the real world magic pencil is nothing.

4. Undoing

Undoing is the defense mechanism in which one magically undoes an act or wish associated with anxiety”. (Pervin and John, 1997: 108). Malala is a young girl. Common things that should be done by a young girl is preparing her feature, going to school with her friend and living in the warmth of family and home. But because of the Taliban she becomes difficult to do it.
Malala:

“The first think I thought when I came around was, Thank God I’m not dead. But I had no idea where I was. I knew I was not in my homeland. The nurses and doctors were speaking English, though they all seemed to be from different countries. I was speaking to them, but no could hear me because of the tube in my neck. To start with, my left eye was very blurry and everyone had two noses and four eyes. All of question flew through my waking brain: Where was I? Who had brought me there? Where were my parents? Was my father alive? I was terrified (Malala, 2013)

Because of the Taliban shot her head, Malala cannot do activity as usual. She can’t go to school with her friends, she can’t help her friends, she can’t assemble with her family, and she should lay in the hospital.

Malala:

“It was school that kept me going in those dark days. When I was in the street it felt though every man I passed might be a Talib. We hide our school bags and our books in our shawls. My father always said that the most beautiful thing in a village in the morning is the sight of a child in a school uniform, but niow we were afraid to wear them (Malala, 2013).

Here Malala may feel afraid, she should hide her bag and her books when she goes to school just because she is afraid of the Taliban but here she can’t do anything. She is just a young girl who can’t oppose the Taliban. She just can hide even though she wants to rebel.

5. Projection

Projection is a method to reduce the pain of frustration in accurately attributes the cause of frustration to others. When a person gets frustrated since the goal of his id fails to be reached, it would be much easier for him to attribute the causation of the failure of the failure to some external object rather than to an internal threat (Freud in Lundin, 1969: 330).

Malala:

“I didn’t believe my parents were safe. Those first days my mind kept drifting in and out of dream world. I kept having flash backs to lying on a
bed with men around me, so many that you couldn’t count, and asking, “Where is my father?” I thought I had been shot but wasn’t sure—were these dreams or memories? (Malala, 2013: 259).

“There was my father’s voice. I couldn’t talk because of the tube in my neck. But I was so happy to hear him. I couldn’t smile because of my face, but it was as if there were a smile inside” (Malala, 2013: 260)

Here Malala has one of moment where she feels down and frustrates because she is long from her parents they separated by the distance and she doesn’t know about her family’s condition. And in that moment she cannot do anything because she is recovering in the hospital, even though just to speak she feels difficult. It makes her become frustration. And when she knows that her family are fine and they come to the hospital, she is very happy. Because of the happiness, it can be method to reduce her frustration.

6. Regression

Regression is a mechanism to reduce the tension of frustration or stress by reverting back to earlier period in live. One of the ego main functions is to keep the Id satisfied by making use of anyway which is acceptable to the superego as well as to the society in general. Regression is reflected in Malala’s attitude. After the memoir is over, she has a habit that is to be motivate girl. It is done because she thinks that he must continue her struggle so that all of people can get education especially for women, it can make her feel better because she can help other.

Malala:

“I couldn’t control myself and wept as loudly as I could. All that time alone in hospital I hadn’t cried even when I had all those injections in my neck or the staples removed from my head. But now I could not stop. My father and mother were also weeping. It was as if all the weight had been lifted from my heart. I felt that everything would be fine now” (Malala, 2013: 271).
Here the spirit of Malala can reduce all tension of frustration her life. She feels frustration and anxiety when even she has injection in her neck, she should feel pain, so it makes her cannot control herself. But she knows that she can’t stop here, there her parents who always support her. So this mechanism can reduce the tension of her frustration.

c. Discussion

The analysis of Malala as the major character’s personality elements above shows that each classification of them gives the important part in building the major characters moral condition. In describing the condition of each element, it is necessary to collect and relate these elements into discussion of an analysis.

The author gives attention to the personality elements especially in Malala as a major character in this memoir. She faces her conflict between her id to fight for education. During the time, he faces condition that makes her survive and continue her struggle to get freedom of education. She feels so confused, when she meets many obstacle in her struggle. This conflict is a result of the contradiction between the id and the ego. As a human he tends to fill her id first which she always wants to fight for freedom of education especially education for women.

*Id* is the basis system of personality to satisfy need wished by the human. It operates based on the pleasure principle, seeks to avoid pain and maximizes gratification. While the superego is the moral principle it forwards to ideal world and perfection rather than pleasure. According to Freud, “the primary job of the ego is to satisfy the id impulse” (Asimov, 1983: 145).

Malala and Christina Lambs give attention in the personality elements, especially in Malala’ as the major character in this memoir. She faces her conflict between her *id* to get education and her *ego* that awakes her to face the fact that she is Pashtun, where in her society a girl doesn’t have freedom to get education.
Malala finally knows the truth that the education is very important. Then she stood up for education especially for women in Pakistan. She and her father try to struggle for education. She feels so ashamed and angry with the condition. Her id always forces her to fight for education. Then her ego decides to speak out and try to struggle for education even though she is shot by the Taliban and almost dies.

After analyzing the major character’s personality elements, such as Id, Superego, and Ego, it can be concluded that each of them possesses important rules in building the major character’s mental condition. The relationship between each element is important to comprehend too. It is important to bring them into the analysis discussion.

The Author makes a good relation between id, ego and superego and how superego obeys the id and how the ego become the winner. She also presents the difficulties of human living that happens in daily life and the difficulties of women to get freedom of education and do anything like men. She is a girl who wants to get her rights to get high education in her country. In the end of this story she can get her rights, living in happiness with her parents. Her personality who always wants to help other and her spirit will always be motivation for other people. Although there are many conflicts between her id, superego and ego, but she can shows that she can do it, she always do the best in her life.

In The I Am Malala, Crhistina Lam and Malala focuses both on the internal conflict and external conflict, especially in the major character. I Am Malala is presented by Malala as the major character in the memoir, she faces hard external conflict with the Taliban and especially with the discrimination of education in Swat Valley. The conflict begins when Pakistan still has view that women or girls have degree under the men, so women just can stand behind men, they never get education and freedom to speak out. This condition becomes worse when finally the Taliban took control in Pakistan, where the education more difficult to get, and
people lost their freedom to spoke out, they live uncomfortable. Malala and Christina Lamb make a good relation among *id, ego* and *superego* in Malala’s personality. They draws the conflict between id and superego and how the ego obeys the superego frequently because the power of the id always pressures the ego. It begins when she realizes that as a people, she needs education and freedom to do anything like a men without discrimination of gender. Her id pressures the ego to struggle for education, and the ego decides she wants that education should take sides to women too. Then there are many obstacle that hamper her struggle. The superego warns that she is a great actor, she has great characteristic and she has a high respect for people. The ego decides to hear the voice of superego. It makes her refuse a woman’s discrimination.

The conflict among *id, ego* and *superego* shows again when her *id* pressures the *ego* to take the parts of struggle for education especially for women. The superego says that she should not do it because she is just a little girl. The superego loses the power because her *id* succeeds to pressure the *ego*. The *ego* decides to hear the voice of her *id*. It makes her spirit up and up, little by little and it can be big motivation for her.

The conflict of three elements of Malala’s personality occurs, just little influencing her mental condition. But her personality can give big influence for other people in the world especially for women. She has good personality that can motivate and be good example for other people. Even though there are many obstacles that influence her mental condition but it does not attack her when she is in a complicated situation and it forces the *ego* to make decision between the conflicts of the *id* and the *superego*. The reason of her spirit may come from her inner personality, the unacceptable realities of her life is from the other people that can influence her life.
As a girl who wants to make a change in her life and in the world of education, Malala tends to make a reaction to reduce the pain of anything that makes her spirit become down. In this case, she uses the ego defense mechanisms. Although, these ways can reduce her scare feeling, it can handle her scare. These ways are effective and it can gives big motivation for her.

These all then lead her to change of her behavior and attitude. In the first part, Malala tends to be a nice and perfect girl in education so she can make her parents proud of her. After she got many experiences and got accident when she was shot by the Taliban in the school bus, she becomes more convinced that education is very important. She makes a change in her life, even she makes many people are aware about the important of education and the freedom to get it.

D. Conclusion

*I Am Malala* is a very interesting memoir to be studied. It contains tragic story and interest on morality, which is manifested in her personality analysis of the major character. *I Am Malala* tells about the condition of education in Pakistan. It tells about a young girl named Malala Yousafzai and her struggle for getting freedom of education to all people especially for women.

The researcher deduces several conclusions after analyzing *I Am Malala* memoir by using psychoanalytic approach. First, the structural analysis of this *I Am Malala* memoir consisted of character and characterization, setting, plot, point of view, style, and theme related solid unity. Malala Yousafzai and Christina Lamb employ some complex plots which are many setting of places and every character tells their own stories and conditions. The story that is begun with the exposition followed by conflict and climax, but exactly ended with end float. Malala and Christina Lamb write the end of this memoir clearly. That the author wants to deliver how a young girl can has personality that amazing, that can motivate other people
then the effects from her personality can influence other people to do same as her. Malala and Christina Lamb creates a major character clearly.

Second, based on the psychoanalytic analysis that it can be concluded that in *I Am Mlala* by Malala Yousafzai and Christina Lamb there is an illustration of a psychological phenomenon in which the character has internal and external experiences conflicts. She showed the conflict by creating the condition when the Taliban take control in Pakistan.
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