

**INEQUALITY OF EDUCATION FOR GIRLS REFLECTED IN
MALALA YOUSAFZAI & CHRISTINA LAMB'S *I AM*
MALALA (2013) MEMOIR:
A FEMINIST APPROACH**



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**INEQUALITY OF EDUCATION FOR GIRLS REFLECTED IN MALALA
YOUSAFZAI & CHRISTINA LAMB'S I AM MALALA (2013) MEMOIR:**

A FEMINIST APPROACH

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ABSTRACT

**PUTRI ADHI PAMUNGKAS. A320110187. INEQUALITY OF EDUCATION
FOR GIRLS REFLECTED AT MALALA YOUSAFZAI & CHRISTINA
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The major problem in this study is how the inequality of education for girls is reflected in "I am Malala" memoir. The objectives of this study are to analyze this I am Malala (2013) memoir based on its structural elements and to describe the inequality of education for girl based on the feminist analysis that conducts feminist perspectives; women position, women role, women participation and women rights. The object of this study is I am Malala (2013) memoir by Malala Yousafzai & Christina Lamb. This study uses qualitative research. In this method, there are two types of data source namely primary and secondary data. The primary data source is I am Malala memoir and the secondary data source is the other materials from several sources that related to the study. The result of the study shows that there is close relation between the memoir and social life in Pakistan about inequality of education for girls. Malala Yousafzai & Christina Lamb want to show the real condition of education, and they want to show that education is important aspect for human life, and there should not be gender inequality in education because education is for boys and girls.

Keyword: Inequality, Education, Girls.

A. Introduction

Human rights are the basic rights and freedoms that belong to every person in the world. They are fundamental things that human beings need in order to flourish and participate fully in society. One of the most crucial rights for people is education because education is the key of life. Cole (2006) states that:

Everyone has the right to education. (It) shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory ... (and) shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace (Cole, 2006: 1).

In several countries, there are some differentiates of rights. Men are able to get their rights in having formal education while women are discriminated to stay at home to serve men's needs. A right to have formal education is the rights of everyone. Education must be given to all people in the world both men and women without discrimination. To reach this purpose, they need an equality of education so there are nothing differentiates happened in their life. Equality of education is how to educate people in every gender, ages, and cultures. Thom in Cole (2006) states that:

Gender was raised, but it was raised as a general social question, that is, the issue of whether girls and boys should receive a separate sort of education as a whole, not whether one girl should receive a different sort of education from another. No one asked what the implications were for equality in this; rather, whether boys and girls required a fundamentally different organization of education (Thom in Mike Cole 2006:26).

In society, women have the lower position than men. In man's view, women do not have equality in several aspects. Woman have little position on freedom and they do not event have respect in any meaningful sense. They have a limited chance to enter some profession because they cannot get a formal education. They do not deserve to get education and job that is why women are difficult to get job. Society considers women have no ability to do something. It means that women cannot

express what they want to do. These conditions make women try to struggle for her right to get the same equality to get their best education. Paludi (2010) states:

The socialization of girls influences gender differentiation in personality characteristic and values. For example, girls are often socialized to believe that when they become women, they should place other things ahead of their career advancement, such as home and family. Even if women do not hold these values as primary, they are often perceived as holding these values by the corporation; corporate managers do not promote people to positions of power who do not hold career as their main priority. To complicate this situation, women who do not hold these “traditionally feminine realms” sacred, as society deems they should, maybe harshly judged by this “failure of femininity”. Women are still, to certain extent, expected to value children and taking care of the home and family as a priority; women who deviate from this convention are often viewed with judgment and derision (Paludi, 2010: 29).

Equality is not always about treating everyone the same, but it is about treating people in such a way that the outcome for each person can be the same. This means putting things in place to support people to achieve similar outcomes. If we threat women the same education like we do with a men, women can be a founder of success in the world. Many great women had been gave big influences to the world. In Indonesia we have Cut Nyak Dien as a national hero from Aceh, then R.A Kartini a woman who gives her life to struggle the women emancipation, and then several world's figure such as Indira Gandhi (India Prime Minister), Corazon Aquino (A President of Philippine), then Benazir Bhutto (Pakistan Prime Minister).

Inequality of education for girl can be reflected in the literary works, especially in the writing. Writing can be realized in the kind of script, short story, novel, memoir, etc. Here, the researcher only focuses on the memoir as object to do a research paper. *I am Malala* is the great memoir in the middle 2013 by Malala Yousafzai and Christina Lamb. It has five parts with 24 chapters and 306 pages. *I am Malala* is a real memoir of Malala Yousafzai. 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.

First author is Malala Yousafzai. Malala Yousafzai came to public attention at the age of eleven by writing for BBC Urdu about life under the Taliban. Using the

pen name *Gul Makai*, she often spoke about her family's fight for girl's education in her community. In October 2012, Malala was targeted by the Taliban and shot in the head as she was returning from school on a bus. She miraculously survived and continues her campaign for education. In recognition of her courage and advocacy, Malala was the winner of Pakistan's National Youth Peace Prize in 2011 and was nominated for the International Children's Peace Prize in the same year. She is the youngest person ever nominated for a Nobel Peace Prize. She was one of four runners-up for *Time* magazine's person of the year and has received numerous other awards. Malala continues to champion universal access to education through the Malala Fund, a nonprofit organization investing in the community – led programs and supporting education advocates around the world (Malala, 2013).

Second author is Christina Lamb. Christina Lamb is one of the world's leading foreign correspondents. She has reported on Pakistan and Afghanistan since 1987. Educated at Oxford and Harvard, she is the author of five books and has won a number of awards, including Britain's Foreign Correspondent of the year five times, as well as the Prix Bayeux-Calvados, Europe's most prestigious award for war correspondents. She currently works for the Sunday Times and lives in London and Portugal with her husband and son (Malala, 2013).

When the Taliban took control of the Swat Valley in Pakistan, one girl spoke out. Malala Yousafzai refused to be silenced and fought for her right to an education. On Tuesday, October 9, 2012, when she was fifteen, she almost paid the ultimate price. She was shot in the head at point-blank range while riding the bus home from school, and few expected her to survive. Instead, Malala's miraculous recovery has taken her on an extraordinary journey from a remote valley in northern Pakistan to the halls of the United Nations in New York. At sixteen, she has become a global symbol of peaceful protest and the youngest nominee ever for the Nobel Peace Prize. *I Am Malala* is the remarkable tale of a family uprooted by global terrorism, of the fight for girls' education, of a father who, himself a school owner, championed and encouraged his daughter to write and attend school, and of brave parents who have a fierce love for their daughter in a society that prizes sons (Malala, 2013).

There are four reasons why the researcher is interested in analysing *I am Malala* memoir. First reason is *I am Malala* is an inspiring story. It tells the struggle by a young girl named Malala. She is a very strong girl. Although she was shot by the Taliban, she never scares and keeps standing for the education especially for girls' education. With her struggle, at sixteen, she became a global symbol of peaceful protest and the youngest nominee ever for the Nobel Peace Prize.

Second, *I am Malala* is a great memoir that tells women's life in a patriarchy environment where they must struggle for their freedom. *I am Malala* is also a realistic historical memoir; the memoir gives us the historical women's life including women's position, women's role, women's rights, and women's participation in Pakistan.

Third, the plot of this novel is interesting. The first chapter of this novel tells about the condition of Swat Valley, where Malala was born. How Malala enjoyed her childhood before the Taliban came to the Swat Valley. Then the next chapter until the last chapter, the author makes the story more alive and detailed. The chapters are well organized by a chronological order. Each chapter contains causal connections and is directed into a main theme.

The last reason is the education factor. It can be a scale or literature review for other researchers who will use the same novel, issue, or approach. It gives a positive contribution to the development of the large body of knowledge and to enrich the literary study especially in Muhammadiyah University of Surakarta (UMS).

Based on the reasons above, the researcher will use the Feminist theory as an approach to analyze this memoir, because the content of this memoir contains the story about women's struggle in educational inequality. By so doing, the researcher gives the title: "Inequality of Education for Girls Reflected in Malala Youzafzai & Christina Lamb's *I am Malala* (2013) Memoir: A Feminist Approach."

Feminism means a life of women. It can be said as a peace world for all females because it conducts equality and struggle to get human right. There are two definitions of feminism. First, feminism is an ideology which stated, basically woman and man are equal and should be treated equal. The British social scientist Christ Weddon in Mandel states, “Feminism is a politics directed at changing existing power relations between woman and man in the society” (Mandell, 1995:4).

Second, according to Bell Hooks (in Mandell, 1995: 4) “Feminism constitutes a social, economic, and political commitment to eradicating race, class, and sexual domination and to reorganizing society so that individual self-development takes precedence over imperialism, economic expansion, and material desire.

Inequality of education is the condition where there are several differentiates of people’s opportunity to get education. There are some factors that influence this equality such as gender, social status, traditional law, etc. According to William (2003), educational inequality is the difference in the learning result, or efficacy, experienced by students who are coming from different groups. Educational efficacy is most often measured by grades, test scores, drop-out rates, college entrance statistic, and college completion rates.

While Kabeer (2003: 3-4) describes that gender inequality is the factor that causes educational inequality. Gender disparities in education take other forms as well. Gross enrolment ratios conceal disparities in attendance and completion at each level of schooling. They also conceal the extent to which the quality of schooling received by boys and girls within the same family may differ, for instance, because girls tend to be concentrated in poorly equipped and managed government schools or even more poorly performing informal education centre while families struggles to send at least one boy to a private school.

B. Research Method

In the study on *I am Malala* (2013) memoir, the researcher applies qualitative research. The object of this study is *I am Malala* memoir by Malala Yousafzai & 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 Yousafzai & Christina Lamb and secondary data source is other material related to the study. The purpose is to analyze the memoir by using feminist 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 notes of important thing both of primary and secondary data source, classifying and determining the relevant data and making conclusion of the study. The steps in analyzing the data are as follows: analyzing data based on its structural elements and analyzing data based on feminist perspective (women's position, women's role, women's participation and women's rights). Focus will be paid on the inequality of education for girls reflected in *I am Malala* (2013) memoir by Malala Yousafzai & Christina Lamb.

C. Findings and Discussion

1. Women's Position

In many societies, women have lower position than men. Men have an ability to lead their family then women just follow what their husband want to do. According to Mandel (1995: 14) women were subordinated by a special form of life called patriarchy through which man has all superior social roles and maintains women subordinated and exploited position. In particular, male control of female sexuality and male domination in social institutions lead women's devaluation and continued subordination.

In *I am Malala* (2013) memoir, there are many narrations that show women's position in Swat Valley. At there, women get differentially treatment with the men,

even when they are stillborn. Malala was born as Pashtun girl. For most Pashtun, it's a gloomy day when a daughter is born. Women also have different treatment at food when they eat with the men, like Malala's aunt. This statement is appropriate to the narration below:

"My parents' first child was stillborn, but I popped and screaming. 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. For most Pashtun it's a gloomy day when a daughter is born." (Malala, 2013: 14)

"In our traditions on the seventh day of a child's life we have a celebration called Womma (which means "seventh") for family, friends and neighbors to come and admire the new born. My parents had not held one for me because they could not afford the goat and rice needed to feed the guests, and my grandfather would not help them because I was not a boy." (Malala, 2013: 55)

Women also get different treatment in food when they are eating with the men. Like Malala's aunt when her father was still young. For instance:

"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. 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." (Malala, 2013: 28)

When election time comes, usually politicians come to the valley. They give many promises to make people believe and vote them, and women in that area do not vote. It can be seen in the following narration:

"Usually politicians only visited during the election time., promising roads, electricity, clean water and school and giving money and generators to influential local people we called stakeholders, who would instruct their communities on how to vote. Of course this only applied to the men: women in our area don't vote." (Malala, 2013: 60)

In Pakistan, women are depending entirely of the men. It can be seen in the following narration:

“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)

For Malala’s father, the biggest problem for them is about having formal education. Most people say that education is just for boy, girl shouldn’t go to school. For girl, school is a wonderful thing ever because many girls in Swat Valley stay at home and forbidden to go school. This statement is appropriate to the following narrations:

“Just like millions of girls in my country, education had been a great gift for him. He believed that the lack of education was the root of all Pakistan’s problems. Ignorance allowed politicians to fool people and bad administrator to be re-elected. He believed schooling should be available for all, rich and poor, boys and girl. The school that my father dreamed of would have desks and a library, computers, bright posters on the walls and, most important, washrooms.” (Malala, 2013: 39)

“For us girls that doorway was like a magical entrance to our own special world. As we skipped through, we cast off our headscarves like winds puffing away clouds to make way for the sun then ran helter-skelter up the steps. At the top of the steps was an open courtyard with doors to all the classrooms.” (Malala, 2013: 4)

“Yet outside the door to the school lay not only the noise and craziness of Mingora, the main city of Swat, but also those like the Taliban who think girls should not go to school.” (Malala, 2013: 5)

“As in most families, the girls stayed at home while the boys went to school. “They just waiting to be married,” says my father.” (Malala, 2013: 27)

By the limited access of education, there were just a few girls that go to school. They have various dreams, but they can’t reach their dream because they are

under pressure of their family. They just can be a doctor or a teacher. It can be seen on the following narrations:

“It’s hard for girls in our society to be anything other than teachers or doctors if they can work at all.” (Malala, 2013: 7)

“All the other girls in my class wanted to be doctors, but I decided I wanted to be an inventor and make an anti-Taliban machine which would sniff them out and destroy their guns. But of course at school we were under threat too, and some of my friends dropped out. Fazlullah kept broadcasting that girls should stay at home, and his men had started blowing up schools, usually during nightmare curfew when the children were not there.” (Malala, 2013: 127)

Malala’s mother, Toor Pekai also has the same educational problem. When she was young, she became the only girl in the class because all her friends are boys. She carried her bag proudly and claimed she was brighter than the boys but she stopped because her family encouraged her to go to school. This statement is appropriate to the following statement:

“My mother started school when she was six and stopped the same term. She was unusual in the village, as she had a father and brothers who encouraged her to go to school. She was the only girl in a class of boys. She carried her bag of books proudly into school and claims she was brighter than the boys.” (Malala, 2013: 38)

A man named Ghulamullah or mufti said that if the boy and girl are together in one school, the school is *Haram*. He tried to stop girls’ school. Girls’ education was getting worse when the Taliban came and made it worst. Finally they closed girls’ school. It’s state on the following quotes:

“I am representing good Muslims and we all think your girls’ school is *haram* and a blasphemy. You should close it. Girls should be not going to school. 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.” (Malala, 2013: 87-88)

“Then at the end of 2008, Fazlullah’s deputy Maulana Shah dauran announced on the radio that all girls’ school would close. From 15 January girls must not go to school, he warned.” (Malala, 2013: 135)

Women position or girls position in this memoir are very complicated. They just see how the boys attend the school and they are not allowed to do that. This condition had happened to Malala when her brother Khushal went to school and she can't run the same way. It's state on the following quote:

“When my brothers’ school reopened after the winter break, Khushal said he would rather stay at home like me. I was cross. “You don’t realize how lucky you are!” I told him. It felt strange to have no school. We didn’t even have a television set, as someone had stolen ours while we were in Islamabad, using my fathers’ “getaway” ladder to get inside.” (Malala, 2013: 153)

2. Women’s Role

According to Mandell (1995: 54), women are normally defined by their roles as daughter, wives, and mother. They are fully given charge to look after their children, handle household matters, or to be seasoning for men’s life. Women are habitually related to domestic roles. They are expert in taking care their domestic affairs.

Women’s roles in *I am Malala* (2013) memoir are described clearly. Women must stay at home, prepare food for their family, and give birth to their child. This statement is appropriate to the following narrations:

“My parents’ first child was stillborn, but I popped and screaming. 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.” (Malala, 2013: 13)

Women shouldn’t go to school. They just end up for cooking and bringing up children. This statement is appropriate to the following narration:

“There seemed no point in going to school to just end up cooking, cleaning and bringing up children, so one day she sold her books for nine annas, spent the money on boiled sweets and never went back.” (Malala, 2013: 28)

“The women spent their days looking after the children and preparing food to serve to the men in *hujra* upstairs.” (Malala, 2013: 58)

Radio Mullah or Mullah FM tells that women should be in their home. Work all days in their responsibilities. It can be said in the following narrations:

“Fazlullah’s broadcasts were often aimed at women. “Men, go outside now. I am talking to the women.” Then he’d say, “Women are meant to fulfill their responsibilities in the home. Only in emergencies can they go outside, but they must wear the veil.” (Malala, 2013: 107)

Girls and women in Pakistan must be in Purdah. A man wants to close girls’ school in Khushal School because he thinks that it’s a *haram* school. This statement is appropriate to the following dialogues:

“He watched the girls going in and out of our school every day and became angry, particularly as some of the girls were teenagers. “That *maulana* has a bad eye on us.” said my father one day. He was right.”

Shortly afterward the mufti went to the woman who owned the school premises and said, “Ziauddin is running a *haram* school in your building and bringing shame on the *mohalla* [neighborhood]. These girls should be in purdah.”

He told her, “Take this building back from him and I will rent it for my madrasa. If you do this you will get paid now and also receive a reward in the next world.” (Malala, 2013: 84)

“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 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.” (Malala, 2013: 87-88)

In this memoir, the role of women is not just as a daughter or wife but also can be sold to other people. This statement is appropriate to the following narration:

“A woman called Shahida who worked for us and had three small daughters told me that when she was only ten years old her father had sold her to an old man who already had a wife but wanted a younger one. When girls disappeared it was not always because they had been married off. There was a beautiful fifteen-year-old girl called Seema. Everyone knew she was in love with a boy, and sometimes he would pass by and she would look at him from under her long dark lashes, which all the girls envied. In our society for a girl to flirt with any man brings shame on the

family, though it's all right for the man. We were told she had committed suicide, but we later discovered her own family had poisoned her.” (Malala, 2013: 63)

Pashtuns have a custom called *swara* by which a girl can be given to another tribe to resolve a feud. It is officially banned but still continues. This statement is appropriate to the following statement:

We have a custom called *swara* by which a girl can be given to another tribe to resolve a feud. It is officially banned but still continues. In our village there was a widow called Soraya who married a widower from another clan which had a feud with her family. Nobody can marry a widow without the permission of her family. When Soraya's family found out about the union they were furious. They threatened the widower's family until a *jirga* of village elders was called to resolve the dispute. The *jirga* decided that the widower's family should be punished by handing over their most beautiful girl to be married to the least eligible man of the rival clan. The boy was a good-for-nothing, so poor that the girl's father had to pay all their expenses. Why should a girl's life be ruined to settle a dispute she had nothing to do with?” (Malala, 2013: 63-54)

3. Women's Participation

In society, it can be clearly seen that the participation of women is lesser than men's. Women are less participated in society because they are assumed that they are not capable in managing and in being a leader in a company. In running company, women are supposed to be more emotional than rational (Mandell, 1995: 5). Not just men who can give their participation in society, women can do what the man do. Women can express their ability to build better society.

In *I am Malala* (2013) memoir, there are many facts that women give participations for their family and their environment. It can be seen when Malala's mother helps people in the hospital, for instance:

“Though my mother was not educated, she was the practical one in the family, the doer while my father was the talker. She was always out helping people. My father would get angry sometimes, he would arrive

home at lunchtime and call out, “Toor Pekai, I’m home!” only to find she was out and there was no lunch for him. Then he would find she was at the hospital visiting someone who was ill, or had gone to help a family, so he could not stay cross.” (Malala, 2013: 76)

Women in swat valley always help their husband. They sell her jewelries to buy their daily needs. It can be seen in the following statement:

“Often women sell their jewelry to help set up their husbands in business or to pay their fares to go abroad. My mother had already offered her bangles to pay for my father’s nephew to go to college, which my father had rashly promised to fund.” (Malala, 2013: 51)

Women give their participation when they hear Radio Mullah or Mullah FM. Malala’s teacher signs out from the school because she wants to be a good woman. It can be shown in the following narration:

“Then another teacher at our school, a math teacher with long hair, also refused to teach girls. My father fired him, but some other teachers were worried and sent a delegation to his office. “Sir, don’t do this,” they pleaded. “These are bad days. Let him say and we will cover for him.” (Malala, 2013: 110)

Girls also give their participation in their school. They hide their school bags and books on their shawl in order to walk safely from the Taliban. This statement is appropriate to the following statement:

“It was school that kept me going in those dark days. When I was in the street it felt as though every man I passed might be a Talib. We hid 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 now we were afraid to wear them.” (Malala, 2013: 125)

Women’s participation is also described when Malala gives her speech about education for girls. Her speech has successfully influenced people to get high education. Malala speaks loudly and makes her parents proud of her.

“On my sixteenth birthday I was in New York to speak at the United Nations. Standing up to address an audience inside the daunting, but I knew what I wanted to say. This is your chance Malala, I said to myself. Only 400 peoples were sitting around me, but when I looked out, I imagined millions people. I did wrote it for every person around the world who could make a difference. I wanted to reach all people living in poverty, those children forced to work and those who suffer from terrorism or lack of education. deep in my heart I hoped to reach every child who could take courage from my words and stand up for his or her rights.

4. Women’s Rights

As life in modern era, all people have rights on their self. Boy, girl, man, woman, child, adult, or old they are have same right. One of rights for women is to have the same chance as men to decide their success in future. Basically, feminism action arose, because there is an encouragement to equalize the rights between men and women which is as if women were not respected in taking chance and decision in life (Mandell, 1995: 5).

In *I am Malala* (2013) memoir, there is inequality of women rights especially for education. Girls’ school was closed and they can’t get formal education. By seeing that condition, Malala fights to get her rights, rights to live peacefully and rights to get education for every girl in the world especially in her country. It can be seen at the following narrations:

“When I overheard my father talking about this, I said, “why not me?” I wanted people to know what was happening. Education is our right, I said. Just as it is our right to sing. Islam has given us this right and says that every girl and boy should going to school. The Quran says we should seek knowledge, study hard and learn the mysteries of our world.” (Malala, 2013: 142)

Malala always fights for girls’ education She has a good purpose. She wants to save her school, her valley and her Pakistan. She will keep her study. It can be shown in the following statement:

. “I told the documentary makers, “They cannot stop me. I will get my education if it’s at home, school or somewhere else. This is our request to the world, to save our schools, save our Pakistan, save our Swat.” (Malala, 2013: 149)

The Taliban is against education for girls because they think that it is a westernization attitude. Malala never scares with the Taliban. Although the Taliban stop her school, they cannot stop girls to keep learning. This statement is appropriate to the following statements:

“They can stop us going to school, but they can’t stop us learning,” I said. I sounded hopeful, but in my heart I was worried. My father and I went to Peshawar and visited lots of places to tell people what was happening. I spoke of the irony of the Taliban wanting female teacher and doctors for women yet not letting girls go to school to qualify for these jobs.”(Malala, 2013: 150 – 151)

Once Muslim Khan had said girls should not go to school and learn Western ways. This from a man who had lived so long in America! He insisted he would have his own education system. “What would Muslim Khan use instead of the stethoscope and the thermometer?” my father asked. “Are there any Eastern instruments which will threaten the sick?” The Taliban is against education because they think that when a child reads a book or learns English or studies science he or she will become westernized. But I said, “Education is education. We should learn everything and then choose which path to follow.” Education is neither Eastern or Western, it is human.” (Malala, 2013: 150 – 151)

For Malala and her father Zianuddin Yousafzai, education is not just for man. Women should be educated as written in the Holly Quran. Women are a future for every nation because they will be a mother and teach their son and daughter. For instance:

“We want to be free to go to school or work. Nowhere is it written in the Quran that a woman should be dependent on a man. The word has not come down from the heavens to tell us that every woman should listen to a man.” (Malala, 2013: 204)

“Once he spoke at a big gathering and held up an audience member’s baby girl and said, “This girl is our future. Do we want her to be ignorant? The crowd agreed that they would sacrifice themselves before giving up their daughters’ education.” (Malala, 2013: 133)

Education is human basic right. This is the reason why Malala really wants to make same educational equality between men and women, not just in Pakistan but the entire whole world. Malala had taken the theme of education for girls in every speech. This statement is appropriate to the following statement:

“Today we all know education is our basic right. Not just in the West; Islam too has given us this right. Islam says every girl and every boy should go to school. In the Quran it is written, God wants us to have knowledge. He wants us to know why the sky is blue and about ocean and stars. I know it’s a big struggle, around the world there are fifty-seven million children who are not in primary school, thirty-two million of them girls. Sadly, my own country, Pakistan, is one of the worst places: 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 almost fifty million illiterate adults, two thirds of whom are women, like my own mother.” (Malala, 2013: 291)

The important of education for girls is shown on the dialogues when Abdul Hai Kakar, a BBC radio correspondent based in Peshawar spoke to the leader of the Taliban and their commanders. For instance:

“What I didn’t know was that Hai Kakar was holding secret talks with Fazlullah and his commanders. He had got to know them in interviews and was urging them to rethink their ban on girls’ school.

“Listen, Maulana,” he told Fazlullah. “You killed people, you slaughtered people, you beheaded people, you destroyed school and still there was no protest in Pakistan. But when you banned girls’ education people spoke out. Even the Pakistan media, which has been so soft on you till now, is outraged.” (Malala, 2013: 153)

After a long time, the Taliban was disappeared. It makes Malala and her friends feel happy because they can go to school again. This statement is appropriate to the following narrations:

“Fortunately the Taliban had disappeared. We all breathed a big sigh of relief when my father phoned to say they were safe. I didn’t want to give in either. But 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. We were determined that the Khushal School bell would be the last to stop

ringing. Madam Maryam had even got married so she could stay in Swat.”
(Malala, 2013: 147)

5. Discussion

The analysis of major character's condition in *I am Malala* (2013) memoir is using the terms of feminist analysis; position, role, participation and rights. It can be seen clearly that Malala Yousafzai as the major character is a strong girl. From the information above, Malala lives in a land where there are many different positions between men and women, of course the women have the lower position than men. The most differentiate aspect in Pakistan is educational aspect.

Women have different position than men. For most Pashtun, it's a gloomy day when a daughter is born. There was a land where rifles are fired in celebration of a son, while a daughters are hidden away behind a curtain, their role in life simply to prepare food and give birth to children. Women also get different treatment in food when they are eating it with the men. It was happened when Malala's father Zianuddin Yousafzai was still very young. He was given cream or milk while his sisters were given tea with no milk. When a chicken was slaughtered for dinner, the girls would get the wings and the neck while the luscious breast meat was enjoyed by Malala's father.

Malala tries her best in her speech about women education. Malala lives peacefully with her family in Swat Valley. Her father, Zianuddin Yousafzai has a school called Khushal School. In Khushal School there is two kinds of school, boy school and girls school. There are many students in girls' school include Malala, Moniba, Malka-E-Noor, etc. They study hard for good point from their teacher. They want to be called as clever class.

All daily conditions were changing when the Taliban were coming. The Taliban took control in Swat Valley. The Taliban also run the radio station called

Radio Mullah or Mullah FM and Maulana Fazlullah always broadcast every night. At the first time, the radio sounds good. Fazlullah gives advice with the *surah* of Holly Quran. He introduced himself as an Islamic reformer and an interpreter of the Quran. He used his radio station to encourage people to adopt good habits and abandon practices he said were bad. Sometimes his voice was reasonable, like when adult persuade to the younger than their self to do something they don't want to and sometimes it was scary and full of fire. The radio starts to disturbing people when it broadcast that people should stop dancing and watching movies because God dislikes it. Sinful acts like these had caused the earthquake, Fazlullah thundered, and if people didn't stop they would again invite the wrath of God.

The Taliban ask to the women that they are must be in home and do their responsibilities. They are not allowed to go out from their home except in emergencies situation. Lots of women were so moved by what Fazlullah said that they gave him gold and money, particularly in poor village or households where the husbands were working abroad. Tables were set up for the women to hand over their wedding bangles and necklaces and women queued up to do so or sent their sons. Some gave their life savings, believing that this would make good happy.

A man named Ghulamullah tried to close girls' school because he thought it was a *haram* school. But Malala's father, Zianuddin Yousafzai fought for this school. Girls' school in Khushal School was saved. But the Taliban came and closed girls' school. By seeing that condition, Malala and her father fought for girls' education. They did many campaigns with educational theme. One day, Malala was shot in the head on her way to school. There are many girls in her country that can't get formal education. The role of women in this memoir are just become wife and daughter. They just stay at home, prepare the food, and give birth to their child. Most women in her area just can be a doctor or a teacher. They can't have other profession because they are under the pressure of the men.

Women participation in this memoir is described when women in Swat Valley sell their jewelries to help their husband. Participations also come from Malala when she did many campaigns in order to make same equality between men and women. She was able in her speech especially when she spoke for girls' education. By seeing these conditions, Malala gives all struggles to make a same position between men and women. Women must be free in getting education so that they can be a useful people like the other places as Malala had imagined.

Women's rights in this memoir are the basic reason why Malala keeps her spirit. The major problem is inequality of education for girls. For Malala, there is no difference between boy and girls in educational aspect. Education is for everyone in the world. Boy, girls, old, young, or all races on all countries in the whole world must have the same right in education. They just want to be free to go to school and have formal education. Nowhere is it written in the Quran that a woman should be dependent on a man. The word has not come from the heavens to tell us that every woman should listen to a man.

Malala is a strong girl. She was shot by the Taliban on her way to school. When she was on coma, many people thought that she will never return. She had brought to several hospitals in Pakistan like Swat Central hospital and Lady Reading hospital in Peshawar. Finally Malala had taken to Queen Elizabeth Hospital in Birmingham to get better nursery. By a great help from God, she can open her eyes again.

After that tragedy, she wants to be an educational activist. She had been nominated for the youngest person ever in Nobel Peace Prize. She wouldn't thought by "girl was shot by the Taliban" but she wants to be known as "girl who fought for education".

Her struggles are successful. She can back to school again but not in Mingora, she gets the new education in Birmingham. Although she wasn't in

Mingora again, her beloved Swat and beloved country were saved because of her struggles. She was talking to her friends Moniba in Mingora by Skype. She wants to know the condition of Mingora after she left it. Her friends in Khushal School keep the seat for Malala. This

Over the last year, Malala had seen many other places, but her valley remains her most beautiful place in the world. She doesn't know when she will see it again, but she knows that she will. Now Malala just wants to thank to Allah who give her big strength that she never imagined before. She had thanked to Allah because she was alive. God also has given great responsibilities to Malala, peace in every home, every street, every village, and every country. Her biggest dream is education for all girls. She thinks that education is for every boy and every girl in the world. To sit down on a chair and read her books with all her friends at school is her right. To see each and every human being with a smile of happiness is her wish. Now Malala can live peacefully with her family. Although she lives in Birmingham, she always remembers and loves her valley, Swat valley.

D. Conclusion

Based on the analysis of *I am Malala* (2013) memoir, the researcher describes some conclusions that can be an image of this research paper. First, *I am Malala* memoir had published in 2013 and had written by two great authors, Malala Yousafzai and Christina Lamb. *I am Malala* is a realistic historical story from Pakistan. It has 24 chapters that divided into four parts. Each chapter has relation to the other.

Second, this memoir tells about struggles of Malala Yousafzai for the girls' education in her valley, Swat Valley. Malala was born in a land where a rifles are fired in celebration of a son, while daughters are hidden away behind a curtain. Fortunately, she has nice family. Her father, Zianuddin Yousafzai believes that Malala will be a lucky girl although she was not a boy. Malala get her education in

Khushal School with her friends. In her place, boy and girl get different treatment in many aspects. The most important aspect is education. Boys are free to enter school and most of girls there are not allowed to go to school. Education is great gift for every girl there. With the limited access of education, girls in her land are difficult to get the other job, they just can be a doctor or a teacher. Malala wants to make a same chance for girls to be free in getting their formal education, because she believes that education is a basic right for every boy and every girl.

This memoir also tells about Malala's life under the Taliban. The Taliban try to close her school and they did it. Malala gives all her struggles to return previous condition between the Taliban come and certainly she tries to return her school, girls' school. Malala ever becomes a IDPs or Internally Displaced Person with her family and all people in Swat Valley. They are out from their valley to save their life. Malala goes to several places with her family because the Taliban still in Swat valley so she can't enter her village. Malala gets a help from her friend Abdul hai Kakar and she writes a diary named with a pseudonym "Gul Makai". In her diary, she writes a life under the Taliban. How scare she is when a great sound of a bomb, gunfire and people's scream. She also writes that she misses her uniform and she wants to go to school with her friends again.

Malala was shot by the Taliban on her way to school. She was in very bad condition. She was brought to Swat Central Hospital but it has uncompleted nursery tools. Then Malala brought to Lady Reading Hospital in Peshawar to meet a familiar neurosurgeon. Her condition was getting worse. Finally, there are two doctors come to Pakistan named dr. Javid Kayani and dr. Fiona Reynold from Birmingham. They bring Malala to a Queen Elizabeth Hospital in Birmingham to get better nursery. Finally, Malala opens her eyes for the first time. Malala gives thanks to Allah because she still alive. Her condition is getting better. Malala gets her education again but not in Mingora. Malala and her family live in Birmingham, England. She is the youngest person ever nominated for a Nobel Peace Prize. She was one of four runners-up for *Time* magazine's person of the year and has received numerous other

awards. On her speech in every place, she wants to make a same position between men and women especially in education because education is human basic right. Malala always remembers her beloved valley, Swat Valley and she hopes that one day she can back to Swat Valley again.

Third conclusion is *I am Malala* is an interesting memoir. The settings are in various places such as several cities in Pakistan like Mingora, Peshawar, Rawalpindi, Islamabad, Haripur, Shangla, Abbottabad, and Karachi. Then the other places are in England, Saudi Arabia, and New York. With the different places, the reader will not bore when they are reading this memoir. Plot that used in this memoir is traditional plot that consists of exposition, complication, climax, and resolution. This memoir also uses flashback plot or tell about past events.

Fourth, the authors Malala Youzafzai and Christina Lamb use Standard English and give many Pakistan's words in this memoir because it's a real story from Pakistan. The authors also use language styles like hyperbole, simile and metaphor. *I am Malala* memoir is divided by long sentence and short sentence. It also contains diction, and the authors choose many Pakistan words as the diction. The language that used in this memoir is simple and easy understanding.

Five, the authors want to show that education is very important. Not just for boy, girls should have formal education for their future. In the future they will be a mother for their kids and be good mother for their family. Girls must be free to reach their aim. There is no line between boy and girls in education, all of them have same chance. Girls can be great women in the future if they have good education.

Malala is a strong girl. She was shot in her head and the bullet was so close with her brain. It makes few organs on Malala's head can't be operated perfectly. She can't hear every sound clearly and the tears always drop out from her eyes even she was not crying. By her power, she builds herself stronger than before. She wants to share to every people that a bullet can't stop someone to keep his or her mind to

give up. It must be sure that all things in this world had settled up perfectly by God. We as human being just enjoy and keep it. With a new power, Malala does campaigns to make same equality for men and women in education. She never scares because she believes that God will save her.

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