

**The Main Character's Resistance Against Oppression In Malala  
Yousafzai's *I am Malala***

**THESIS**

By :

**Aulia Rizki Fajar Hermanto  
NIM 17320074**



**DEPARTMENT OF ENGLISH LITTEATURE  
FACULTY OF HUMANITIES  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF  
MALANG**

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**The Main Character's Resistance Against Oppression In Malala  
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**THESIS**

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By:

**Aulia Rizki Fajar Hermanto**  
NIM 17320074

Advisor:

**Dr. Hj. Istiadah, M.A.**  
NIP 19670313 199203 2 002



**DEPARTMENT OF ENGLISH LITTERATURE  
FACULTY OF HUMANITIES  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF  
MALANG**

**2021**

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This is to clarify that Aulia Rizki Fajar Hermanto's thesis entitled "*The Main Character's Resistance Against Oppression In Malala Yousafzai's I am Malala*" is my original work. It does not include any material previously written or published by others except those mentioned in citations and bibliography. Therefore, I am the only person responsible for the thesis, if there are objections or claims, I am the sole responsibility of that..

Malang, 8 June 2021

The researcher



Aulia Rizki Fajar Hermanto

NIM 173200074

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This is to certify that Aulia Rizki Fajar Hermanto's thesis *entitled "The Main Character's Resistance Against Oppression In Malala Yousafzai's I am Malala"* has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Letters.

Malang, 8 June 2021

Approved by  
The advisor,

Head of Department of English Literature,



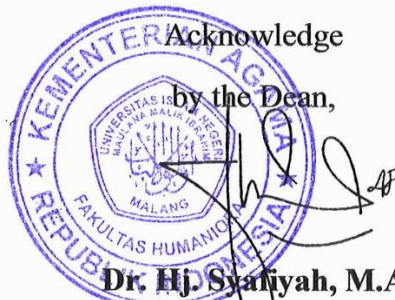
**Dr. Hj. Istiadah, M.A.**  
NIP 196703131992032002



**Rina Sari, M.Pd.**  
NIP 19750610200604200

Acknowledge

by the Dean,



**Dr. Hj. Syafiyah, M.A.**  
NIP. 19660910199103200

## LEGIMITATION SHEET

This is to certify that Aulia Rizki Fajar Hermanto's thesis entitled *The Main Character's Resistance Against Oppression In Malala Yousafzai's I am Malala* has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S) in Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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### Board of Examiners Signatures

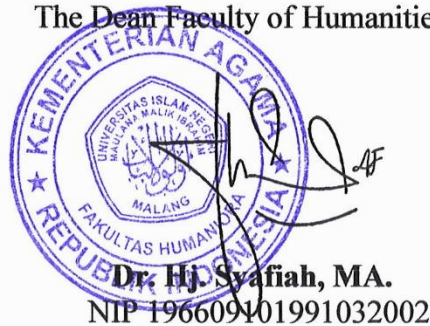
### Signatures

1. Dr. Mundi Rahayu, M.Hum. ( Main Examiner )  
NIP 19680226 200604 2 001
2. Dr. Muzakki Afifuddin, M.Pd ( Chairman )  
NIP 197610112011011005
3. Dr. Hj. Istiadah, M.A ( Advisor )  
NIP 196703131992032002



Approved by

The Dean Faculty of Humanities



**Dr. Hj. Syafiah, MA.**  
NIP 196609101991032002

**MOTTO**

*“BELIEVE IN OURSELVES, LEARN FROM THE PAST, AND PLAN FOR  
TOMORROW”*

## **DEDICATION**

This thesis is dedicated to:

My parents Hermanto S.p and Dyah Kristinarini S.pd who always support me in conducting this thesis. My beloved brother Aulia Rizki Fikri always accompanies me. May Allah SWT bless you all, Amen.

My kind advisor, Dr. Hj. Isti'adah, M.A, thank you so much for everything, time, and knowledge, Who has helped me and conscientiously guided me in writing my thesis.

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Happiness belongs to the researcher because of finishing this thesis. In this opportunity, the writer wants thanks full to all people who have many valuable contributions in writing this thesis. The researcher would like to express his most profound and highest gratitude appreciation to:

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Finally, I hope this thesis will benefit the readers, and as a human being, the author realizes that there are still many theses writing weaknesses and mistakes.

Malang, 8 June 2021

The Researcher



Aulia Rizki Fajar Hermanto

## ABSTRACT

Hermanto, Aulia Rizki.F. (2021). *The Main Character's Resistance Against Oppression in Malala Yousafzai's I am Malala*. Thesis Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Hj.Istiadah, M.A.

Keywords : Resistance, Oppression, Patriarchy, Violence, Subordination.

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In this study, the researcher focused on the oppression and resistance experienced by Malala Yousafzai as the main character. She is young Pakistan girl who has big courage and takes action against men's domination. The patriarchal system that grows in society places women in the second class after men. This study aims to find the kinds of oppression and form of resistance experienced by the main character in the *I am Malala* by Malala Yousafzai.

In analyzing this literary work, the researcher uses a liberal feminist perspective with the theory of oppression and resistance. The main data are taken from the *I am Malala's* novel (2013). Feminist literary criticism is also applied to interpret and analyze literary work. The researcher makes two research problems. : (1) What kinds of oppression experienced by Malala in *I am Malala*? (2) How does the main character resist the oppression in *I am Malala*?

The result of this study discovered five kinds of oppression and two forms of resistance experienced by Malala. In the data of marginalization, the Taliban prohibited Malala from going to school and banned her from entering public places. In the data of violence, Malala gets physical, psychological and emotional violence. The physical violence experienced by Malala is shot by the Taliban, while in psychological and emotional violence, Malala receives death threats and gets threats in the form of the bombing. In the data of cultural Imperialism, Malala was prohibited from listening and playing music, wearing a white shalwar kameez also banned, and being forced to wear a burqa. In the Exploitation, Malala like a slave and doll, and she should prepare for the Taliban's needs at any time. In the powerlessness data, Malala cannot watch TV and DVDs, and she also cannot use electricity and gas. On the other hand, Malala also conducts two forms of resistance, namely, open resistance and closed resistance. In the data of open resistance, Malala protested on local TV stations, doing social media campaigns, establishing the Malala Fund. Meanwhile, in the data of closed resistance, Malala wrote a diary using a fake name, joined a secret school, and did her resistance in the form of a prayer to get help from God and recites surah ayatul kursi three times.

## ABSTRAK

Hermanto, Aulia Rizki.F. (2021). *Perlawanan Karakter Utama Terhadap Penindasan di Malala Yousafzai's I am Malala*. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Hj.Istiadah, M.A.

Kata Kunci : Resistensi, Penindasan, Patriarki, Kekerasan, Subordinasi.

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Dalam penelitian ini, peneliti memfokuskan pada penindasan dan perlawanan yang dialami oleh Malala Yousafzai sebagai tokoh utama. Dia adalah gadis muda Pakistan yang memiliki keberanian besar dan mengambil tindakan melawan dominasi laki-laki. Sistem patriarki yang tumbuh di masyarakat menempatkan perempuan pada kelas kedua setelah laki-laki. Penelitian ini bertujuan untuk menemukan jenis penindasan dan bentuk perlawanan yang dialami oleh tokoh utama dalam *I am Malala* karya Malala Yousafzai.

Dalam menganalisis karya sastra ini, peneliti menggunakan perspektif feminis liberal dengan teori penindasan dan perlawanan. Data utama diambil dari novel *I am Malala* (2013). Kritik sastra feminis juga diterapkan untuk menafsirkan dan menganalisis karya sastra. Peneliti membuat dua masalah penelitian. : (1) Penindasan macam apa yang dialami Malala dalam *I am Malala*? (2) Bagaimana cara tokoh utama melawan penindasan dalam *I am Malala*?

Hasil penelitian ini menemukan lima macam penindasan dan dua bentuk perlawanan yang dialami Malala. Dalam data marginalisasi, pihak Taliban melarang Malala bersekolah dan melarangnya masuk ke tempat umum. Dalam data kekerasan, Malala mendapatkan kekerasan fisik, psikis dan emosional. Kekerasan fisik yang dialami Malala ditembak oleh Taliban, sedangkan pada kekerasan psikis dan emosional, Malala mendapat ancaman pembunuhan dan mendapat ancaman berupa pengeboman. Dalam data Imperialisme budaya, Malala dilarang mendengarkan dan bermain musik, dilarang memakai shalwar kameez putih, dan dipaksa memakai burqa. Dalam Eksploitasi, Malala seperti budak dan boneka, dan dia harus mempersiapkan kebutuhan Taliban setiap saat. Dalam data ketidakberdayaan, Malala tidak bisa menonton TV dan DVD, dan juga tidak bisa menggunakan listrik dan gas. Di sisi lain, Malala juga melakukan dua bentuk perlawanan, yaitu perlawanan terbuka dan perlawanan tertutup. Dalam data perlawanan terbuka, Malala memprotes di stasiun TV lokal, melakukan kampanye media sosial, mendirikan Malala Fund. Sedangkan pada data perlawanan tertutup, Malala menulis diary dengan menggunakan nama palsu, bergabung dengan sekolah rahasia, dan melakukan perlawanannya dalam bentuk doa memohon pertolongan Allah dan membacakan surat ayat kursi sebanyak tiga kali.

## البحث مستخلص

هيرمانتو ، أوليا رزقي" . (2021) . مقاومة الشخصية الرئيسية للقمع في رواية ملالا يوسفزاي أنا ملالا . قسم الأدب الإنجليزي .كلية العلوم الإنسانية ، الجامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج.

المستشار: Dr. Hj. Istiadah. M,A

الكلمات المفتاحية: مقاومة ، ظلم ، أبوية ، عنف ، التبعية

تركز الباحثة في هذه الدراسة على القهر والمقاومة التي تعرضت لها ملالا يوسفزاي بصفتها الشخصية الرئيسية. هي فتاة باكستانية شابة لديها شجاعة كبيرة وتتخذ إجراءات ضد هيمنة الذكور. النظام الأبوي الذي ينمو في المجتمع يضع المرأة في المرتبة الثانية بعد الرجل. تهدف هذه الدراسة إلى معرفة أنواع الاضطهاد وأشكال المقاومة التي عاشتها أنا ملالا ملالا يوسفزاي الشخصية الرئيسية في رواية

في تحليل هذا العمل الأدبي تستخدم الباحثة منظور نسوي ليبرالي مع نظرية القهر والمقاومة. البيانات الرئيسية مأخوذة من رواية أنا ملالا (ألفين وثلاثة عشر) . يتم تطبيق النقد الأدبي النسوي أيضًا لتفسير وتحليل الأعمال الأدبية. قام الباحث بعمل مشكلتين بحثيتين: ( واحد ) ما هو نوع الاضطهاد الذي تعيشه ملالا في أنا ملالا؟ (اثنين ) كيف تحارب الشخصية الرئيسية الظلم في أنا ملالا؟

ووجدت نتائج هذه الدراسة خمسة أنواع من الاضطهاد ونوعين من المقاومة التي تعرضت لها ملالا. في بيانات التهميش ، منعت طالبان ملالا من الذهاب إلى المدرسة ومنعتها من دخول الأماكن العامة. في بيانات العنف ، تعرضت ملالا للعنف الجسدي والنفسي والعاطفي. أطلقت حركة طالبان النار على العنف الجسدي الذي تعرضت له ملالا ، بينما تلقت ملالا ، بسبب العنف النفسي والعاطفي ، تهديدات بالقتل وتلقت تهديدات على شكل تفجير. في بيانات الإمبريالية الثقافية ، يُحظر على ملالا الاستماع إلى الموسيقى وتشغيلها ، كما يُحظر ارتداء الشالوار كاميز الأبيض ، كما تُجبر على ارتداء البرقع. في بيانات إكسلويت ، ملالا مثل العبد والدمية ، وعليها الاستعداد لاحتياجات طالبان في جميع مشاهدة التلفزيون وأقراص ملالا الأوقات. في بيانات العجز ، لا تستطيع ، ولا يمكنها أيضًا استخدام الكهرباء والغاز. من ناحية أخرى ، نفذت مضغوظةوالديفيدي أيضًا شكلين من المقاومة ، وهما المقاومة المفتوحة والمقاومة المغلقة. في بيانات ملالا المقاومة المفتوحة ، احتجت ملالا على محطات التلفزيون المحلية ، و نفذت حملات على وسائل التواصل الاجتماعي ، وأسست صندوق ملالا. أثناء وجودها في بيانات المقاومة

المغلقة ، كتبت ملالا يومياتها باستخدام اسم مزيف ، وانضمت إلى مدرسة سرية ، وقامت بمقاومتها على شكل صلاة تطلب العون من الله وقراءة آية الكرسي ثلاث مرات

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## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher divide into some parts. Background of the study, research questions, objectives of the study followed by the significance of the study, scope and limitation, research methods consisting of research design, data sources, data collection, and data analysis, followed by definitions of key terms.

#### **A. Background of the Study**

Oppression in Pakistan cannot be separated from women who are always the object of oppression. Thomson Reuters Foundation 2018 says that Pakistan is ranked as the 6th most dangerous place for women after India, Afghanistan, Syria, Somalia, and Saudi Arabia (Thomas Reuters Foundation Poll 2018). Women are always getting various kinds of oppression there. Pakistan's women are quite different than in western society, they have been seen as the weaker in terms of health, employment, education, livelihood condition, etc (Chaudhry, 2007: 81). The issue of resistance is often related to the topic of oppression. In Pakistan's society, men have a vital role in a patriarchal society. They are considered powerful, potential, and profitable. One of the main factors that limit women's empowerment in Pakistan is the male perception of the role of women (Isran, 2012).

Pakistan is an Islamic country that adheres to a patriarchal system. According to Napikoski (2019), the patriarchal system is a culture in which men



dominate social rights, moral authority, property control, political leadership, etc. Patriarchy is also defined as a state of society in where men are seen as superior to women in all elements of social life, culture, and economics (Sugiastuti, 2010:93). One of the reasons that cause oppression is the system of patriarchal culture in the community. Men dominated and oppressed the weaker groups in society, and this condition makes women subordinate. Women subordination assumes that women's position is inferior to men by patriarchal domination (Sunarto, 2009: 139).

Man becomes the subject of women's oppression. This is because man have an interest in dominating women, they will control, using, and oppressing women (Nugroho, 2008). According to the book entitled *Vindication of the Rights of Woman* by Mary Wollstonecraft, she argues that women should have the same access as man to economic and education, and women also have the opportunity like man to develop their minds (Wollstonecraft, 2014: 30).

*I am Malala* is a memoir novel written by Malala Yousafzai with Patricia McCormick and released in 2013. This novel tells of a girl, namely Malala, who has limited rights to get an education, she was born in Mingora, Pakistan. Malala is a young Pakistani girl who The Taliban have oppressed. Taliban is an Extremist group from Pakistan that limits and suppresses women's rights. Malala got of the International Peace Children's Peace Prize (2013).

Meanwhile, Ziauddin and Tor Pekai Yousafzai are Malala's parents. Malala's father is an educator, social activist, and the founder of a private school

for boys and girls in Mingora. Meanwhile, Malala's mother is just an ordinary housewife who cannot read and write. There are some reasons why the researcher is interested in analyzing the *I am Malala* novel. First, because this novel tells the true story of the main character, it will significantly influence readers. Second, this novel is exciting to analyze because it conveys how a young girl gets her right in education. Besides, this novel also provides inspiration and motivation through the main character of the novel. She never frightens and never gives up on resistance to the Taliban.

Malala is a girl who never gives up and has great courage. Even though the Taliban shot her, she still fights for her rights as a young girl, a courageous girl who faces opposition to personal redemption. Women must have big courage and take action against men's domination (Deveaux, 2014). She lived in Pakistan, which adheres to a patriarchal system limiting women's human rights and prioritizing man. Furthermore, On October 9, 2012, was a rough day for her. The Taliban wanted to kill Malala because she wrote on a blog about life under the threat of the Taliban. A man named Fazlullah shot and beat Malala after she was returning from school on a bus.

Fortunately, she was still alive. Because of this violence, her condition was deplorable and critical, and she had to get treatment at the Birmingham Queen Elizabeth Hospital, England. This teenage girl almost lost her life, the Taliban shot her head and nearly hit her brain. Based on Dayanti (2011), the impact of women's violence can make physical pain and course psychological disorder. During her recovery in the hospital, she was grateful that she was still alive.

Malala did not give up, and she still had the ambition to get the right to education and continue the campaign in education.

The previous researchers tend to discuss this novel as about oppression in getting an education for girls. Furthermore, after the researcher reading and understanding the novel again, Malala not only gets oppression in getting an education, but she receives many kinds of oppression in her life. Such as the previous studies entitled "*Inequality of Education for girls reflected In Malala Yousafzai I am Malala*" (2015) by Putri Adhi Pamungkas from the Muhammadiyah University of Surakarta. The focus is inequality of education for girls, and it aims to describe education background in Pakistan. The result shows that this study has a close relationship between the novel and social life in Pakistan about inequality of education for girls, and found how the condition of education in Pakistan.

The next is "*Girls Education Danger and Resistance Reflected in I am Malala by Malala Yousafzai and Christina Lamb, and My Name is Parvana's Deborah Ellis*, a journal by Ria Hendriani from Surabaya State University. The researcher compares dangers and resistances experienced by the main characters with the concept of comparative literature and liberal feminism theory. The result of this study shows that 1) There are three obstacles preventing females from obtaining an education: women's low status in society, poverty, and conflict; and 2) They struggle to improve their education and equal position. Resistances in both literary works are carried out in different ways. 3) Both literary works

present evident problems about gender inequality and their action to getting an education.

From all the previous studies, the other researcher focus on inequality of education also compares dangers and resistances experienced by the main characters in getting an education with the concept of comparative literature. There is a previous researcher that discusses resistance, but it has different from this research. In this research, the researcher focuses on oppression and resistance in *I am Malala's* novel. Oppression itself is the experience of widespread systemic injustice, and it occurred due to the existence of a patriarchal system (Deutsch 2006: 10). According to Johnson (2005), oppression is a system of social inequality one group to dominate the lower class. Oppression is one of the problems examined in this research, and it may occur everywhere, every time, and by everyone. At the same time, resistance is an act done by someone who faces inequality, Patriarchal domination, and oppression (Vinthagen, 2007:7). A girl, namely Malala Yousafzai, carried out this resistance. She resists struggling to transform unfair systems and efforts to end the injustice and oppression of women. This study is important because there are still found issues about oppression, especially in Pakistan adheres to a patriarchal system.

This study aims to find out the kinds of oppression and form of resistance experienced by the main character, so it has different from the other previous studies. The researcher will analyze more specifically the experience of Malala's oppression and how she resists the oppression. To analyze the novel, the researcher used the oppression theory by Iris Morison Young (2014), which

divides into five kinds of oppression. Scott's concept of resistance (1985) includes two forms of resistance: open and closed resistance. The researcher also used liberal feminism approaches to analyze the novel. This study is interesting to analyze because the issues in women's oppression still often occur.

### **B. Research Problem**

1. What kinds of oppression are experienced by Malala Yousafzai in *I am Malala*?
2. How does the main character resist the oppression in *I am Malala's* novel?

### **C. The objective of the Research**

1. To know the kinds of oppression experienced by Malala Yousafzai in *I am Malala*.
2. To know how the main character resist the oppression in *I am Malala's* novel.

### **D. Scope and Limitation**

This study focused on the Main character (Malala Yousafzai) in the *I am Malala's* novel. The scope of this study is about the kinds of oppression that happened toward Malala Yousafzai in *I am Malala's* novels, then try to find a form of resistance conducted by Malala. This study is limited to answering the research problem and discussing the main character's resistance against oppression. The researcher only focuses on the problem faced by Malala

Yousafzai as the main character. The researcher also uses the liberal feminism perspective to analyze this novel.

### **E. Significance of the Study**

Through this study, this research is supposed to give a contribution theoretically and practically. This research is expected to develop a literary study in *I am Malala's novel* by Malala Yousafzai and Patricia McCormick, then enrich the theoretical bases of literary studies, especially those related to feminist literary criticism. Practically, the researcher also hopes this study will give benefit and inspiration to other students. The result of this study expects the readers to know more about this novel.

### **F. Definition of the key term**

1. Resistance : An act done by someone who faces inequality, Patriarchal domination, and oppression, it tries to fight, and oppose other forces in the ruling social class in society (Scott, 1985).
2. Oppression : Oppression is an act of dominating others by the ruling group or individual to get what they need and achieve satisfaction. (Cudd, 2006: 23).
3. Patriarchy : Is a socio-cultural system in society, where men are the center of power to control the women (Bressler, 2007).

4. Violence : Is an act that committed against someone, attacks a person or certain group with the motive of hurting someone physical, sexuality, economically, psychologically, etc (Young, 2014).
5. Subordination : Assumption that women's position are inferior men by patriarchal domination (Sunarto,2009:139)

### **G. Previous Studies**

The researcher uses some previous studies to analyze the novel. The first studies were entitled *Steph's Resistance as Hostess in Confronting the Power of Club's Management in Susanna Quinn's Glass Geishas* (2018) by Siti Romlah from State Islamic University Sunan Ampel Surabaya. The object analysis of this study is *Glass Geishas's* novel by Susanna Quinn. The writer focuses on the conflict phenomenon and the resistance, and it was analyzed using Marxist feminism. This thesis aims to describe the hostess problem and resistance in confronting the power of the club's manager. The result of this research shows that hostess has many problems in their workplace, such as abuse, financial problems, and illegal working and those problems cause them to confront the power of club's management to get their right back.

Second, entitled *The Courage of Malala as Found in I am Malala* (2016) by Prinka Sarasvati from Mandala Catholic University of Surabaya. The researcher focus on the intrinsic elements of the autobiography and literature. The

aim is to describe the courage of Malala. In analyzing this novel, the writer used circle of courage and reciprocal determinism as coined by Bandura's Theory. This study using a circle of courage shows Malala has shown her courage since she was a little girl. Then, using reciprocal determinism, she found that Malala's family is the first factor why Malala be courageous.

Third, *The Struggle of the Female Protagonist Against The Oppression Room a Novel By Emma Donoghue* (2018) by Ikhtiarina Putri S, from Diponegoro University Semarang. The object analysis of this study is the room's novel by Emma Donoghue. This research focuses on the struggle of female characters against oppression. To analyze this novel, the writer uses feminism theory and patriarchal theory. The research aims to tell the effect of oppression and to know how women overcome oppression. This study shows that the female protagonist's character faces a form of oppression that cause by a patriarchal society, and she has succeeded in power feminism.

Fourth, *Patriarchal Practice and Resistance in Roald Dahl's* (2016) by Erisa Anggraeni from Diponegoro University Semarang. The object analysis of this study is Matilda's novel by Roald Dahl. This research focuses on Patriarchal practice, and this study aims to analyze Matilda's novel's intrinsic and extrinsic aspects. The writer uses feminist criticism to analyze this novel, to explain the meaning of patriarchal ideology that women have a lower status than men.

Fifth, *Women's Oppression Reflected in Paulo Coelho's "The Spy" Novel* (2018): *A Feminist Perspective* by Dyan Nur Aini from Muhammadiyah



University of Surakarta. The object of this study is *The Spy's* novel by Paulo Coelho. The researcher focus on the depiction of women's oppression. This study analyzes women's oppression in *The Spy's* Novel by Paulo Coelho using a feminist perspective. This study shows that women's oppression is depicted in four basic principles of the feminist perspective, including women's role, participation, rights, and position. The writer also founds five indicators of women's oppression such as the experience of sexual harassment, powerlessness, sexual victim, a victim of slander in wartime, experiencing domestic violence.

Sixth, *Women's Resistance During World War II in France Reflected in Hannah's The Nightingale* (2020) by Marvella Jayanti Yudistira from the State University of Semarang. The object of this study is *The Nightingale's* novel by Hannah. The researcher focuses on women's resistance during World War II in France. In analyze, this novel the writer uses feminist literary criticism to find out the role of resistance conducted by women in *The Nightingale's* novel. This study shows that women became women join into resistance, became leaders, got appreciation from society, became brave women, and got freedom from colonialism.

The researcher gets inspiration from the previous research to make a title "The Main Character's Resistance Against Oppression in Malala Yousafzai's *I am Malala*". This study will provide different findings from the previous studies, in this research, the object of this study is *I am Malala's* novel. To analyze the novel, the researcher used the oppression theory by Young (2014) that divide into five kinds of oppression, and Scott's concept of resistance (1985) includes two forms

of resistance. Liberal feminism also used to struggle to transform unfair systems such as equality in the workplace, in education, and in political rights, legal, and others.

## **H. Research Method**

### **1. Research Design**

This study uses feminist literary criticism to analyze the novel, the researcher focus on the main character of the novel. She is Malala Yosafzai, who has big courage to resist oppression. The data of this research will analyze using the liberal feminism approach. According to Tong (2009: 34), liberal feminism seeks to give freedom to women without subordination, violation, limitation rights, provide participation in the public world, try to position women to have equal rights with men. This research will focus on analyzing Malala's resistance against the Taliban's oppression. The first focuses on the oppression reflected in Malala, then finds how Malala does resistance against oppression.

### **2. Data Source**

In conducting this research, we need the relevant data. Based on (Zins, 2017) data is a collection of information that can be processed and analyzed, and it can use as material for compiling the research. The data in this research are sentences, quotes, descriptions about the resistance against oppression. The data comes from a memoir's novel entitled *I am Malala (How One Girl Stood Up For Education and Changed The World )* by Malala Yousafzai and Patricia Mc

Cormick with 240 pages and published in 2013. It tells about a girl, namely Malala, who stood up for education.

### 3. Data Collection

In collecting the data, the researcher collected data and classify important information from the novel. The first thing is reading and understanding the novel, the researcher needs to have critical and careful reading because it is important to find and classify the data into the literary criticism, and it aims to know the content of the novel. In these steps, the researcher concentrates on getting the main point of the novel's story. In the second step, paying attention to sentences or terms deemed relevant to the research problem. In the next step, the researcher identifies the data used by linking the theory used in the study.

### 4. Data Analysis

After the researcher collecting the data, the next step is to analyze the data that has been collected. In this data analysis, researchers interpreted the data by studying the theory of oppression and resistance. The researcher categorizes the data according to the research problem. Then, analyzing the data using a liberal feminist perspective with Young's theory about oppression and Scott's concepts of resistance. The researcher analyzed the data referring to the researcher's point of view and theory. The liberal feminism approach is applied because it is related to the title of this research to analyze the main character's resistance against oppression. Liberal feminism concentrates on equality in the workplace, education, political rights, legal, and others. The last section is concluding and

following the previous chapters which provided a detailed description, it is important because the conclusion must relate to the statement of the problems.

## **CHAPTER II**

### **REVIEW OF RELATED THE LITERATURE**

In this chapter, the researcher explains the theory related to research topics and also feminist literary criticism. The literature reviewed is containing an explanation of kinds of oppression and forms of resistance.

#### **A. Feminist Literary Criticism**

Feminist literary criticism comes from the work of female writers to describe women's oppression, and it uses the term patriarchy to define the power in society between men and women (Sultana, 2011). Feminist literary criticism is applied to analyze, and it appears as the criticism of women's power in criticizing the society, expressing and delivering the ideas. Feminist literary criticism is considered a movement of women, women writers, and how women are portrayed in literary works (Wiyatmi, 2012: 11). At the same time, the literary works are born from the author's imagination and life experiences regarding social phenomena in the surrounding environment. From the relationship between literature and society, it can be found that feminist literary criticism can be seen from the various problems related to the relationship between men and women.

Feminist literary criticism does not mean criticizing women or female authors. Feminist literary criticism is a criticism of literary works with the awareness to fight for equal rights toward women's oppression. It relates to woman writers, woman readers, woman issues, etc. The main purpose of feminist

literary criticism is to analyze gender relations between women and men, then describes the situation when women are dominated by men (Wiyatmi, 2012: 11). There are three subdivisions for conducting feminist literary criticism the first is the analysis of the "image of women," the second is "perspective," which is used to establish the standards of good literature with a feminist point of view, and the last is criticism of female writers (Donovan, 2015). Feminist criticism usually focuses on the women are presented in literary work. Feminist criticism usually talks about the situation and experiences of women in society; second, discussing women as the main subject in literary criticism, and last is a criticism of feminism that cares about women, the aim is to create a better life in society (Rahman, 2010).

From a feminist perspective, literature is always influenced by culture because literature is part of the culture in society. Feminist literary criticism is literary criticism that is formed by feminist theory or feminist politics. The origins of feminist literary criticism cannot separate from the feminist movement that appeared in the United States in the 1700s (Wiyatmi 2012: 11). The primary goal of feminist literary criticism is to investigate gender relations, the socially constructed relationships between men and women, and describe when men dominate women.

Men domination over women nowadays is broadly discussed in literary work, and it usually has a relationship with the feminist movement. Feminism was born and began to emerge in the late 1960s west and was influenced by important factors (Hannam, 2007: 6). Because of the birth feminist movement,

people became aware of the inferior position of women. A book by Virginia Woolf entitled "*Room of One's Own*" (1929) tells that feminism was born early 20th century. Feminism comes from the words "femme" (women), which means the woman who is a fight for their rights and change unfair social systems in society (Ratna, 2015: 184). Feminism is also a movement for equality between men and women in all aspects of human life such as in politics, economic, educational, social, and activities that defend the rights and interests of women (Sugihastuti. 2011: 18).

On the other hand, feminism also has some major varieties, such as Liberal feminism, Marxist feminism, Radical feminism, Socialist feminism, etc. Liberal feminism developed in the 18th and 19th centuries as a critique of liberal politics that upholds the high values of autonomy, moral equality, and individual freedom. Liberal feminism is related to freedom and equality between women and men and focuses on struggling for equal rights between women and men (Waylen, 2013:88). Liberal feminism strives to prevent women from oppressive gender roles. Generally, women feel disadvantaged in all aspects of life, and they are subordinated by men, especially in patriarchal societies. Liberal feminism tries to fight for women to achieve equal legal rights socially and politically.

Marxist feminism is a movement that discusses the problems of women who have a relationship with capitalism and the power system in society. The Capitalist system in the community is one of the foremost women's oppression, and marxism feminism can be said to be a criticism of liberal feminism. Based on Frederick Engels, from her book written in 1884, "*The Origin of the Family*,

*Private Property, and the State,*" is about the origin of Marxist thought to the causes of women's oppression. In marxist feminism, women's oppression occurred because of the political structure, social, and economic built into the capitalist system (Mackinon, 1982: 516). Feminism marxism analyzes based on the problem of injustice in the division of labor and women seek to control the capitalist system. Marxist feminism also discusses social class, bourgeois class and proletarian class. These social class differences are distinguished in an economic structure. In marxist feminism, the oppression of women occurs as a result of class division in society, and women are considered the proletariat while men are considered the bourgeoisie. Marxist feminism seeks to eliminate class divisions in the community.

Radical feminism appears in the 19th century and spreads out in the United States from the 1960s to-1970s. Radical feminism is related to men's physical control of women, such as sexual relations, gender systems, patriarchy, power, dominance, and hierarchy. In Radical feminism, women's oppression occurs because of the patriarchal system that develops in society and it tend to focus on the relation between men and women to get benefits from the domination (Walby, 1991:3). The female body is the primary object of oppression by men. In radical feminism, gender inequality is caused by biological differences between women and men. Women feel exploited by men in biological matters. Radical feminism is a branch of feminism that views the (extreme) oppression of women feminists refer to "patriarchy") as the primary system of power. Walby (1991) states radical feminism takes issue with bodies, sexuality, and power. The goal of



radical feminists was to overcome the oppression of women in patriarchal societies, women are oppressed because of their gender. Based on the definition above, it's also called a women's movement that struggles in sexual realities.

Socialist feminism focuses on gender and economic aspects in women's oppression. It appears because of a critic of Marxism feminism. Socialist feminism uses gender and class to understand women's oppression, and it strives to abolish the property system. Socialist feminism agrees with Marxist feminism that capitalism is the root of women's oppression. But, socialist feminism also agrees with radical feminism that patriarchy is also the source of women's oppression. Socialist feminism aims to destroy the structures of capitalism and patriarchy that oppress women and create an equal position between the power class and lower class (Napikoski, 2019: 2). In socialist feminists, women are exploited by patriarchal and capitalist systems. Socialist feminism also has the purpose to create an equal position between capitalism and patriarchal, especially in economic classes, working classes, races, and all humanity.

## **B. Liberal Feminism**

Liberal Feminism was first formulated by *Mary Wollstonecraft (1759-1799)* and Betty Friedan. Liberal feminism concentrates more on equality in the workplace, in education, and in political rights, legal, and others (Tong, 2009: 18). The goal is to free from oppression, sexual and gender equality. Liberal feminism rejects all forms of discrimination against women. Liberal feminism

hopes can bring equality for women in all public institutions, and women must be given opportunities in educational and economic institutions to be equal with men.

Furthermore, according to Hooks (2000), the liberal feminism perspective used to struggle to transform unfair systems and structures and efforts to end the injustice and oppression toward women. The aim is to improve the position of women to be equal with the status of men. The problem usually discussed in the liberal feminist is women who are continually oppressed and controlled by men. Almost all communities assume that women have a lower position than men. They also consider women are weak. They have the perception that men can act arbitrarily towards women. While women usually became an object of gender injustice by men.

In this study, to analyze *I am Malala's novel*, the writer needs tools to analyze the literary work, and it focused on the representation of liberal feminism perspective. This research uses *I am Malala's novel* to find the image of women's oppression by patriarchal groups, then analyzes it using feminist criticism to determine the role of women against oppression. *I am Malala* is a literary work that tells readers about the importance of education to change the social conditions of society.

In this novel, many gender injustices occur. Then through feminist criticism, women try to get equal rights with men. Therefore, through the liberal feminism approach, the researcher attempts to analyze a literary work entitled *I am Malala*. The researcher tries to reveal the role of the main character in resists

the oppression. So, according to the liberal feminism movement, women were carried out to get their rights or equalize gender between women and men. Liberal feminism is appropriate because it refers to a woman with the same education, occupation, ownership right, etc.

### **C. Women Oppression**

Oppression is the exercise of tyranny by a group of rulers who dominate or are in power (Young, 2014). Young's initial view of oppression is to see the conditions of certain groups' movements that are oppressed. Oppression is one of the serious problems that often occur toward women, it is an action carried out by a group of people who dominate or are in power. Oppression can happen everywhere and in societies that conducted a patriarchal system. In the patriarchal social system, men are considered humans with more power than women (Husna, 2013). On the other hand, oppression is the use of force, threats, or intimidation of another.

Oppression can occur in several aspects of life, such as religion's oppression, politics, society, education, and the economy. Meanwhile, women do many ways of dealing with oppression. Especially against social inequality and get the rights that should be obtained. Women feel disadvantaged in society because of the patriarchal system in Pakistan, the patriarchal system considers women as the object of oppression under man domination, and it can be proven from women that received oppression (Heldke, 2011). Many problems occur because of the position of men who abuse this domination.

The most concerning issue of feminism is women's oppression, women are powerless cannot express and develop their thoughts, needs, and also feelings (Frye, in Bailey and Cuomo, 2008: 43). Gender perspective considers women as the object of oppression under men domination that happens in the world. Men's dominance depicts the assumptions that women are weak and inferior to men. Until nowadays, women conducted various ways to fight for gender equality.

#### **D. The Kinds of Oppression**

The oppression occurred because of the patriarchal system that has grown in society. People are burdened, unjustly constrained, etc. Oppression can also occur because someone is systematically subjected to gender injustice in the cultural, political, economic, education, religious or social because they belong to a social group and need a big effort to solve it. According to Iris Morison Young's theory (2014), from her book entitled "*Justice and the Politics of Difference*," oppression is divided into 5 kinds: marginalization, powerlessness, violence, exploitation, and cultural imperialism.

##### **1. Marginalization**

Marginalization is a gender difference that limits the role of women and the act of relegating a group of people in society (Young, 2014). Marginalization toward women is a process of ignoring women's rights in various aspects of society, and it can occur in the household, society or culture, and even the country. A patriarchal society creates the marginalization that occurs toward gender differences.

Marginalization that occurs toward women is not something new, but it becomes a culture that can not separate from the life of society, nation, and state, it can occur anywhere, such as in schools, workplaces and also at home (Fakih, 2012: 15). The higher position of men will also have an impact on women's right. When the family situation has a financial crisis, boys will prioritize higher education over girls. And women only stay at home to take care of household chores.

The family is the beginning of male power which is formed and perpetuated. For example, female family members do not have the same rights as men in making decisions (Fakih, 2012: 15). The father will have absolute power over the family member. It is because the father has an important role and more dominant in the family. And women are weaker than men in terms of this gender inequality.

## **2. Violence**

Violence is an act committed against other people, and it can cause physical suffering (Young, 2014). Violence against women, whether physical, sexual, and psychological, has a big impact on women's health. Violence toward women is commonly happening the people who do not have power. Violence towards women becomes a severe problem in society, and it becomes a reflection of gender injustices in society. The violence that occurs in the community can not only be seen directly. The literary works also tell about the social condition of

humanity. So the violence toward women that occurs in the community can also be found in literary works, including novels.

Violence against women often occurs because women are considered weak and often became the object of violence. Types of violence usually found in women are child abuse, sexual harassment, workplace violence, domestic violence, and many more. The position of women in Pakistan is full of struggle, and their existence is always under pressure. Women are unable to fight because they are physically weaker than men. This oppression is the most systematic because it can cause the death of someone. Based on the definition above, according to Coomarawamy (2008), there are some varieties of violence.

#### **a. Physical violence**

Physical violence is an act committed against someone that is most easily recognized and causes physical suffering. Physical violence involves the body injury, whether light or severe and also it includes physical assault, which make the injured toward the victim (Coomarawamy, 2008:2). Physical violence can occur because women are considered weak, it can happen to women because they get hurt in their bodies. The victims of this violence usually appear directly, such as bleeding, broken bones, injuring, hitting, biting, bleeding, bruises, fainting, killing, and other forms of physical violence.

#### **b. Sexual violence**

Sexual violence is an act of violence committed by men against women. It usually relates to sexual coercion toward another person

because of sexual desire, such as sexual harassment, sexual assault, and rape (Coomarawamy, 2008:2). Sexual violence can happen by touching or attacking the body related to sexual desires. This violence impacts physical, psychological, sexual suffering, economic, social, and many more.

**c. Psychological violence**

Psychological violence threatens, ignores, and terrorizes someone non-verbally to cause hurt, sadness or stress (Coomarawamy, 2008:2). The impact of psychological violence includes depression, lack of motivation, confusion, hopelessness, self-blame, self-destructiveness, and many more. So, psychological violence can be said to be the most painful violence because it causes severe psychological.

**d. Emotional violence**

Emotional violence is an act of violence by saying something that makes a person feel powerless, such as yelling, threatening, name calling, intimidating, destroying, possessions, yelling (Coomarawamy, 2008:2). This violence gives an impact on self-worthlessness to the victims. The victim has feelings of insecure and could be lost her or his identity due to the victim does not have the self-respect for themselves.

### **3. Cultural Imperialism**

Cultural imperialism is an effort to dominate other people through the cultures displayed to create superiority and domination of culture in various ways, such as war, colonialism, and the media. Cultural Imperialism can't separate from

the history of western cultural colonialism, the group that has control in society and taking the culture of the ruling class.

Culture imperialism dominates one culture over another, promoting and imposing a culture over a less powerful society (Young, 2014). This situation is under control by a dominant group, and it becomes a norm that people should obey in any circumstance. Cultural imperialism consists of the universalization and imposition of one group and its establishment as the norm. It can't separate from the history of western cultural colonialism. Cultural imperialism has a big impact on all aspects, including political, economic, and socio-cultural factors. Cultural imperialism also includes the ruling class's culture and society, and it can destroy native cultures. Therefore, we need to be aware of this kind of oppression, and we must be able to resist cultural imperialism.

#### **4. Exploitation**

According to Young (2014), the exploitation of women aims to take unfair advantages mistreating someone, both emotionally and physically, women forced to work. The exploitation of women is also defined as restrictions and violations of women's rights, women do not have the same rights as men, and they are like slaves. They are also treated inhumanely, controlled by the dominant parties such as patriarchy and capitalists and should obey the superior group. Exploitation can cause harm to others, both for humans and for other aspects. So, the concept of exploitation often has a negative impact because it is detrimental to others. Exploitation can occur in various fields, such as the exploitation of women for



advertising. Most of them use women as models, such as advertisements for household products, canned milk, medicine, detergents, cosmetic tools, and many more.

In a country that adopts a patriarchal system, Men use their abilities to control the women. The exploitation of women occurs because women have differences from men in social, economic, and political, while women became the second class and exploited (Anoegrajekti, 2010:7). Exploitation usually involves menial, low-paid, unskilled, etc. In the social aspect, women are considered inferior to men. In the economy, women are known as someone who is deemed to be economically dependent, and in the political aspect, women have limited political participation.

## **5. Powerlessness**

Powerlessness is dominated by the ruling class, someone feels powerless to show their skills and creativity. In society, women are seen as the second class formed by patriarchy (Young, 2014). Women are classes whose status has been marginalized in a patriarchal society. The powerlessness of women is closely related to the distribution of power, which is more dominant in men than women.

*Powerless people lack authority, those who over whom power over them without exercising power; helpless people are in a position that makes them obliged to accept orders, And almost no right to give orders (Young, 2014, p.56).*

This oppression due to gender differences is still prevalent in society, and it brings superior power over the subordinate. The superior group has more power than the inferior, women are the inferior group that is oppressed because of their

position as the second class in the patriarchal society. Women became the second class, so it make them do not have the power to stop the oppression. The powerlessness carried out by the dominant groups against the subaltern group is caused by the emergence of power and the desire to maintain control in society. The power class group usually has no effort to do something because the dominant group limitation the subaltern group.

### **E. Scott's Concept of Resistance**

Resistance is an act done by someone who faces inequality, Patriarchal domination, and oppression, and it tries to fight and oppose other forces in the ruling social class in society (Scott, 1985). Women carry out resistance because they get oppression that occurs in people's daily lives. Oppressed people use resistance as a tool to defend their rights.

Based on the theory of James Scott (1985), he states that there are several phases of resistance. First, peoples begin to fight because they injustice. The second phase is to build awareness. In this phase, someone begins to build collective awareness and views of the injustices that occur in society. The third phase of building the resistance movement includes devising the most appropriate strategy against corporations. And last, someone tries to influence its target group, namely the corporation. Resistance in feminism view is an effort to be equal with men either to protect women's rights or to against oppression (Friedan, 2012: 2). Scott (1985) divides two forms of resistance, namely open resistance and closed resistance.

## **1. Open resistance**

Open resistance is systematic, organized, usually in the form of social protest or demonstrations. It shows the struggle that is recognized by society because the action can be observed. Open resistance aims to eliminate domination and oppression toward the rulers class. Scott (2000: 17) states that some characteristics indicate opened resistance, such as organized resistance between one person and another, there is an impact that can affect social life, being rational by focusing on many people, and its aims to eliminate domination and oppression of the rulers.

## **2. Closed resistance**

Closed resistance is the rejection imposed in the form of symbolic or ideological, and this resistance is not systematic/organized. Such as gossip, slander, and swearing in the heart. According to Scott (2000: 17), there are some characteristics of closed resistance, such as closed resistance occurs not organized, it occurs irregularly, individually.

On the other hand, from the two forms of resistance above, Scott (1985) states the resistance can happen because there is oppression in people's daily lives. Someone will conduct the resistance to get their justice and free from oppression. The open resistance shows a struggle recognized by the community because the action can be observed, while the closed resistance is not organized. This movement is to transform unfair systems and to deal with women's oppression.

Women here, always became the object the oppression, and also treated inhumanely, controlled by the dominant parties such as patriarchy and capitalists. Women must obey the superior group, and they need to resist to be free from oppression. In Pakistan's society that adapts the patriarchal system, women get oppression in their life, one of them is Malala Yousafzai. She is a girl who has big courage to conduct the resistance to bring equality in all public institutions.

## CHAPTER III

### ANALYSIS

In this chapter, the researcher tries to answer the research problem in the first chapter. In this chapter, the researcher divides the sub-chapter into 2 parts. First, the kinds of oppression are experienced by the main character. Second, the main character resists oppression.

#### **A. The Kinds of Oppression Experienced by The Main Character**

In this part, the researcher analyses kinds of oppression experienced by Malala Yousafzai as the main character. Based on the theory of Iris Morison Young, the researcher found five kinds of oppression experienced by Malala Yousafzai as the main character, namely marginalization, violence, cultural imperialism, exploitation, and powerlessness. This oppression occurred because of the patriarchal system that has grown in society, burdened people, and unjustly constrained, etc.

##### **1. Marginalization**

Malala, as the main character, gets various kinds of oppression. One of the oppressions is marginalization. Marginalization makes her become the second class after men, and it is proved in the data below:

*After the fifteenth of January, No girls, whether big or little, entered the school. That was the news that was broadcast on mullah radio in late December 2008. At first, I thought it was just crazy announcements. And it was the twenty-first century! How could one guy prevent over 50,000 girls from attending school? I*

*don't believe that Fazlullah will be able to stop us. It was our right to go to school. (Yousafzai, 2013: 73).*

Based on the quote above, under Maulana Fazlullah, the Taliban controlled the Swat Valley and banned all girls from entering the school. Malala was prohibited go to school, school is an inseparable aspect of human life, and it is essential to improve the quality of human life. The Taliban denied Malala and the other girls from getting an education. The Taliban said that education was only for men, while women should stay at home. The Taliban's threats always overshadow girls who go to school. They continue to propagate the issue that girls should stay at home and be prohibited enter school. The Taliban will shoot and execute women who broke their rules.

Malala and the other girls are not allowed to develop themselves. The position of men as superior causes men to feel powerful over women who occupy the position as inferior. This causes men to feel free to do anything. Women have a lower status than men, and it makes women banned from getting their education. Men have the opportunity to develop their minds, but women are not allowed because this is regulated in natural law, and women cannot refuse it. Women and men have the same ability to reason and develop themselves. But women have the capacity limited by binding cultural demands so that the existing social rules of society limit women's powers.

Malala wants to enter her school, and she wants to learn and reach her dreams. Education is important and needs to struggle by women, but the Taliban's rule prohibits women from getting an education. Based on a feminist liberal

perspective, this has a relationship with the marginalization experienced by Malala. The liberal feminist concept of education appears based on *Tong (2009)*, women will develop if they have the same right to education. This oppression is certainly detrimental to Malala and other women in Pakistan, and she gets limited in getting right in education. As a result, Malala and the other girls cannot get their rights, act, express, and shifted to the periphery. Women need to fight against oppression to get their rights in education.

*Then Fazlullah joined the TTP (Tehrik - I - Taliban- Pakistan, or the Pakistan Taliban) and declared that women were not banned from any public places. The Taliban shut down all stores that had a relation with women. There are banners at every market that read WOMEN NOT ALLOWED WERE STRUNG UP at the entrance to the market. (Yousafzai, 2013: 46).*

Based on that quote, Malala and other girls were banned from public places. The Taliban prohibits women from getting any facilities and is available only for men. This marginalization makes Malala feel neglected. Women are not allowed to develop and do their activities like daily lives. This process of marginalization occurs only in the female gender. Women are the disadvantaged party than men in terms of this gender injustice. At every entrance to the market and stores, there is also a banner that reads, “Women not allowed entered” The Taliban make banners and then place them in every shop, market, and various public places.

The patriarchal system that has grown Pakistan society considers that women should stay at home. Women get rules that limit them from going out of the house. This marginalization occurs because of gender differences between

men and women, and the gender difference was created by a patriarchal society that is still developed. Marginalization made women are expelled from their opportunities. The Taliban put strict standards for women. The marginalization experienced by Pakistan's women is so unfair, they are only made into the second class. Therefore, in the concept of liberal feminism, girls should get equal opportunities in their civil rights, free access in a public place, personal rights, etc.

## **2. Violence**

Violence toward women commonly happens to women who do not have power. Violence towards women becomes a severe problem of society, and it becomes a reflection of gender injustices in society. In this literary work, Malala experiences physical, psychological and emotional violence. This violence makes her depressed, and she almost died.

### **a. Physical Violence**

Physical violence is an act that causes bodily injury towards someone and also includes physical assault that makes the victims feel in pain. This kind of oppression is hazardous for someone because it can cause the death of someone, and it can prove in the data below:

*Dr. Fiona explained to me that " You were shot by the Taliban" On the bus, on your way home from school, the bullet had grazed your temple, near your left eye, and travelled eighteen inches down to your left shoulder, where it stopped (Yousafzai. 2013: 144).*

From that quote, the physical violence experienced by Malala almost killed her. Her head was shoot by the Taliban when she came home from school. Malala



was shot because she was a girl who dared the Taliban to prohibit girls from entering school. Fortunately, she was still alive. Because of this violence, her condition was deplorable and critical, and she had to get treatment at the Birmingham Queen Elizabeth Hospital, England. This teenage girl almost lost her life, the Taliban shot her head and nearly hit her brain. When the bullet struck Malala's temple, it broke her bone, sending bone fragments into her brain lining. Her head swelled because of the Taliban's shot. Then the doctors removed a portion of her skull to enable her brain safe.

The violence experienced by Malala involved direct contact and caused physical suffering. The Taliban attack threatens Malala's safety, and she gets skull surgery to remove the bullet lodged in her head. Her condition was unconscious, some doctors treated her in Birmingham, and one of them is by dr Fiona. When the Taliban shot her, Malala was unconscious. She was suddenly shocked when she was in the hospital.

*When I opened my eyes, I was shocked that I was in an intensive care unit (ICU). The doctor checked my condition and spoke to me in Urdu. He told me, "You are safe now," the doctors had brought me from Pakistan to Birmingham. I tried to spell out father again but couldn't, and suddenly a blinding pain threw my head. I felt that there were a hundred blades within my skull. I tried to breathe. My ear was bleeding. I got stitches that dotted in my left eyebrow and a bruise around my head. (Yousafzai, 2013: 135).*

Based on that quote, Malala suffered severe injuries in her head. She gets emergency treatment then flew to Birmingham, England, for further treatment. Malala was unable to fight because she is physically weaker than the Taliban. The Taliban threatens Malala's life, and she gets skull surgery to remove the bullet

lodged in her head. When blood began to flow from her ears, she felt in pain. The doctors cleaned her ear canal of scar tissue and bone shards, and then they discovered Malala's eardrum had been ruptured. She couldn't hear anything. Then the doctors did the delicate work of removing portions of the damaged nerve and reconnecting it. Her condition was fragile, and she had breathing difficulty.

Malala's injuries were severe. The doctor decided to operate behind her ears, and she gets eight hours operation to treat Malala's facial nerve that the Taliban's bullet had cut. This is a gamble between life and death that Malala suffered. Half of Malala's head hair was shaved by doctors to make surgery easier. After getting surgery for a long time, she was surprised because half of her head was shaved, and her long hair was gone. A massive purple and yellow bruise surround her left eye. Her face was swollen to the size of a melon. Her lips turned down in a pout, and she was getting frustrated with her bad memory.

Malala received stitches to her left eyebrow as well as bruising around her head. The nurse covers her broken eye with cotton. Meanwhile, her left ear continued to bleed, and her head continued to dizzy. Every day she gets physiotherapy and exercises to get maximum recovery. She is a girl who never gives up and has great courage. Even though the Taliban shot her, she still fights for her rights as a young girl, a courageous girl who faces opposition to personal redemption. She still doesn't believe that she is a victim.

This violence can occurs because women are considered weak and often became the object of violence. The position of women in Pakistan is full of

struggle, and their existence is always under pressure. Women are unable to fight because they are physically weaker than men

This psychical violence is the most dangerous oppression because it can lead to the death of a person.

### **b. Psychological violence**

Psychological violence is found in *I am Malala* as the quote below:

*We tried to continue our life as usual, but we were uneasy all day. Bombing terror in our country became a regular part of our daily lives. We cared and called to one another to make sure everyone was safe. Khaita, pisho, bhabi, Khushal, Atal!” We feel scared all the time. This terror made us do strange things. (Yousafzai, 2013: 64).*

Based on that quote, Malala also experienced psychological pressure, and she was getting threats in form bombing from the Taliban. Every night, the Taliban bombed schools in Pakistan, and they also bomb public facilities there. At that time, Malala and other girls were afraid because they could not sleep well. Malala was worried about her life. Even though the Taliban did not bomb someone, this incident impacts the psychology of someone. Although most of them did not become victims directly, they felt anxious. Malala feels threatened and has no control over the tragedy. Fear is an early symptom that impacts the psychology of someone.

Furthermore, the impact of psychological violence is also found from the quote below:

*I had started having nightmares, too. Dream where Men threw acid in my face in my dreams. I saw men sneaking up behind me. When I turned into the alley in front of my house, I heard footsteps repeating mine. Sometimes, I had also thought about death, imagining what it felt like. (Yousafzai, 2013: 126).*

From the quote above, it can be seen that psychological violence has a big impact on Malala's psychology. She experienced inner pressure and feel afraid. Malala feels fear for her life, and she often has nightmares. This nightmare makes her get anxiety disorder. She usually wakes up from her sleep and feels scared, depressed, and unsettled in her life. She has nightmares because she often gets threats and terror from the Taliban. This is the big impact of psychological violence that makes the victim frightened. So, psychological violence can be said as the most painful violence because it causes severe psychological injury.

### **c. Emotional violence**

This violence is an act of violence by saying something that makes a person feel powerless, and it can be proven from the data below:

*It was as if I had become immune to fear. Until one day, on my way home from school, I heard a man behind me threaten, "I will kill you," "My heart stopped, but my feet kept going. I accelerated my pace until I was far ahead of him. I dashed home, shut the door, and hiding from that person. (Yousafzai, 2013: 79).*

From the quotation above, it can conclude that the psychological violence experienced by Malala is classified into the form of death threats. The Taliban controlled Malala and tried to make the victim scared. This action can cause a person to suffer physiologically, mentally, spiritually, and morally. In this psychological violence, Malala received a threat from a member of the Taliban group, and he said that "I will kill you" This threat is verbal statements that can bring an impact in destructing the psychology of someone. Taliban take control and power over the victim until Malala feels so fearful and insecure. When Malala

was threatened, she was shocked and scared, so she immediately went home, shut the door, and left that person, her existence always under pressure from the Taliban Movement.

Based on all the violence data above, Malala experienced physical, psychological, and emotional violence. This violence made her stressed, and she nearly died. The violence experienced by Malala is an act committed by a person based on gender and power. Violence against women often occurs in society because women are considered weak by men. The issue of violence is important for feminist criticism because violence can create the subordination of women by men. Therefore, to avoid various kinds of violence, equality and peace between men and women are necessary.

### **3. Cultural Imperialism**

Cultural imperialism found in this novel refers to the power of the Taliban, which seeks to dominate or change the existing culture in Pakistan. Culture plays a vital role and functions as the central basis in the life order of the country and state because a nation will be great if cultural values are deep-rooted in people's lives. On the other hand, if the culture of the ruling class influences every country, the original culture will be lost and eroded. The Taliban cause culture imperialism that controlled women and culture in Pakistan as the power class, and it can be proven from the text below:

*These supposedly “western” clothes marked them as identifying with infidels in the eyes of Fazlullah’s followers, so, for their safety, he had the boys switch to the traditional tunic and pants of*

*the shalwar kameez. I still wore my blues and white shalwar kameez, but the Taliban said girls should not wear the white shalwar. My once-favorite uniform suddenly made me feel like a criminal. Suddenly, I looked around me, and the Taliban appeared to sprout like a weed. (Yousafzai, 2013: 53).*

From the quotation above, it seems clear that the Taliban prohibited Malala and other women in Pakistan from wearing the White Shalwar Kamiz. Shalwar Kameez is a traditional dress worn by men and women in northern South Asia and Central Asia, including Afghanistan, Pakistan, and North India. Shalwar kameez has become a classic dress that has always been preserved from generation to generation. This traditional dress becomes the culture, noble values, and local wisdom owned by the Pakistani societies.

This traditional dress can be the image and identity of a country. This identity is formed by various factors such as geographical conditions and positions, history, politics, social, and changes in values in society. Pakistani society uses this dress as daily fashion wear, for work and formal wear. Women in Pakistan must survive with a culture that they don't like, because they have no choice and are forced to obey. Malala was forced to follow the Taliban's rule, and she seemed to sprout like weeds and dominated Pakistan's culture.

This cultural imperialism is under the control of the Taliban, and it became is a norm that women should obey under any circumstances. Because of this cultural imperialism, can destroy native cultures. The Taliban group has control and power in society. How people act and communicate must be compatible with Taliban policies. So this cultural imperialism takes the culture of the ruling class and makes it the standard.

Cultural imperialism oppression also forced women to wear a burqa, and it is proven from data below:

*To spend my boring time, I was travelling to Shangla with my mother and brothers. Suddenly two men drew near our car. They wore long hair and beards and carried Kalashnikov automatic guns. I was staring at them. They stopped our car. Furthermore, one guy leaned in the back window. His eyes bore into mine. "heyyy you, " he said to both of us, " You should wear your burqa. You are bringing shame." Kalashnikov automatic guns just inches from my face. (Yousafzai, 2013: 51).*

Malala and the other girls in Pakistan are forced to wear a burqa at all times in public. The burqa is generally known as clothing for Muslim to cover most body parts, from head to toe. Of course, this is different from a niqab or veil, which only shows the eyes and the forehead. In the era of the Taliban, the burqa is a mandatory item for women. If women do not wear the burqa, they will get punished and killed by the Taliban. Malala and the other girls were forced to wear a burqa, and they must comply with this cultural imperialism oppression.

*In My school, everyone is also talking about the radio Mullah. The voice on the radio belonged to one of the TNSM's leaders, Maulana Fazlullah. From the radio, the Taliban announced that all music was haram, stop listening to music. Only his radio station was permitted. While women should stay in purdah, Fazlullah declared that women should just stay at home during all the days. (Yousafzai, 2013: 40).*

Based on the quotes above, The Taliban prohibited Malala and the other girls from listening to music. Because of this oppression, Malala feels bored, the majority of Pakistani society likes listening to music, and music is very diverse in Pakistan. The diverse culture of Pakistan has exposed Pakistani musicians to many different forms and styles of music, along with language and literature. But now, music was prohibited.

Music cannot be separated from human life, and it's also useful as a tool to communicate with humans being because music is a universal language that can integrate differences and create peace and human solidarity. Music is a part of the culture and cannot be separated from the values in society. So the music is one of the most proactive cultures that influencing popular culture in Pakistan. Music has a vital role in the life of Pakistani society, such as industry, motivation, therapy, and others.

Furthermore, life is dominated by the Taliban, while women only do their activities around the house. The role of women is only at home; be wives, serve their husbands, give birth, and caring for their children. Meanwhile, at home, there is no music to be heard and played. When the Taliban came and oppressed Pakistan's society, peoples were very bored and saturated.

The domination of one culture over another promoting and imposing a culture over a less powerful society. This situation is under control by a dominant group, and it becomes a norm that people should obey in any circumstance. This cultural imperialism has had a significant impact on Pakistan's culture. The role of women in feminism is also needed to avoid cultural imperialism. Women feel free from oppression when cultural imperialism ends.

#### **4. Exploitation**

Young (2014) states exploitation uses capitalism to oppress. Pakistan's societies live in the Taliban era that Fazullzah controlled as the leader of the



Taliban movement. In that era, exploitation is a regular part of their lives. Women always exploited by the Taliban, and it can be found in the data below:

*The Taliban wants to transform Pakistani females into identical, lifeless dolls. Girls should be kept in Purdah and banned from going anywhere. While we were having a good time till January 15, Fazlullah hit again and again. The previous year had been challenging, but the days of January 2009 were among the most difficult of our lives. Every morning, someone arrived at school with news of another murder, sometimes two, maybe three in a single night. (Yousafzai, 2013:75).*

Based on the quote above, the Taliban exploits Malala and the other girls in Pakistan. Women are also treated inhumanely, controlled by the dominant parties such as patriarchy and capitalists. Women must obey Taliban policies, and they are like a doll and helpless, the Taliban exploit them. The Taliban take advantage of women and arbitrarily control them. The Taliban considers women in Pakistan like slaves who can be used to fulfill the Taliban's needs at any time. In a Pakistan that adopts a patriarchal system, some people exercise their capacities under the control of other people. The exploitation of women occurs because they have differences from men in social, economic, and political aspects.

Women as objects of exploitation are gender injustices experienced by women in society. Gender injustice that often occurs toward women is women's exploitation. In this case, it is clear that men are the subject with power, and women are the weak and exploited objects. This exploitation also occurs because of a culture that puts women in a vulnerable position, and women are forced to comply with the Taliban's rules. In liberal feminism, the exploitation of women that occurs against women in Pakistan is due to oppression by the patriarchy and

capitalism, thus exploiting women. To resolve this exploitation, women must fight against the ruling group by developing their skills.

## 5. Powerlessness

The domination that controls women in Pakistan makes Malala and the other girl feel powerless. As a result, women feel unable to fight, and it can be proven from the text below:

*Within six months, the markets were oddly devoid of women who were afraid to buy something. The DVD retailers that offered Bollywood and children's movies closed and went out of business. Fazlullah also prohibited women from watching television and movie shows because women would gaze at men, who were forbidden to them. (Yousafzai, 2013: 46).*

This quote reveals that the Taliban's policies made Malala and other women powerless. Man becomes the subject of women's oppression. This is because man have an interest in dominating women, they will control, using, and oppressing women. Malala must obey the Taliban's rules, and she should stay at home during the day. This rule makes women unable to develop. Powerlessness is part of oppression that happens to an inferior group, especially women. The streets became quiet because women are afraid to leave their houses and go anywhere, they were also prohibited from going shopping. Besides, the Taliban also announced that watching Tv and DVDs is not permitted. This powerless happened because the Taliban have more power over women in Pakistan, thus placing women in a position to be oppressed, and women lose their right to develop themselves.

They are powerless because they are positioned as someone who cannot do anything. This oppression due to gender differences is still prevalent in Pakistan, and it brings superior power over the subordinate. The Taliban as the superior group has more power than the inferior, women are the inferior group that is oppressed because of their position as the second class in the patriarchal society. Women became the second class, so it make them do not have the power to stop the oppression. The Taliban control them by limiting women's roles, the Taliban as a superior position causes men to feel powerful over women. Because of this power, the Taliban being free to do anything to women. In this powerlessness, Malala cannot do anything, and she was unable to adapt to the social condition, which caused Malala should obey the Taliban's rules.

Furthermore, the powerlessness data also indicate from the quote below

*We had no power or gas in Mingora during the month of Ramadhan because Fazlullah's squad have blown up the electrical system and the gas line. At midnight, when a bomb hit the woods near our house, I run to see my father. "Are you terrified now?" My father asked. "At night, our fear is strong, Jani, " he said. " But in the morning, in the light, we find our courage again." (Yousafzai, 2013: 65).*

During the month of ramadhan, Malala and the other girls in Pakistan cannot use electricity and gas. She could not do anything because the Taliban blew up the electricity network and gas lines and bring a big impact on the lives of Pakistan's society, they cannot use electricity to fulfill their daily lives. At night there were no lights and only bomb threats that were always heard. This oppression made Malala powerless, and she only stayed at home without

electricity and gas. This powerlessness of women is closely related to the distribution of power, which is more dominant in men than women.

### **B. The main character resist the oppression**

Resistance against oppression is trying to fight the other forces in the ruling social class in society, and it aims to get equal rights. Every human being, male and female, should have the same position, and oppression toward women should not occur. Women are known as a group that often experiences oppression in some countries. They will do many ways of dealing with oppression, especially against inequality, and get the rights that should be obtained.

In Pakistan, the situation for women is still dominated by men with this oppression. So they need to do resistance to get their equality. The resistance conducted by women in Pakistan can take in conflict, gossip, slander, swearing, demonstration, or conveying aspirations through correspondence to someone, and many more. Whatever the form of resistance, it is an act that is applied to fight all forms of injustice. Someone carried out resistance because of the oppression that occurred in daily life in society. Someone uses resistance as a tool to defend their rights. James Scott divides resistance into two forms of resistance, namely open resistance and closed resistance.

#### **1. Open Resistance**

As the main character, Malala dares to resist all forms of oppression. She does resistant to fight for equal rights toward women's oppression. Even though she was a young girl, she was able to resist the Taliban Movement. In conducting

her resistance, she performs some form of resistance. It is proved in the data below:

*As soon as they put a microphone in front of me, the word came out – sure and steady, strong and proud. I spoke about how much I loved school, about important it was to keep learning. We will continue our movement. We struggle and are afraid of no one. This is our dream. And I knew in that instant that it wasn't me. We must fight together against the Taliban (Yousafzai, 2013: 71).*

Malala protested and spoke up to the Media because the Taliban announced that schools for girls were being banned. She didn't want her right to education to be prohibited by the Taliban. She speaks up to Pakistan's society to conveying her aspirations. Education is vital for girls, and women have an important role in education, they should have equal opportunities to get an education. At that time, Malala wants to learn and achieve her dreams, she also really missed entering her school again, meet her friends, and study together. Malala talks about her rights and women's right to education, how much she loved school, how important it was to keep her learning.

Education is a fundamental human right, and it is why Malala protests in front of millions of people. She wants to make women and men have the same right to get an education, not just in Pakistan but the entire world. She was proud to tell her voice about girls' rights to education and proud to show her identity in front of a million people. This protest is a form of open resistance against all kinds of oppression. Malala protested because she gets limited access to getting an education, she wants girls and boys to have the same right to get an education. This protest is used to tell the aspirations of Pakistan society.

Malala said, "We will struggle, this is our way and our dream, we believed we would get our right again." and I knew that it is very important for our dream. Malala demands her right and opportunities to continue her education, she is a girl who dares to express her aspirations in front of Pakistan's society. Furthermore, she believed that men and women should have the same right to getting an education. She continues her resistance against oppression to reduce the oppression toward women in Pakistan. The background of this resistance comes from the restlessness experienced by Malala toward the ruling class that oppressed her and other girls in Pakistan.

*The microphone gave me the impression that I was speaking to the whole world. I told my aspiration to local TV stations and newspapers, and I felt as though the breeze might bring my voice, just as it scatters flower pollen in the spring, planting seeds all over the earth. (Yousafzai, 2013: 71).*

From that quote, this open resistance is about the protest in the local TV stations and newspapers. Her voice has influenced Pakistan society to get high education. Malala speaks bravely and loudly, and all people gave attention to her. In this open resistance. Malala said in front of the cameraman, "Taliban cannot stop my way, I will struggle and get my education again. Save Pakistan, save our Swat, and save our education, and this is our request to the world". She speaks for rights and peace. Malala wanted to invite the Pakistani people to care and be brave to fight against the Taliban. So this form of resistance shows the struggle that is recognized by society because their action can be observed. It aims to eliminate domination and oppression toward the ruler's class.

Furthermore, the open resistance is also indicated from the quote below:

*My schedule is full. I'm writing books, giving speeches, meeting friendly people, doing social media campaigns, and working on humanitarian projects. I'm just human, sometimes, and I get tired from time to time. I don't have a good friend like Moniba or even a competing friend like Malka – e – Noor here. But the girls at my new school care about me, and I'm making new friends. (Yousafzai, 2013: 180).*

Malala moved to Birmingham temporarily, then continued her resistance by doing social media campaigns. A social media campaign is a tool for Malala's resistance, and she makes posters about women's rights in education and women's injustice in Pakistan. The aim is to get support from people around the world. She also invites participation in social media to fight oppression from the Taliban. She was also active in humanitarian work. Malala received support from various people around the world. She also continued her studies in Birmingham and found new friends there.

This social media campaign can also be called open resistance because it has an impact that can affect social life, being rational by focusing on many people and aiming to eliminate domination and oppression of the rulers. Social media campaign includes protests or social demonstrations that many people know, and it shows a struggle that the community can observe.

Open resistance is also found in the quote below:

*I was delighted to join brave friends from Nigeria, Pakistan, and Syria. They are Mizune, Kainat, and Shazia. They've also had to fight for their rights. Furthermore, in the last year, I've worked relentlessly as an education activist through Malala Fund. I have visited several areas to raise awareness of education. I have started my projects in Nigeria, Jordan, Kenya, and Pakistan (Yousafzai, 2013: 202).*

Based on the quote above, Malala does her resistance by establishing the Malala Fund. Malala Yousafzai formed Malala Fund with her father, who always supported her. The aim is to provide facilities for girls to get an education and regain their rights as a woman. Besides, the Malala Fund also plays a role in repairing damaged schools in Pakistan, providing books and facilities for school learning. Malala wants to reduce women's oppression in Pakistan, and millions of girls are denied the opportunity to attend school.

The Malala Fund believes that girls and boys should get the same right in education. Malala Fund has established partnerships with several international organizations to carry out their actions, it also shows foundations and carries out internet media as media to invite people to get an education, one of the official websites, namely [www.malala.org](http://www.malala.org). This resistance has a big impact on the oppression that happened in Pakistan. Because of this resistance, the oppression that occurs toward women can reduce. Malala has traveled to conflict-hit areas to raise awareness about the plight of children who are deprived of an education. She started her projects in Pakistan, Jordan, Kenya, and Nigeria.

Based on all the data above, it can be said that Malala has struggled to equalize the position between men and women. This open resistance is an organized effort to fight for women's rights and interests. Furthermore, the liberal feminism perspective is related to Malala's struggle. Women are free to express their ideas, away from male pressure, they should have the same rights to education. This liberal feminism concept emphasizes that women and men have the same rights and have the same opportunities. Malala spoke up for the right to



education, and she did a social campaign to getting justice for women. She also established the Malala Fund to provide facilities for girls to get an education and regain their rights as a woman.

## 2. Closed Resistance

Closed resistance was used to avoid attacks from the Taliban. In conducting resistance against oppression, Malala also has some tricks to fight for her right in all aspects of social life, and it can be proved from the quote below:

*The BBC advised me to use a fake identity. The aim is the Taliban wouldn't know who write the diary. He is very worried about my safety. So I decide to use the fake name "Gul Makai," which means cornflower, and it has also meant a heroine in a Pashtun folk story. The diary's title was "I Am Afraid." That diary talked about how terrible it was life with the Taliban's rulers. , sleep at night with the constant sounds of combat in the hills outside town (Yousafzai, 2013: 77).*

Based on the quoted data Malala did resistance secretly, she wrote a diary under the pseudonym for the BBC. She wrote a diary about her life under the Taliban's rule. This militant group seeks to dominate Pakistan and prohibits education for women. In writing her diary, she uses a fake name: Gul Makai, which means 'cornflower' or a heroine in Pashtun folklore. She was writing using a secret identity for her safety, and this is also a trick of resistance that Malala uses to avoid threats from the Taliban. And if she uses her real name, Malala became a target for the Taliban movement.

The diary's title was "I'm afraid," she wrote about how to live in Pakistan that the Taliban controlled. She was written her diary with a fake name. Using a

fake identity is not necessarily an act that is not praiseworthy. Malala uses a fake name as a form of closed resistance to avoid the Taliban's attack. The oppression experienced by Malala makes her believe and bravely write the diary, this diary as a protest to the Taliban's rulers. She writes a diary about the conditions in Pakistan, which were full of threats. Every night there was always the sound of war in the hills outside.

*I had never written a diary and didn't know how to begin, so the BBC (British Broadcasting Corporation) correspondent said would help me. He had to contact me on my mother's phone because there were regular power outages and few places in Mingora (Yousafzai, 2013: 77).*

At that time, Malala was very confused about beginning her writing, but a BBC correspondent helps her to write. She also got support from her mother and father because Malala's resistance could threaten her safety. So this rejection is imposed in a symbolic or ideological form.

Furthermore, the closed resistance is also indicated from the quote below:

*Madam Maryam sent a letter to all of the upper school students, and she said: "Wear your daily clothing, such as a plain shalwar kamiz that won't attract attention. I dressed the next day casually and left my house with my books tucked beneath my shawl and my head raised high. Madam Maryam was so brave. Of course, she was unconcerned and taking a big risk being there. Girls like us might be reprimanded. A grown woman could be beaten or killed. "This secret school, she said, "is our silent protest" (Yousafzai, 2013: 89).*

Based on the above quote, Malala joined a secret school with Madam Maryam, and she invited Malala and other girls to join a secret school/homeschooling. Malala was very happy with this secret school, she felt bored if she stayed home and did nothing, and she misses school's situation. The

Taliban's oppression made her unable to enter her school because the Taliban destroyed schools in Pakistan.

This secret school has a significant risk because a woman could be beaten or killed if the Taliban found out about this private school. This resistance is a silent protest carried out by Pakistani women. They must hide under the threat of the Taliban. Malala had to wear a plain shalwar Kamiz that didn't attract the attention of the Taliban and hide her book behind a scarf under her shawl. Furthermore, Malala also put closed resistance in the form of praying to God. This prayer saves Malala from the Taliban's oppression.

*Then I spoke to God. Bless us and protect us, I'd say. Bless us and protect us. Then I'd say. Bless our Father and my family. Then I'd correct myself. No, bless our street. No our, neighborhood. Bless all of Swat. Then I'd say, bless all of Pakistan. No, not Just Pakistan. "Bless our life, and I attempted to close my eyes and imagine my prayers flying up to God." I didn't know the fate of all the other people I'm prayed for, but I wished for peace for everyone. And, especially, peace for Swat. (Yousafzai, 2013: 59).*

Based on the quotes above, the form of resistance carried out by Malala was a form of closed resistance through prayer. Malala started her resistance by praying to god, and she did her resistance in the form of a blessing to get help from God. Malala receives a bomb threat from Pakistan at night, but she continued to resist by praying to God for her safety. She couldn't do anything, surrender, and just pray. She was pray asking for help from god. So, it can be said that Malala conducted closed resistance to avoid from Taliban's oppression.

*I whispered a quick prayer for the children who'd lost their school and another to protect the Khushal School. Please, God, I Prayed, help us to protect our valley and to stop this violence (Yousafzai, 2013: 63).*

From that quote, Malala continue her prayer, while the Taliban leader struck a new target, bridge, store, roads, and all schools in Mingora Pakistan, the Taliban bomb all schools there. At that time, Malala can't do anything and she just stays at home. During the bombing terror, she always prayed to God, "God please...helps us, and stop this violence".

*I am afraid at night When the Taliban terrorized us. From my parent's room, I recite the ayat Al – Kursi, a special verse from the Holy Quran. (Yousafzai, 2013: 59).*

She also recites a particular verse from holy quran, namely surah Ayatul Kursi, which Malala recites three times. It aims is to get safety from any danger that threatens her. Because of this resistance, it can be said that Malala is also a religious person. She closes her eyes and imagines her prayers flying up to God.

Every morning, she awoke safe and sound. Malala doesn't know what happened to the other folks she prayed for, but she wished everyone peace. And especially, peace for Swat. One day her prayer was answered. And finally, Malala was safe, and God protects her from any kind of danger. She was very grateful that still alive and can continue her resistance again.

Based on all the data above, both forms of resistance occur in Malala's daily life, and how the inferior group tries to resist the oppression, it seems clear that Malala carried out closed resistance to get free from oppression and bring equality for women in all public institutions. She did close resistance as a trick to avoid the Taliban's threats. It is said by some liberal feminists such as *Tong (2009) in feminist thought*. Based on her view, liberal feminism emphasizes giving freedom to women without subordination, violations, restrictions on rights,

gender discrimination, and providing participation in the public world. Women need to struggle to resist all kinds of oppression. So this closed resistance is also Malala's effort to free herself from various kinds of oppression.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

After analyzing *I am Malala* using liberal feminism perspective with the theory of oppression and resistance. In this section, the researcher will provide conclusions and suggestions regarding this research. The conclusion is about the oppression that Malala Yousafzai experienced and how Malala tried to resist the oppression. In addition, researchers also provide suggestions to readers and further researchers who are related to this research.

#### A. Conclusion

After the writer analysis the data above, it can be concluded that *I am Malala* is a memoir novel that tells about the role of women to get their rights in education. The writer focused on the main character, namely Malala Yousafzai. Based on the theory of oppression by Iris Morison Young and the theory of resistance by James Scoot, it found five kinds of oppression and two forms of resistance, namely marginalization, violence, exploitation, cultural imperialism, powerlessness, and also including closed resistance and open resistance.

In marginalization data, the Taliban prohibited Malala from going to school and not entering public places. She also experienced physical, psychological and emotional violence. In physical violence, she was shot by the Taliban and got stitches that dotted her left eyebrow and a bruise around her head. In psychological and emotional violence, she was getting threats in the form of bombing from the Taliban and also she received a death threat or verbal threat, "*I*

*will kill you,*” from Fazlullah. Besides, Malala also gets into cultural imperialism oppression because she was prohibited from Playing and listening to music, wearing a white shalwar kamiz also banned, and being forced to wear a burqa. So this cultural imperialism takes the culture of the ruling class and makes it the norm. In the exploitation data, the Taliban take advantage of women. Malala is like a doll and should prepare for the Taliban’s needs. While in the powerlessness data, The Taliban also announced that watching TV and DVDs is prohibited, Malala cannot use electricity and gas. She feels powerless because positioned as a woman who cannot do anything, and the Taliban control her by limiting women's roles.

On the other hand, Malala also conducted resistance against oppression in opened resistance and closed resistance. This resistance is a strategy carried out by Malala to fight the Taliban group. In the open resistance, Malala protested and spoke to the media. She did not want the right to education to be prohibited by the Taliban, and she also voiced her protests and aspirations on local TV stations, newspapers. She uses social media campaigns and establishing the Malala Fund. Meanwhile, in conducted closed resistance, she uses a fake name: Gul Makai, to writing her diary. She writes about her life under the Taliban. Malala uses a secret identity for her safety, and she also joined a secret school with Madam Maryam. Besides, she did her resistance in the form of a prayer to get help from God. She also recites surah an Ayatul Kursi, Malala recites it three times. All forms of resistance carried out by Malala are an effort to resist the various kinds of oppression. She wants the same equality between men and women. So this

resistance is related to the liberal feminism perspective that women are trying to reject and struggle with all kinds of oppression. Malala tries to bring equality for women in all public institutions. She resists the oppression in Pakistan by conducting open resistance and closed resistance.

### **B. Suggestion**

Based on the analysis and conclusions of the research, the researcher provides some suggestions related to this study. The researchers focused on the main character Malala Yousafzai, and the aim is to find the kinds of oppression and efforts to Malala's resistance against oppression. The limitation of this study only discusses the main character's resistance against oppression by using the liberal feminism perspective with the theory of oppression and resistance. The researcher also hopes this research can provide benefits as a reference for another researcher. The researcher wishes to the next researchers can analyze this literary work with different aspects and theories. The next researcher should know that *I am Malala* can be analyzed through many aspects such as social issues, psychological issues, and many more. Many topics can be discussed, such as gender issues, patriarchal practice, personality, social conflict, ideology, and many more. So for the next researchers, can find another aspect that can provide readers' references.



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## **CURRICULUM VITAE**



Aulia Rizki Fajar Hermanto was born in Kediri, October 11, 1998. He graduated from Senior High School 4 Probolinggo in 2017. He ever joined several organizations such as music, choir, etc. He started his higher education in the Department of English Literature Uin Maulana Malik Ibrahim Malang. During his study, he joined KOMMUST Music organizer and won some music competitions in Malang.

## APPENDIXES

### A. The Kinds of Oppression Experienced by The Main Character

NO	Kinds Of Oppression	Data
1.	<b>Marginalization</b>	<ul style="list-style-type: none"> <li>• <i>After the fifteenth of January, No girls, whether big or little, entered the school. That was the news that was broadcast on mullah radio in late December 2008. At first, I thought it was just crazy announcements. And it was the twenty-first century! How could one guy prevent over 50,000 girls from attending school? I don't believe that Fazlullah will be able to stop us. It was our right to go to school. (Yousafzai, 2013: 73).</i></li> <li>• <i>Then Fazlullah joined the TTP (Tehrik - I - Taliban-Pakistan, or the Pakistan Taliban) and declared that women were not banned from any public places. The Taliban shut down all stores that had a relation with women. There are banners at every market that read WOMEN NOT ALLOWED WERE STRUNG UP at the entrance to the market. (Yousafzai, 2013: 46).</i></li> </ul>
2.	<b>Violence</b>	<p>Psychal Violence :</p> <ul style="list-style-type: none"> <li>• <i>Dr. Fiona explained to me that " You were shot by the Taliban" On the bus, on your way home from school, the bullet had grazed your temple, near your left eye, and travelled eighteen inches down to your left shoulder, where it stopped (Yousafzai. 2013: 144).</i></li> <li>• <i>When I opened my eyes, I was shocked that I was in an intensive care unit (ICU). The doctor checked my condition and spoke to me in Urdu. He told me, "You are safe now," the doctors had brought me from Pakistan to Birmingham. I tried to spell out father again but couldn't, and suddenly a blinding pain threw my head. I felt that there were a</i></li> </ul>

		<p><i>hundred blades within my skull. I tried to breathe. My ear was bleeding. I got stitches that dotted in my left eyebrow and a bruise around my head. (Yousafzai, 2013: 135).</i></p> <p>Psychological Violence :</p> <ul style="list-style-type: none"> <li>• <i>We tried to continue our life as usual, but we were uneasy all day. Bombing terror in our country became a regular part of our daily lives. We cared and called to one another to make sure everyone was safe. Khaita, pisho, bhabi, Khushal, Atal!" We feel scared all the time. This terror made us do strange things. (Yousafzai, 2013: 64).</i></li> <li>• <i>I had started having nightmares, too. Dream where Men threw acid in my face in my dreams. I saw men sneaking up behind me. When I turned into the alley in front of my house, I heard footsteps repeating mine. Sometimes, I had also thought about death, imagining what it felt like. (Yousafzai, 2013: 126).</i></li> </ul> <p>Emotional Violence :</p> <ul style="list-style-type: none"> <li>• <i>It was as if I had become immune to fear. Until one day, on my way home from school, I heard a man behind me threaten, "I will kill you, "My heart stopped, but my feet kept going. I accelerated my pace until I was far ahead of him. I dashed home, shut the door, and hiding from that person. (Yousafzai, 2013: 79).</i></li> </ul>
3.	<b>Cultural Imperealism</b>	<ul style="list-style-type: none"> <li>• <i>These supposedly "western" clothes marked them as identifying with infidels in the eyes of Fazlullah's followers, so, for their safety, he had the boys switch to the traditional tunic and pants of the shalwar kameez. I still wore my blues and white shalwar kameez, but the Taliban said girls should not wear the white shalwar. My once-favorite uniform suddenly made me feel like a criminal. Suddenly, I looked around me, and the Taliban appeared to sprout like a weed. (Yousafzai, 2013: 53).</i></li> <li>• <i>To spend my boring time, I was travelling to Shangla with my mother and brothers. Suddenly two men drew near our car. They wore long hair and beards and carried Kalashnikov automatic guns. I was staring at them. They</i></li> </ul>

		<p><i>stopped our car. Furthermore, one guy leaned in the back window. His eyes bore into mine. "heyyy you, " he said to both of us, " You should wear your burqa. You are bringing shame." Kalashnikov automatic guns just inches from my face. (Yousafzai, 2013: 51).</i></p> <ul style="list-style-type: none"> <li>• <i>In My school, everyone is also talking about the radio Mullah. The voice on the radio belonged to one of the TNSM's leaders, Maulana Fazlullah. From the radio, the Taliban announced that all music was haram, stop listening to music. Only his radio station was permitted. While women should stay in purdah, Fazlullah declared that women should just stay at home during all the days. (Yousafzai, 2013: 40).</i></li> </ul>
4.	<b>Exploitation</b>	<ul style="list-style-type: none"> <li>• <i>The Taliban wants to transform Pakistani females into identical, lifeless dolls. Girls should be kept in Purdah and banned from going anywhere. While we were having a good time till January 15, Fazlullah hit again and again. The previous year had been challenging, but the days of January 2009 were among the most difficult of our lives. Every morning, someone arrived at school with news of another murder, sometimes two, maybe three in a single night. (Yousafzai, 2013:75).</i></li> </ul>



5.	<b>Powerlessness</b>	<ul style="list-style-type: none"><li>• <i>Within six months, the markets were oddly devoid of women who were afraid to buy something. The DVD retailers that offered Bollywood and children's movies closed and went out of business. Fazlullah also prohibited women from watching television and movie shows because women would gaze at men, who were forbidden to them. (Yousafzai, 2013: 46).</i></li><li>• <i>We had no power or gas in Mingora during the month of Ramadhan because Fazlullah's squad have blown up the electrical system and the gas line. At midnight, when a bomb hit the woods near our house, I run to see my father."Are you terrified now?" My father asked. "At night, our fear is strong, Jani, " he said. " But in the morning, in the light, we find our courage again." (Yousafzai, 2013: 65).</i></li></ul>
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## B. The Main Character Resistance against Oppression

	Form Of Resistance	Data
5.	Opened Resistance	<ul style="list-style-type: none"> <li>• <i>As soon as they put a microphone in front of me, the word came out – sure and steady, strong and proud. I spoke about how much I loved school, about important it was to keep learning. We will continue our movement. We struggle and are afraid of no one. This is our dream. And I knew in that instant that it wasn't me. We must fight together against the Taliban (Yousafzai, 2013: 71).</i></li> <li>• <i>The microphone gave me the impression that I was speaking to the whole world. I told my aspiration to local TV stations and newspapers, and I felt as though the breeze might bring my voice, just as it scatters flower pollen in the spring, planting seeds all over the earth. (Yousafzai, 2013: 71).</i></li> <li>• <i>My schedule is full. I'm writing books, giving speeches, meeting friendly people, doing social media campaigns, and working on humanitarian projects. I'm just human, sometimes, and I get tired from time to time. I don't have a good friend like Moniba or even a competing friend like Malka – e – Noor here. But the girls at my new school care about me, and I'm making new friends. (Yousafzai, 2013: 180).</i></li> <li>• <i>I was delighted to join brave friends from Nigeria, Pakistan, and Syria. They are Mizune, Kainat, and Shazia. They've also had to fight for their rights. Furthermore, in the last year, I've worked relentlessly as an education activist through Malala Fund. I have visited several areas to raise awareness of education.</i></li> </ul>

		<p><i>I have started my projects in Nigeria, Jordan, Kenya, and Pakistan (Yousafzai, 2013: 202).</i></p>
6.	<p><b>Closed Resistance</b></p>	<ul style="list-style-type: none"> <li>• <i>The BBC advised me to use a fake identity. The aim is the Taliban wouldn't know who write the diary. He is very worried about my safety. So I decide to use the fake name "Gul Makai," which means cornflower, and it has also meant a heroine in a Pashtun folk story. The diary's title was "I Am Afraid." That diary talked about how terrible it was life with the Taliban's rulers. , sleep at night with the constant sounds of combat in the hills outside town (Yousafzai, 2013: 77).</i></li> <li>• <i>I had never written a diary and didn't know how to begin, so the BBC (British Broadcasting Corporation) correspondent said would help me. He had to contact me on my mother's phone because there were regular power outages and few places in Mingora (Yousafzai, 2013: 77).</i></li> <li>• <i>Madam Maryam sent a letter to all of the upper school students, and she said: "Wear your daily clothing, such as a plain shalwar kamiz that won't attract attention. I dressed the next day casually and left my house with my books tucked beneath my shawl and my head raised high. Madam Maryam was so brave. Of course, she was unconcerned and taking a big risk being there. Girls like us might be reprimanded. A grown woman could be beaten or killed. "This secret school, she said, "is our silent protest" (Yousafzai, 2013: 89).</i></li> <li>• <i>Then I spoke to God. Bless us and protect us, I'd say. Bless us and protect us. Then I'd say. Bless our Father and my family. Then I'd correct myself. No, bless our street. No our, neighborhood. Bless all of Swat. Then I'd say,</i></li> </ul>

		<p><i>bless all of Pakistan. No, not Just Pakistan. "Bless our life, and I attempted to close my eyes and imagine my prayers flying up to God." I didn't know the fate of all the other people I'm prayed for, but I wished for peace for everyone. And, especially, peace for Swat. (Yousafzai, 2013: 59).</i></p> <ul style="list-style-type: none"><li>• <i>I am afraid at night When the Taliban terrorized us. From my parent's room, I recite the ayat Al – Kursi, a special verse from the Holy Quran. (Yousafzai, 2013: 59).</i></li></ul>
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