Original Paper

Fighting for Women Education: An Analysis of Novel "I am Malala"

Muhammad Nasir[1*] & Rahayu Puji Haryanti[2]

[1] Universitas Islam Negeri (UIN) Ar-Raniry Darussalam, Banda Aceh, Indonesia

[2] Semarang State University, Kampus Sekaran Gunung Pati, Indonesia

[*] Muhammad Nasir, E-mail: mnasir@ar-raniry.ac.id

Abstract

The importance of education for a woman is to gain equality and avoid harassment, but rather to establish political power, although she must fight the authority and Taliban's challenges. Education is the obligation and the right of human beings, even though there was the most vital challenge to fight.

Through descriptive-analytical study and sociological approach, I portray Malala's fighting for women's education in her country. Then to find out and describe the elements of a sociology of literature because it focuses on human problems in the community.

The results showed that education in this society, mainly among women, is often confined to the household and only minimally participates in the public domain and is vulnerable to violence, exploitation, and abuse during crises.

The finding indicated that the role of women in this society and the oppression of women still exist. So, all the treatments and oppression against women identify by analyzing her famous work.

Keywords

fighting, education and women

1. Introduction

Education is one of the most critical areas of empowerment for women, as both the Cairo and Beijing conferences affirmed. It is also an area that offers some of the clearest examples of discrimination women suffer. There are twice as many girls as boys among children not attending school, and among illiterate adults, there are twice as many women as men. Offering girls primary education is one sure way of giving them much greater power—of enabling them to make real choices over the kinds of lives, they wish to

lead. It is not a luxury. The Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women establish it as a fundamental human right.

According to Khalid (2006), "the quality of human resources plays a critical role in nations' rise and fall. Human resources can be channeled and developed in the right direction with the help of proper education. A nation's overall position and its standing in the comity of nations are largely determined standards of its educational system. Since education is a means for developing personality and character, it is not merely about gaining knowledge and mastering science and technology and control of information; it is also concerned with the nation's belief system, culture and civilization, and values. Education simultaneously represents a nation's past, present and future" (p. 305).

Sana Khan (2013) uttered that Pakistan is a developing country and has a large population. The noticeable factor is the women majority in the people of the country. A typical quote is that "there is a woman behind every successful man". This quote defines the importance of women to any nation. It is a woman who gives birth to children, looks after them and builds a nation. It also says that a good woman needs a good government. Hence, women have the role of lifeblood in producing nations, running countries, and eventually developing economic systems. An educated woman can contribute to the economy and government and be a good mother who makes her children do the same. One other noticeable factor of the Pakistani population is that Pakistan is the youngest country globally, as a significant portion of its population is young. Therefore, a young person with a considerable percentage of females is a resource that, if used wisely, can help bring benefits to the country in all terms (p. 1747).

In the words of Weiss (2012), culture and religion inextricably intertwine in many ways in Pakistan, and there is a great deal of confusion over where lines draw between them. Members of the *Space-Sahaba*, the *Jama'at-i-Islami*, the Pakistan Taliban, and many graduates of *deenimadaris* (religious schools) experience their Muslim identity as inseparable from other parts of their culture. Thus, things not following cultural norms, values, or practices are considered to contradict Islam. Alternatively, members of various women's rights groups such as *Shirkat Gah, Simorgh*, and the *Aurat* Foundation engage in activist research addressing the rise in domestic violence and female education. These groups challenge notions that women's rights need to be limited by Islamic injunctions (p. 3).

Moreover, women's political participation questions Islam's jurisdictional space in the contemporary political sphere. Women's education refers to every form of education that aims at improving the knowledge and skill of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education, and health education. Women's education encompasses both literary and non-literary education. Educated women are capable of bringing socio-economic changes. The constitution of almost all democratic countries, including Pakistan, guarantees equal rights to both men and women.

Such sentiments have widespread appeal in Pakistan. According to Khoja (2018), a member of the National Assembly of Pakistan, Musarrat Ahmad Zeb, claimed that the attacks on Malala Yousafzai were staged; she noted that "I was approached for the same drama but refused as I was not interested in seeking

asylum in another country. My inner conscience has compelled me to spill the beans." She named different girls from Pakistan, particularly those succeeding in formal schooling, calling them "not Malala." In other words, as the argument goes, there exist many girls in Pakistan who are fighting to obtain an education but have not attained the same kind of attention that Malala has. She should not see that Malala is not unique as an exception. When Malala's autobiography was published, the All Pakistan Private Schools Federation chief, Kashif Mirza, noted that the 152,000 private schools had supported her. When she was shooting, they had now decided to ban her book: she "was a role model for children, but this book has made her controversial... through this book, she became a tool in the hands of the Western powers" (p. 97).

In addition, Ahmad (1969) described that Pakistan's Constituent Assembly passed the objectives resolution in March 1949 that declared Islamic ideology the bedrock of the country's constitution (p. 13). He also (1969) said that among the objectives was that the educational system shall be instrumental in shaping a value-based society, protecting and promoting its Islamic heritage, and transferring the ethical values to a new generation (p. 14).

Malik and Courtney (2012) explained that "the current political environment undoubtedly promotes women's educational opportunities, but cultural attitudes towards girls' education remain strongly biased and unchanged. Although successive governments have announced various programs to promote female education, they have been unable to translate their words into action because of deep-rooted political, social and cultural obstacles. Thus, the educational status of women in Pakistan remains slow and is, in fact, amongst the lowest in the world" (p. 4).

This study was conducted by implementing a sociological approach, where the sociology of literature approach is an approach that studies human life in society. Sociology of literature also pays attention to literature as a social institution created by writers as community members. Then, besides analyzing human life in society, the sociological approach is also used to understand gender, feminism, role status, social discourse, etc. It is possible to characterize two approaches to the sociology of literature. The most popular perspective adopts the documentary aspect of literature, arguing that it provides a mirror to the age. This mirror image has a long and distinguished history (p. 13).

2. Method

In this essay, I propose to explore some of the limitations of sociological discussions of literature with particular reference to the novel. The novel is important not simply because it has received the most attention but because it has raised issues about the relation between the fictional construct and the social context within which the processes of creation and interpretation occur more clearly than other art forms. After outlining some of the criticisms, which I think may level at the great bulk of sociological discussion on the subject, I have tried to outline an alternative approach that incorporates some of the desiderata of a helpful theory. On the one hand, this approach offers the possibility of a genuinely cumulative accretion

of sociological knowledge about the relationship between literature and society; on the other, it may indicate something of the limits of an authentically sociological understanding here.

The sociology of literature is the analysis of literary works related to social aspects. The community can contain the academic profession itself or the community outside it (Ratna, 2011, p. 276). The sociology of literature approach is an approach to literature that considers social aspects. This approach is no different in meaning from socio-literary or socio-cultural approaches to literature. In essence, the method shows one thing in common: paying attention to literature as a social institution created by writers as members of society (Damono in Wahyuningtyas & Wijaya, 2011, p. 26).

Sociology of literature is research that focuses on human problems (p. 61). In line with Damono's understanding of the sociology of literature approach, Ratna (2011) reveals that the sociological approach also has methodological implications in the form of a basic understanding of human life in society because it can help understand gender, feminism, role status, and social discourse. So, through the sociological approach of literature, the social aspects can also search. It is a reflective branch of literary research and is in great demand by researchers who want to see literature as a mirror of people's lives.

Sociology of literature has been used for a relatively long time as if it is science. It becomes a theoretical basis for a literary work that involves social (social) aspects contained in literary works—the social elements contained in literary works related to the intrinsic factors. The opposite of the inherent component is the extrinsic element which includes social aspects outside the academic work, which is the social background of the creative process of the literary work. Literary works consist of a blend of the author's imagination and complex social life. Literary works reflect society's social life because the problems described in literary works are problems in the community. With the development of literature, the sociology of literature approach was born, namely an approach to literature that considers social aspects. Then, literature often reveals the struggle of humanity in determining its future based on imagination, feelings, and intuition. In this regard, literature is considered mimesis (imitation) of society which is not just an imitation of reality but a reality that has been interpreted (Endraswara, 2011, pp. 77-79).

Sociology of literature can be a reflective branch of academic research, used to see literature as a reflection of people's lives. In addition, the sociology of literature aims to get a picture of the reciprocal relationship between authors, literary works and readers. The social conditions of the author's society can be in the form of educational factors, social status, family life, and the ideology of the author himself. Each aspect has its influence on the works produced by the author.

This study mainly focuses on the reasons behind individuals' tendencies toward fighting for education and the way opted for extremism. The method of life stories was adopted to measure the thinking of an elite society called Malala. I used sociological and qualitative approaches to find her ways of fighting and describe the elements of a sociology of literature. The sociological approach analyzes humans in society with the process of understanding from community to individuals. This approach throughout its history, especially in Western countries, has always occupied an important position from structuralism to

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the post-structuralism period. The philosophical basis of the method is an important relationship between literary works and society, namely, authors produce scholarly works, and authors are members of the community by utilizing the wealth that exists in society. They reuse the literary works themselves. According to Ratna, the sociological approach to English literature, both old and modern, promises a field of research that will never dry up. Then, the method also has methodological implications in the form of a basic understanding of human life in society. Therefore, it is easy to use because it has the power to organize the necessary data (Ratna, 2011, p. 61).

The object of the study of the sociology of literature classified by Wellek and Werren has three different types of approaches (in Wahyuningtyas & Wijaya, 2011, p. 26), the classification are as follows:

a. Sociology of the author issues social status, social ideology, and others concerning the author as a producer of literary works.

b. The sociology of literary works is concerned with the academic profession, which is the subject of its study implied in the literary works and its purposes.

c. Sociology of literature concerns the reader and the social influence of literary works.

Wellek and Werren's classification of the sociology of literature is not much different from the chart made by Ian Watt in his essay entitled *Literature and Society*. Watt (in Faruk, 2012, p. 5) also found three different approaches. They are as follows:

a. The author's social context. This relates to the social position of writers in society and its relation to the reading community, including social factors that can influence the author as an individual and control the content of his literary work.

b. literature as a mirror of society. It relates to the extent to which literature reflects the community at the time the literary work was written, the extent to which the author's nature influences the image of the society he wants to convey, and the area to which the literary genre used by the author can be considered representative of the whole community.

c. The social function of literature. In this case, it examined to what extent literary values are related to social values, to what time social values influence academic values, and to what extent literature can function as a means of entertainment and education for the community.

There are several similarities and correlations between the two approaches to the sociology of literature above. Both of them state that the author is part of society, every work he produces always describes the background of the social conditions of the author's institution.

In addition, qualitative research takes its ingredients from the primary source of the novel itself. The story attempts to communicate the most common female experiences experienced by a woman in different roles as a daughter, a lover, a mother, and most importantly, a woman. Each of these issues recurs several times in any section of the novel.

Nobel (1976) argued that 'sociology is an attempt to make sense of how we live our lives and see it as a critical discipline'. It is important to consider the implications of this position. 'The purpose of sociology', they propose, 'is to achieve an understanding of social behaviour and social institutions . . . which is not

merely different but new and better . . . It exists to criticize claims about the value of achievement and to question assumptions about the meaning of conduct (p. 217). He also declared that most of the sociological theories of literature currently available involve an aesthetic and (perhaps therefore) social stance that is at least elitist. They address themselves to and generalize from work read by a highly articulate but socially unrepresentative minority. Its ideas and literature design this group; therefore, it is not merely an expression but part of the definition of the group's identity (p. 220). He then added that a satisfactory model for the sociology of literature must accommodate theories that attempt not merely to discover but to explain the relationship between the fictional and the mundane experience of its authors and readers (p. 221).

So, I use this approach to discover and explain the situation and the social behavior portrayed through the characters in the novel. The novel represents a move from social description to social interpretation, which also constitutes a move from 'illusion' to the achievement of art, in this case, education.

3. Result

Education is the building block of every country and is thus pivotal to its development and progress. Even though spending on education in Pakistan has seen a rise of 5.4% between 2016 and 2017, it is not enough ("Chapter 10: Education"). This is witnessed through the major illiteracy crisis prevailing in the country. The nation suffers from a mere literacy rate of 58% ("Chapter 10: Education"). Interestingly, the breakup of this percentage is unbalanced in favor of males, 70%, while in females, it is only 48% ("Chapter 10: Education"). Women make up approximately half of the country's population, yet most remain illiterate and thus underutilized. Female education is essential for their empowerment as it allows them to become independent in all spheres of life; not to forget, it is one of the fundamental rights of every Pakistani. It begs the question, "What gives rise to such drastic inequality?" Experts note that socio-cultural factors and economic constraints are the main barriers to female education in Pakistan. One of the biggest reasons females are not provided sufficient education or education in Pakistan is the socio-cultural factors. These factors include religion since Pakistan is a Muslim majority country and Islam is the state religion, which made it in the first place ("Population by Religion"). Religious extremists oppose female education as they fear women being on parity with men, which is unacceptable to them as it goes against their interpretation of Islamic principles. These radicals believe that education instills western values in people and will encourage women to speak up for their rights (Zada, p. 2).

Naima (2016) claimed that the number of educational institutions for both genders shows a decreasing trend as the academic level increases. There is a need to further look at the gender-wise proportional distribution of the educational institutions at different levels of education. The statistics provided by NEMIS (2015) show that there were 46.71% educational institutions for boys compared to 27.12% for girls and another 26.15% mixed-gender educational institutions at the national level from 2013-to 2014. At the pre-primary level, almost 0.71% of institutions are for boys. The exact proportions of institutions

are for girls for pre-primary education. Most pre-primary educational institutions (i.e., 98.5%) are mixed gender institutions for boys and girls (p. 73).

According to Christine, it is essential to note that some Pakistani domestic and foreign policy features began to take root after the 1971 war. The institutional linkages between madrassas, militancy, and the army can date to Bhutto's government. Afghan Islamist dissidents sought and received sanctuary in Pakistan (e.g., Gulbuddin Hekmatyar, Burhanuddin Rabbani, and Ahmad Shah Massoud) following the 1973 coup in which the Afghan King Zahir Shah was dethroned. During Bhutto's rule, army officers such as Lieutenant General Naseerullah Babar cultivated Afghan dissidents. Notably, Babar would later become Benazir Bhutto's interior minister, from which position he became one of the most important patrons of the Taliban.58 Bhutto also attempted to placate the religious forces by consenting to declare the *Ahmedis* "non-Muslims" (Christine, 2004, p. 273).

Marine found that the results raise concern regarding the potential consequences of private schooling expansion on inequalities. First, consistently to Nishimura and Yamano (2013) and Maitra, Pal, and Sharma (2016), being a girl decreases the probability of attending a private school by six percentage points. Economic considerations partly explain this bias against girls' education. With a female labor participation rate of 25% in Pakistan, parents may prefer to invest in boys' education. When girls get married, they leave their natal homes, and when they get older, they tend to support their parents-in-law rather than their parents. Therefore, parents may not see girls' education as a worthwhile investment (Purewal & Hashmi, 2015; Sawada & Lokshin, 1999). In addition to economic considerations, this gender gap also reflects the socio-cultural gender norms of rural Pakistan. Women's seclusion and limited mobility in Pakistan explain the lower female schooling participation: education is often seen as a corrupting force that drives girls away from their traditional gender roles (Purewal & Hashmi, 2015). School characteristics could also explain this result, as fewer private schools are single-sex than public schools. When interacted variables are added, results confirm this assumption: when more public schools in a particular village are single-sex, it reduces, even more, the odds of girls enrolled in private institutions. Therefore, supply and demand explain why girls are less likely to go to a private school. Second, private schooling is conditioned by household wealth. Coming from a wealthier household significantly increases the relative utility of private enrollment: belonging to the highest wealth quintile increases the probability of enrolling in a remote school by7 percentage points. This result raises equality concerns since the poorest children may remain in the lower quality public schools (p. 128).

4. Discussion

The table of illiteracy in Pakistan is very grim. Although successive governments have announced various programs for the promotion of literacy, especially for women, they have been unable to translate their words into action because of multiple obstacles to political, social and cultural rights, as stated by Malala below:

> *"Today, we all know education is our fundamental right. Islam has given us the request, not just in the West. Islam says every girl and every boy should go to school. In the Quran, it is written that God wants us to know. He wants us to see why the sky is blue and about oceans and stars. I know it is considerable fighting—around the world, there are fifty-seven million children who are not in primary school, thirty million of them girls. Sadly, my own country Pakistan is one of the worst places; 5.1 million children do not even go to primary school even though our constitution says every child has that right (p. 312).*

The roles, functions and responsibilities of men and women in the social context are essentially not an issue, but when we examine them more deeply, they can cause gender discrimination, which is one of the fundamental rights of sex neglected, underdeveloped, and they have suffered injustice. In terms of participation in education, women worldwide face the same problem. Baharun (1998) indicated that Islam says that women are creatures to be respected and never existed in Western culture or anywhere outside the teachings of Islam. Women must uphold as mothers at the top of the head if she is to be the wife entitled o to receive all such needs, livelihood, and sustenance both physically and spiritually. The law stated that men and women are equal on the currency side (p. 147). However, women in Pakistan were excluded, isolated and confined to domestic spaces. Female education was abysmally low and primarily provided within the house's four walls. Women are not expected to receive secular education provided with religious education and the training to be efficient household managers. It needs to be emphasized that the founder of Pakistan, "Mohammad Ali Jinnah believed in gender equality and saw women as equal citizens of Pakistan". He encouraged women to play an active role and build the nation equally. Women constituted a vital force in the anti-colonial fighting and the Pakistan movement (p. 721). Malala also tells the condition of the girl in the remote area in her home town as follows:

> *"Their village of Barkana was very primitive, and they lived crammed to get her in a one-story ramshackle house with a mud roof which leaked whenever it rained and snowed. As in most families, the girls stayed at home while the boys went to school. They were just waiting to be married"* (p. 29).

It is one of the negative attitudes toward women. Riffat Hasan (1990) has observed that 'the negative attitudes about women, who prevail in Muslim societies, are generally rooted in theology". She discusses three theological assumptions: first, that man is the origin of creation, second, that women are by definition temptresses, and third, women were created as a means for men (p. 96). In Pakistan, particularly in rural and sub-urban areas, women are mainly situated at the bottom of the educational system than their male counterparts. Traditionally, it is assumed that women are limited to their homes, and men are the family's breadwinners. Though the constitution of Pakistan (1973) promises equal rights to all citizens, it repudiates discrimination based on sex alone and affirms steps to ensure the full participation of women in all spheres of life. Since then, the overall participation in education has increased significantly, although the pace of change has been slow, particularly for women). Since independence, providing educational opportunities for girls and women has been a part of the national

Endeavor (Qureshi & Rarieya, 2007, p. 81). Then, Malala also says that her father wants her to be a great hero in education as she says the following:

> *"My father wanted us to be inspired by our great hero, but in a manner fit for our times—with pens, not swords. Just as Khattak had wanted the Pashtuns to unite against the foreign enemy, so we needed to unite against ignorance"* (p. 49).

In addition to fighting (Jihad) in the sense that war requires strength and capabilities against the enemy, the argument proves that jihad is not only meant a war against the enemy with a weapon on the battlefield. Firmly Allah mentions in the Qur'an 'Jihad in the Qur'an', even ordered it. Allah says, "Do not follow the unbelievers, and strive against them with the Qur'an with great jihad" (Al-Furqan, p. 52). Akbar (1994) explained that owing to the developments in and around Islam, words such as fatwa (a sermon), jihad (fighting, including Arm effort), and Ayatollah (highly learned scholar and cleric) are now common in the West.

It also reflects the interplay and the interchange of ideas between Islam and the West (p. 2). The tabloids have the consequence of the Western media using or misusing words and adapting or adopting them to local usage. However, by looking at the role and attitudes of the Taliban above, they make mistakes in implementing the word jihad, especially against women, as cited below:

> *"When a group of Taliban came and confessed himself as a representative of Mullah Clerics. They claimed themselves as good Muslims by saying, "I represent good Muslims, and we all think your girl's school is haram and blasphemy. You should close it. Girls should not be going to school, he continued. A girl is so sacred she should be in purdah, and so private that there is no lady's name in the Quran, as God does not want her to be named"* (p. 94).

Taliban is a moderate Muslim; Akeel Bilgrami (1995) said the conflict arises because of the average Muslim's fundamental commitment to a doctrine that contains features often effectively invoked by the absolutists whom moderate Muslims fundamentally oppose (p. 219) in this case, women's education. Educational institutions in Pakistan, rooted as they are in traditional culture, contribute to women's subordination rather than helping to empower them. There is considerable evidence that educational institutions in Pakistan shape boys and girls differently (Qureshi, Pirzado, & Nasim, 2007, p. 81)

Furthermore, the policies of the Pakistan Taliban are much more harmful to women in the areas where it holds sway, in the FATA and the *Khyber Pakhtunkhwa* province in Pakistan (as were those of the Afghan Taliban in Afghanistan). The Taliban bans women from working and burns down girls' schools. Women and men have different opinions on related national security issues in other contexts. In the United States, women are more concerned about terrorism (Gallup, 2011) relative to men and less supportive of defense spending than men (Eichenberg & Stoll, 2012, p. 5). Besides, most of Malala's statements against the Taliban are very politically as in the following:

> *"It's old, the documentary makers, they cannot stop me. I will get my education at home, school or somewhere else. This, I request to the world—to save our schools, save our Pakistan, save our Swat"* (p. 161).

It is fully politics, when the coming of female Muslim leaders such as Benazir Bhutto, and with the increased demand for extended female political participation in the Muslim world in general and in the Arab world in particular. The matters of female involvement in politics on various levels have become a much-debated issue. The *hadith* of the Prophet, which says that the people who have a female leader will succeed, has been the foundation on which Islamic scholars have built their prohibition of female leadership (Ronald, p. 185). After recovering from gunshot wounds, Malala began to realize and started talking back to continue her fight to criticize the women's role in Pakistan as stated below:

> *"...we spoke about how things happen for different reasons; this happened to me, and how education for females, not just males, is one of our Islamic rights. I was speaking up for my right as a Muslim woman to be able to go to school"* (p. 283).

The above statement is her criticism of women's role in the society, especially in education, because it corresponds to the verse of al-Furqan 52 in the holy al-Quran; Monazza (Nd) concluded that "a boy is associated with a more significant probability of positive spending…more expenditure may need to be incurred for transport and school clothing for girls for safety and modesty concern. In this case, there will be pro-female expenditure allocation in the second mechanism (p. 4). However, Shaikh (2004) reported that "cultural practices and beliefs have been prevalent regardless of age, socio-economic status of the family and level of education".

> *"… Throughout the life cycle, gender discrimination in child-rearing, nutrition, healthcare, education, and general care makes women highly vulnerable and disadvantaged"* (p. 49).

Even though Ahmad observed (2017), one of the constraints to effective peace education in Pakistan is that the country has three parallel education systems: government institutions, private institutions, and private *madrassas*. All three have different goals, follow different syllabi, and use different pedagogies. Moreover, their interaction with each other is limited, which means that a one-size-fits-all peace education model is unlikely to succeed (p. 3).

Malala also explained "the development of the school in her town organized by her father". She said that "the school had expanded a lot by then and had three buildings—the original one in the *Landikas*, it was a primary school, and there was a high school for girls on Yahya street and one for boys with a big garden of roses near the remains of Buddhist temple" (p. 82). However, Marine de Talancé (2020) declared that the seclusion of women and their limited mobility in Pakistan is a factor explaining the lower female schooling participation: education is often seen as a corrupting force that drives girls away from their traditional gender roles (Purewal & Hashmi, 2015). School characteristics could also explain this result, as fewer private schools are single-sex than public schools. When interacted variables are added, it results in confirm this assumption. When more public schools in a particular village are single-sex, it reduces, even more, the odds of girls being enrolled in private institutions. Therefore, supply and demand explain why girls are less likely to go to a private school.

Second, private schooling is conditioned by household wealth. Coming from a wealthier household significantly increases the relative utility of private enrollment: belonging to the highest wealth quintile

increases the probability of being enrolled in a private school by seven percentage points. This result raises equality concerns since the poorest children may remain in the lower quality public schools (p. 128). So, Christine confirmed (2004) that it is essential to note that some Pakistani domestic and foreign policy features began to take root after the 1971 war. The institutional linkages between madrassas, militancy, and the army can be dated to Bhutto's government and the Afghan Islamist dissidents who sought and received sanctuary in Pakistan (p. 273). Sociologically, Malala's courage in fighting for education as a women's right was increasingly exposed through the media when journalists interviewed her, as she said the following:

> Suppose I am speaking for my rights, for the rights of girls. I am not doing anything wrong. It is my duty to do so. God wants to see how we behave in such situation (p. 141).

The statement above is accurate for Pakistani because it is by the law, where the constitution of Pakistan (1973) promises equal rights to all citizens, repudiates discrimination based on sex alone and affirms steps to ensure full participation of women in all spheres of life. Since then, the overall involvement in education has increased significantly, although the pace of change has been slow, particularly for women. Since independence, providing educational opportunities for girls and women has been a part of the national endeavor (p. 81). However, the Taliban bans women from working and burns down girls' schools. Women and men have different opinions on related national security issues in other contexts (Afzal, 2012, p. 5). According to Faraz (2017), sexual violence and abuse in the aftermath of a crisis or conflict limit women and girls' access to economic opportunities and essential health and education (p. 2). Women in Pakistan were excluded, isolated and confined to domestic spaces. Female education) was abysmally low and was primarily provided within the house's four walls. Women were not expected to receive secular education and were provided with religious education and the training to be efficient household managers (Khan, 2013, p. 721). Her fighting for women's education was conducted whenever she went, such as in Malakand Pass, as Malaa said in the following:

> "I saw a young girl selling oranges. She was scratching marks on paper with a pencil to count the oranges she had sold, as she could not read or write. I took a photo of her and vowed I would do everything to help educate girls just like her. This was the war I was going to fight" (p. 215).

What is in Malala's heart is the same as what she thinks. Mustafa et al. (2016) found that an educated woman can contribute to the economy and government, and as a good mother, she makes her children do the same. One other noticeable factor of the Pakistani population is that Pakistan is also called the youngest country globally, as a significant portion of its population is young. Therefore, a young person with a considerable percentage of females is a resource that can help bring benefits to the country in all terms if used wisely (p. 1747).

Khoja asserted (2018) that such sentiments have widespread appeal in Pakistan. When Malala's autobiography was published, the chief of the All Pakistan Private Schools Federation, Kashif Mirza, noted that while the 152,000 private schools had supported her when she was shot, they had now decided to ban her book: she "was a role model for children, but this book has made her controversial. Through

this book, she became a tool in the hands of the Western powers" (p. 97). Alternatively, members of various women's rights groups such as ShirkatGah, Simorgh, and the Aurat Foundation engage in activist research addressing the rise in domestic violence, female education, and women's political participation, questioning Islam's jurisdictional space in the contemporary political sphere. These groups challenge notions that women's rights need to be limited by Islamic injunctions (Weiss, 2012, p. 3).

5. Conclusion

Based on the above description and explanation, it can be concluded that girls' education in Pakistan will empower them to come forward and contribute to the development and prosperity of the society and country. Since they remain backward and economically dependent on men, their helpless condition cannot be changed. The life or situation of women community will improve a lot if we take a broad outlook on female education. Then, by education, as a part of the society, women in Pakistan are now looked upon with dignity and honor. They will become the source of inspiration for millions of young girls who make them their role models, such as Malala. She is an educated woman who can prove highly successful in life for her country and people. She can hope for better days while all women of her country will be enlightened and educated. These will help improve the overall condition of other women in society. Besides, as Faraz declared (2017) that an analysis of the background of conflict society in Pakistan shows how human insecurity has increased, statistics from the *South Asia Terrorism Portal* reveal that approximately sixty thousand people have been killed in various incidents of terrorism since the start of Pakistan's fifteen-year "war on terror." In this country, women are often confined to the household and participate in the public domain only minimally, if at all, which increases their vulnerability to violence, exploitation, and abuse in crises. Sexual violence and abuse in the aftermath of a crisis or conflict limits women and girls' access to economic opportunities as well as their access to essential health and education (p. 2).

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