

THE PORTRAYAL OF PATRIARCHY IN MALALA YOUSAFZAI'S *I AM MALALA*

Rita Setyawati, Emilia Tetty Harjani, Sri Saraswati

Sekolah Tinggi Bahasa Asing LIA Yogyakarta

emiliaharjani123@gmail.com, sri.saraswati@stbalia-yk.ac.id

Abstract

The study explored the portrayal of patriarchy and the actions taken by the main character, Malala, against it in Malala Yousafzai's *I am Malala*. The objectives were to reveal the depiction of patriarchy and to analyze Malala Yousafzai's responses to it in *I Am Malala*. The study used library research to collect the data and descriptive qualitative analytical method to analyze the data. They were analyzed based on gender approach and Sylvia Walby's theory on patriarchy to see the portrayal of patriarchy and radical feminism to reveal Malala's responses to the patriarchy. The portrayal of patriarchy in the book is seen through the experiences of the female characters; they are Malala's mother, Malala, Seema, Khalida, Shahida, Shabana, and Moniba. The study identified four forms of patriarchy: patriarchal household production, patriarchal state, male violence, and patriarchal cultural institutions. Additionally, Malala's responses to patriarchy were examined to understand female resistance; they were seen through her actions of participating in various campaigns advocating for girls' education and acts of rebellion against patriarchy.

Keywords: patriarchy, radical feminism, responses

INTRODUCTION

Nowadays, women's rights related to patriarchal and feminist issues are still prevalent around the world. Opportunities for women in the workforce are limited in certain sectors. Some countries even have rules that restrict women's positions in society and the workplace, perpetuating the belief that women hold a less important role than men. These phenomena are also influenced by culture and tradition, where women having a lower position in society becomes a norm and stereotype. This construct which supports the dominance of men is known as patriarchy.

Patriarchy is a socially developed construct rooted in tradition, influencing the social and cultural positions of men and women. Sylvia Walby, in *Theorizing Patriarchy* stated that patriarchy is "a construct and practices in which men dominate, oppress and exploit women" (1997, p. 20), stressing on "a male supremacy over females" (Millet, 1970, p.9). This results in their different positions and definitions in society. Women are often perceived as weak, obedient, and responsible for household chores, while men are described as decision-makers, strong, and leaders of the family. This suggests that men hold dominant positions while women are relegated to secondary roles, prone to discrimination; for example, having access to public roles and education, and individual rights.

Despite challenges, some women recognize the need to fight for their rights and challenge patriarchal construct in feminist movement. As the response to the social construct that brings about inequalities and discrimination to women in various societal sectors, feminism was organized to reduce gender inequalities, aiming to improve the position of women and transform gender

relations (Walby, 1997). Simone de Beauvoir seems to strengthen the idea that it is the male patriarchal construct that determines the unequal roles and gender attributes between men and women (2016). Meanwhile, Kate Millet in *Sexual Politics*, emphasizes that “it is important for women to be aware of their situation in society and at home, forming self-consciousness to demand equality with men” (1970, p. 20). Thus, resistance is seen as the pathway to achieving equality and rights.

Radical feminism was chosen by the writer to discuss the portrayal of patriarchy in the Malala Yousafzai's *I Am Malala*. Radical feminism focuses on the root causes of women's oppression, arguing that it stems from patriarchal structures deeply embedded in society. Radical feminism is a movement that seeks to challenge and dismantle the patriarchal system at its roots (hooks, 2000). Feminists argue that society is structured in a way that benefits men and oppresses women. Radical feminists advocate for fundamental changes in social and political institutions to achieve gender equality. They often critique traditional gender roles or patriarchy, view male dominance as the primary source of women's oppression, and prioritize women's experiences in addressing issues like sexual violence and reproductive rights (Walby, 1997). In radical feminism, women assert their rights to seek justice across all aspects of life through various forms of resistance. This includes participating in campaigns for social change, acts of rebellion, and suicide as a form of protest (Walby, 1997). Campaigns involve organized efforts to achieve specific outcomes, while rebellion refers to actions taken against established norms or authorities. Radical feminists argue that these actions are necessary to challenge the entrenched patriarchal system and bring about significant transformations in society (Walby, 1997). They believe that by actively confronting and opposing patriarchal structures, women can pave the way for greater gender equality and liberation from oppression.

Patriarchal practices still exist in many countries. Although they may not be visible directly, this phenomenon can be observed through literary works. The literary work utilized in this thesis is autobiography *I Am Malala* by Malala Yousafzai, which explores the portrayal of patriarchy. Through this book, patriarchal culture in various aspects of life as well as some responses against it are shown. According to <https://www.infodocket.com/2013/12/03winners-of-2013-goodreads-choice-awards-announced> the book was chosen as the popular non-fiction book of the year 2013 by the Specsavers National Book Awards and also received the Goodreads Choice Award for Best Memoir & Autobiography in 2013. Moreover, it became an international bestseller, published in over 27 territories (Gary, 2024).

According to Naomi Blumberg in <https://www.britannica.com/topic/I-Am-Malala>, the author of *I Am Malala* is Malala Yousafzai, a Pakistani education activist and the 2014 Nobel Peace Prize laureate at the age of 17. She is the world's youngest Nobel Prize laureate and was also named one of the 100 most influential people in the world by Time magazine in 2013. The book /

Am Malala was published in October 2013. In this book, Malala takes on the role of the narrator, recounting the story of her childhood in Pakistan where patriarchal cultures persist even in the modern era. Despite the narrative being set in 2012, the story reveals numerous instances of patriarchal cultures prevailing in Pakistan. The book emphasizes the dominance of the patriarchal construct in society. It highlights how women live under pressure, with men holding more significant roles and importance (Blumberg, 2024).

I Am Malala highlights the societal expectations for women to conform to patriarchal rules. The rule of a group named Taliban over the country exacerbates the patriarchy condition against women, making it harder for girls to obtain education and forcing women to remain at home with limited activities. However, Malala emerges as a girl determined to fight against patriarchy after witnessing numerous patriarchal actions around her.

Several studies on patriarchy using different objects have been managed by some researchers. The first thesis is *Analysis of Patriarchy in Hanna Lynn's Athena's Child* (2022) written by Anita Mardiana and Andiyani A, students of the University 17th August 1945. She described patriarchy portrayal and the effects of patriarchy on the victims in the novel based on the theory of the Patriarchy's by Allan G. Johnson and Sylvia Walby. The second thesis is *The Portrayal of Patriarchy in Miral Novel* (2012) written by Nurbaity, the student from State University of Jakarta. She described the patriarchy that the main character faced and feminist reaction through the main character's (Nadia's) actions based on Bardwick and Donovan's theory of feminist and traditional traits. Another thesis is by Danu Wahyono, a student at the University of 17 August, entitled *Patriarchal Oppression on Women in Pakistan Reflected in Malala Yousafzai and Christina Lamb's I Am Malala*. He analyzed causes, impacts, and forms of patriarchal oppression based on the Irish Young theory with a psychological approach. The differences of this research with the previous theses are this research examines the portrayal of the patriarchal challenges experienced by the women characters, namely, Malala's mother, Malala, Seema, Khalida, Shahida, Shabana, and Moniba using Sylvia Walby's theory, and to identify female responses against patriarchy as represented by Malala using the radical feminist strand based on Sylvia Walby's theory.

Sylvia Walby defines patriarchy as a social construct in which men dominate women, which possibly happen both in family scope and public space. She divides patriarchy into six forms, namely, patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions (Walby, 1997). The first form is patriarchal relations in paid work, which examines how men and women are treated differently at work based on their gender. The second form is the patriarchal household production, which is related how tasks are divided in families and how this often leads to unfairness between men and women. The third form is patriarchal state; it is a

construct where men hold most of the power in government and society. This means that laws, rules, and how things work are often set up to benefit men more than women. The next is male violence, that is defined as actions in which men harm women physically, emotionally, or sexually in societies. After that, there is patriarchal in sexuality that focuses on how societal norms, beliefs, and practices regarding sexuality are shaped by patriarchal structures. This involves men typically exerts control and dominance over sexual behavior, desires, and identities, while women experience subordination. Finally, patriarchal cultural institutions form is about how cultural norms and practices are influenced by patriarchal ideas. The writer identifies the portrayal of patriarchy and classified it based on the six forms of patriarchy by Walby' s theory through the experiences of the women characters in *I Am Malala*, namely, Malala's mother, Malala, Seema, Khalida, Shahida, Shabana, and Moniba. Furthermore, to analyze females' responses against patriarchy the writer sees it through the character, Malala, using radical feminism strand by Sylvia Walby.

METHOD

Data Collection

To collect the data, the method used in this study is library research. The sources are taken from the written materials in library and internet browsing. Malala Yousafzai's *I am Malala* is the primary source of data. Other supportive materials are taken from theoretical books and articles published in journals related to patriarchy and feminism topics.

Data Analysis

The data analysis is carried out using the descriptive qualitative analytical method. It means close reading is employed to find the data. The analysis is done by correlating all the data (dialog, monolog, narration) taken from the literary work with the proposed theory. It tries to find the portrayal of the women's experiences in male patriarchal society, and their responses against the patriarchy. Finally, it draws conclusion from the analysis.

DISCUSSION

The Portrayal of Patriarchy and Malala's Responses against Patriarchy

This section discusses the portrayal of patriarchy experienced by the women characters in *I Am Malala*. They are Malala's mother, Malala, Seema, Khalida, Shahida, Shabana, and Moniba. Furthermore, it examines Malala's responses to patriarchy using radical feminism strand. The portrayal of patriarchy is analyzed to reveal the forms of patriarchy experienced by the women characters. Additionally, Malala's responses are examined to understand female responses to patriarchy. These analyses are based on Sylvia Walby's theory.

The Portrayal of Patriarchy in *I Am Malala*

The discussion of patriarchy portrayal in *I Am Malala* aims to identify the forms of patriarchy based on Sylvia Walby's theory. These forms are patriarchal household production, male violence, patriarchal state, patriarchal relations in paid work, patriarchal relations in sexuality, and patriarchal culture (Walby, 1997).

Patriarchal Household Production

The first form of patriarchy is patriarchal household production, which occurs within families. It involves the division of tasks based on gender. They are labeled as men's work and women's work, in which father or husband will take the dominant role as the decision maker in the family (Walby, 1997)

The examples of patriarchal household production through domestic task division can be seen when Malala and her siblings spent most of the time with her mother while her father was working, as she narrates: "Growing up, we children spent most of our time with our mother. My father was out a lot as he was busy, not just with his school, but also with literary societies and jirgas, as well as trying to save the environment, trying to save our valley. " (Yousafzai, 2013, p. 17). The quotation highlights the gendered role division within the household. The mother has to be at home, spending her time to take care of children and do domestic chores. Meanwhile, the father's role as the breadwinner brings about his freedom in mobility outside home. He may spend the time outdoor not only for working, but also for socializing and other outdoor activities. No confinement of mobility applies to men as represented by Malala's father. In short, this reflects traditional gender roles in families.

Again, the gendered division of household tasks representing patriarchal household production is also shown in the roles of Malala's mother and other women of spending their days looking after children and preparing food for the men, as Malala says that "My mother and I stayed in the women's quarters downstairs. The women spent their days looking after the children and preparing food to serve to the men in their hujra upstairs" (Yousafzai, 2013, p. 35). The quotation above highlights the traditional domestic roles assigned to women, emphasizing their responsibility for childcare and food preparation, which reflects the gendered role division in a patriarchal household.

Meanwhile, the limitation of freedom in mobility for female seems to be reinforced when girls get older as they are expected to perform domestic chores. However, unlike the girls, boys are free to go wherever they want and do whatever they please.

We all played cricket on the street or rooftops together, but I knew as we got older, the girls would be expected to stay inside. We'd be expected to cook and serve our brothers and fathers. While boys and men could roam freely about town, my mother and I could not go

out without a male relative to accompany us, even if it was a five-year-old boy! This was the tradition. (Yousafzai, 2013, p.19).

The limitation of mobility itself in a certain way implies the division of domestic duties. Girls and women are expected to stay home to do domestic chores while boys, which later become men, are free to go outside to do outdoor activities and later career. Thus, girls' confinement in domestic life here suggests patriarchal household production.

The division of gendered role in a family can also be seen when men in the family is expected to be breadwinners and doers of heavy tasks. This is illustrated through Malala's uncle named Saeed, as Malala explains,

My grandfather had a different dream for his youngest son – he longed for him to be a doctor – and as one of just two sons, he expected him to contribute to the household budget. My father's elder brother Saeed Ramzan had worked for years as a teacher at a local school. He also helped Baba with heavy tasks like clearing snow from the roof. (Yousafzai, 2013, p. 27).

The excerpt shows how Saeed Ramzan helps with the household finance by becoming a teacher and performs tasks which are defined as men's work, like clearing snow. This indicates how men are expected to contribute financially and physically, reinforcing their role as providers and protectors within the patriarchal household framework.

Male Violence

The second form of patriarchy is male violence. It occurs when men harm women physically, emotionally, or sexually. Various male violence towards women are shown in *I Am Malala*. The first example of male violence done physically to woman is when the Taliban shot Malala.

One year ago, I left my home for school and never returned. I was shot by a Taliban bullet and was flown out of Pakistan unconscious (Yousafzai, 2013, p. 8).

While I was hovering between life and death, the Taliban issued a statement assuming responsibility for shooting me but denying it was because of my campaign for education. (Yousafzai, 2013, p. 60).

The Taliban's act of shooting Malala on her way to school indicates extreme physical violence intended to intimidate women. This act was aimed at silencing her advocacy for "girls who are going to schools" (Yousafzai, 2013, p. 60). Male violence towards women shows the male dominance over women, making the women have to obey male's rules and authority.

The male violence towards woman is also seen in the intimidation and threats experienced by women and girls under Taliban rule. Malala recounts that "Taliban had even threatened my school a few times. They used to stop us on the streets and ask where we were going, sometimes snatching our books and tearing them apart" (Yousafzai, 2013, p. 42). The acts of stopping the girls from going to schools, snatching and tearing their books and threatening them are aimed to intimidate the girls to create fear. These efforts to create fear reinforce male dominance and power over women and women become the object of this dominance. The violences are also ways to restrict women's access to education.

Another physical violence against women is seen through the case of Seema, a girl poisoned by her family for falling in love.

There was a beautiful fifteen-year-old girl called Seema. Everyone knew she was in love with a boy, and sometimes he would pass by and she would look at him from under her long dark lashes, which all the girls envied. In our society, for a girl to flirt with any man brings shame on the family, though it's all right for the man. We were told she had committed suicide, but we later discovered her own family had poisoned her (Yousafzai, 2013, p. 38).

The family act of poisoning Seema for falling in love with a boy actually shows several things; firstly, women, as represented by Seema, are not independent beings for their lives are determined by their families, which are ruled by men. Secondly, women are not individuals that are free to express their feelings, and thoughts so that they cannot show their interests in men openly. Thirdly, the society, which is ruled by men, is unjust and oppressive towards women so that they are confined within male rules and authority, making women worthless beings whose lives are insignificant compared to family honor—such value that is also set by men. Besides, gender bias and double standard are very much obvious here as such rule, value and honor, do not apply when men flirt women. In short, patriarchy prevails here in the way male, as represented by Sheema's family, do violence towards women, as represented by Sheema.

Male violence is further illustrated through the story of Khalida, Malala's housekeeper, who was sold into marriage and frequently beaten by her husband.

Khalida, the woman who helped my mother with the cooking. Khalida had been sold into marriage to an old man who used to beat her, and eventually, she ran away with her three daughters. Her own family would not take her back because it is believed that a woman who has left her husband has brought shame on her family. (Yousafzai, 2013, p.45).

Khalida's experience of being sold into marriage and got beaten by her husband highlights the physical violence in patriarchal societies. It shows that women are treated as property that can be sold to whoever the men, represented by the family, want to sell and that the buyers can treat

women the way they like as women are regarded as their properties. The physical abuse she got from her husband further emphasizes the lack of protection and rights afforded to women in such arrangement.

Similar case as what happened to Khalida is Shadida's. Her case reveals another male violence. Shahida, Malala's housekeeper, was sold to an old man by her father when she was ten years old. It can be seen the sentence: "A woman named Shahida who worked for us and had three small daughters, told me that when she was only ten years old her father had sold her to an old man who already had a wife but wanted a younger one" (Yousafzai, 2013, p. 38). Being sold at a young age and married to an old man indeed ruined Shahida's life and her mental well-being. This action disadvantage her of her childhood and reflects the view of women and girls as property that can be traded.

Another male violence is seen in the brutal murder of a dancer named Shabana. Malala narrates,

They killed Shabana on a bitterly cold night in January 2009. She is famous for its dancers and musicians. Shabana's father said a group of men had knocked at her door and asked her to dance for them. They pulled out their guns and threatened to slit her throat and shot her. On Mullah FM, Fazlullah, the leader of the Taliban said she deserved to die for her immoral character and any other girls found performing in Banr Bazaar would be killed one by one.... People used to talk about Shabana's bad character, but our men both wished to see her dance and also despised her because she was a dancer. (Yousafzai, 2013, p. 77).

The murder of Shabana illustrates the deadly consequences of male violence against women and highlights the unfair treatment to women. This act of violence served as a warning for other women to create fear and oppression where disobedience could result in death. Here, arbitrariness of the authority to women is very obvious. They hold not only the rules over the people but also the morality of the people. The ambivalence showing gender bias can be seen here as the men regard that being a dancer is immoral as if the men were the moral guards; on the other hands, they want to see the dancer to dance, which shows that the dancer is the object for their entertainment.

Additionally, male violence also manifests in the control over women's bodies and movements. It can be seen in the excerpt: "The Taliban patrolled the streets, enforcing their rules with whips and guns, ready to punish any woman who was not properly veiled or accompanied by a male relative" (Yousafzai, 2013, p. 47).

Both physical and emotional violences are apparent in the excerpt. Physical violence can be discerned in the use of whips and guns to punish any woman who is improperly veiled according to the law and is not accompanied by male relatives. The use of whips and guns to punish women who are regarded violating rules will also result in emotional violence as it creates fear and anxiety

among women for violating the rules. The restriction of women's dressing and individual mobility freedom is a clear example of how violence is used to regulate women's behavior. The punishments through the threat of being whipped and shot ensure that women to be obedient to patriarchal construct.

Patriarchal State

The third form of patriarchy is patriarchal state, which primarily concerns about women's access to laws and politics, where men hold most of the power in government. This means laws are often set up to be more beneficial for men than women.

Several examples of patriarchal state form are shown in *I Am Malala*. Patriarchal state is first seen in the novel in the unfair application of Islamic law under Zia's regime. For instance, a girl who was raped was imprisoned for adultery because she could not provide the necessary male witnesses to prove the crime. Malala narrates that:

Under Zia's regime life for women in Pakistan became much more restricted. Jinnah said, 'No struggle can ever succeed without women participating side by side with men'.....But General Zia brought in Islamic laws which reduced a woman's evidence in court to count for only half that of a man's. Soon our prisons were full of cases like that of a thirteen-year-old girl who was raped and become pregnant and was then sent to prison for adultery because she couldn't produce four male witnesses to prove it was a crime. (Yousafzai, 2013, p. 21).

The excerpt shows the legal framework in the country and points the governmental complicity in laws that discriminates women by degrading the voices of women and demeaning their unfortunate experiences. Apparently, patriarchal discrimination against women has made the laws enforced in favor of men. As the result, women's voices are less important than men's, leading to severe injustices like the imprisonment of rape victims.

The second example of the patriarchal state is the law that does not allow women to open a bank account without a man's permission. Malala states that, "A woman couldn't even open a bank account without a man's permission" (Yousafzai, 2013, p. 21).

The fact that women cannot open bank account without a man's permission indicates that the government takes control over women's freedom and financial independence. Since law and government positions are mainly filled by men, the laws are made to be more beneficial for men. This highlights how patriarchal structures restrict women's access to economic resources and decision-making power, making them dependent on men economically.

Thirdly, the law that prohibits women from voting showcases gender inequalities enforced in patriarchal state. Malala describes how women are excluded from the voting process.

Usually, politicians only visited during election time, promising roads, electricity, clean water and schools and giving money and generators to influential local people we called stakeholders, who would instruct their communities on how to vote. Of course, this only applied to the men; women in our area don't vote (Yousafzai, 2013, p. 36).

The quotations above highlights how laws favor men, given that most politicians are male, leaving women out of political participation and decision-making processes. This causes women's voices to be unheard and unvalued.

Furthermore, the patriarchal state is also seen when formal organizations pressure Malala's father to close his school because girls attend the school. They believe girls should stay home.

"There were seven people – some other senior Tablighis, a mosque keeper, a former jihadi and a shopkeeper – and they filled our small house. 'I am representing the Ulema and Tablighian and Taliban,' Mullah Ghulamullah said, referring to not just one but two organizations of Muslim scholars to give himself gravitas. 'I am representing good Muslims and we all think your girls' school is haram and a blasphemy. You should close it. Girls should not be going to school,' he continued. 'A girl is so sacred she should be in purdah'" (Yousafzai, 2013, p. 50).

The excerpt above depicts how government and religious law try to restrict girls' education. This, in fact, is an effort to make women stay ignorant and uneducated resulting in women being unable to improve their knowledge and professional abilities through education; thus, perpetuating gender inequality and gender power.

Lastly, the patriarchal state is shown in the way government stops vaccinations for girls due to unfounded fears that the vaccine would cause infertility.

Fazlullah, asked his men stopped health workers giving polio drops, saying the vaccinations were an American plot to make Muslim women infertile so that the people of Swat would die out. 'To cure a disease before its onset is not in accordance with Sharia law,' said Fazlullah on the radio. 'You will not find a single child to drink a drop of the vaccine anywhere in Swat (Yousafzai, 2013, p. 63).

The above example underscores the patriarchal state's neglect of women's health. The government obviously holds strong control over women's bodies and their health by setting unfounded rule on the excuse of infertility that might occur due to the vaccination.

Patriarchal Cultural Institutions

The fourth form is patriarchal cultural institutions. It relates to how cultural practices reinforce male dominance and female subordination. From an early age, societal construct dictates distinct roles and expectations based on gender. This practice can be seen in many parts of society including media, education, religious organizations, and the arts (Walby, 1997).

Several examples of the patriarchal cultural institutions can be seen in *I Am Malala*. Firstly, patriarchal cultural institutions are shown through Malala's friend named Moniba. She had to hide her dream of becoming a fashion designer because it is uncommon career for women. Malala explains,

I told my best friend Moniba everything. We'd lived on the same street when we were little and been friends since primary school and we shared everything. Her dream was to be a fashion designer although she knew her family would never agree to it, so she told everyone she wanted to be a doctor. It's hard for girls in our society to be anything other than teachers or doctors if they can work at all. (Yousafzai, 2013, p. 9).

The excerpt shows that Moniba has to hide her dream of becoming a fashion designer. Instead, she tells everyone she wants to be a doctor. That is because that profession is more socially acceptable. This shows that patriarchal cultural institutions suppress women's true aspirations and socially dictates them into roles that are more acceptable to society. This actually reveals how the patriarchy determines and limits the profession females can have.

Another significant aspect of patriarchal cultural institutions is the practice of arranged marriages, in which the decision-making authority typically lies with the elders, mostly men. Malala narrates that "In our society marriages are usually arranged by families" (Yousafzai, 2013, p. 17). The marriage arrangements showcase how patriarchal norms limit women's freedom in choosing their life partners. This potentially leads to unhappy marriages and in some cases, abuse within the family as a result of arranged marriages. This arrangement in fact indicates male power over women so that they can determine the women's lives, including their marriages.

Another patriarchal cultural institution is seen in the celebration of a child's birth called Woma. Malala's birth was not celebrated because her grandfather refused to help her parents due to her being a girl.

IN OUR TRADITION on the seventh day of a child's life we have a celebration called Woma (which means 'seventh') for family, friends and neighbours to come and admire the new born. My parents had not held one for me because they could not afford the goat and rice needed to feed the guests, and my grandfather would not help them out because I was not a boy. When my brothers came along and Baba wanted to pay, my father refused as he hadn't done this for me (Yousafzai, 2013, p. 34).

The excerpt highlights the gender bias in traditional celebrations, reflecting the preference for male children and the unequal treatment of girls. Furthermore, it also illustrates the common practice of patriarchal cultural institutions in Malala's society in which daughter's birth is less valued; thus, it is unnecessary to be celebrated.

Lastly, patriarchal cultural institution is showed on how girls should stay home without getting an education and boys are sent to school. Malala illustrates,

My father comes from a large family. He had one much older brother, Saeed Ramzan who I call Uncle Khan dada, and five sisters. Their village of Barkana was very primitive and they lived crammed together in a one-storey ramshackle house with a mud roof which leaked whenever it rained or snowed. As in most families, the girls stayed at home while the boys went to school. 'They were just waiting to be married,' says my father. (Yousafzai, 2013, p. 6)

Patriarchal cultural institutions create a differentiation in rights for female in obtaining education. Malala's father explains that it is common for women to remain home and not study; on the contrary boys should receive education. This creates limitations on women to improve their skills and access educational opportunities. The worse thing is that such unfair practice is not acknowledged as gender discrimination; it even is regarded as a common practice in society.

Malala's Responses against Patriarchy

In response to patriarchy women begin to fight for their rights. One theory that is powerful opposing patriarchy is called radical feminism (Walby, 1997). In general, Malala's responses to show female resistance to patriarchy are through her actions in participating in campaigns and acts of rebellion.

Participating in Campaigns

The first action against patriarchy that Malala takes is by participating in several campaigns. This involves organized efforts to dismantle patriarchal structures and promote gender equality (Walby, 1997).

Here are some examples of her involvement in campaigns; firstly, she decides to speak for BBC radio where she emphasizes the right to education for both boys and girls. She states; "Why not me? I wanted people to know what was happening. Education is our right, I said. Just as it is our right to sing. Islam has given us this right and says that every girl and boy should go to school" (Yousafzai, 2013, p. 80). Malala's bravery in risking her life to speak on BBC radio underscores her commitment of asserting education as a fundamental human right for both boys and girls. Her activism aims to empower women and promote gender equality by challenging the oppressive norms enforced by the Taliban.

Furthermore, Malala's campaign efforts include her involvement in media interviews to advocate for girls' education. Despite societal barriers and the danger posed by the Taliban, Malala feels it is her duty to speak out. She recalls, "The media needs interviews. They want to interview a small girl, but the girls are scared, and even if they're not, their parents won't allow it because they are afraid of the Taliban... If I am speaking for my rights, for the rights of girls, I am not doing anything wrong. It's my duty to do so" (Yousafzai, 2013, p. 73).

Malala's determination to participate in these campaigns highlights her courage and dedication to advocating for girls' rights, even when it meant defying societal norms and facing potential threats.

Another campaign is when Malala writes her experiences through BBC Urdu blog to encourage girls to be brave and continue education even though they are under Taliban control.

I had never written a diary before and didn't know how to begin. Hai Kakar would call me in the evening on my mother's mobile. Then he wrote up my words and once a week they would appear on the BBC Urdu website.... Later my diary was published and is a very powerful record. My first diary entry appeared on 3 January 2009 under the heading I AM AFRAIDI wrote a lot about school as that was at the centre of our lives. I loved my royal-blue school uniform but we were advised to wear plain clothes instead and hide our books under our shawls. One extract was called DO NOT WEAR COLOURFUL CLOTHES. In it I wrote, 'I was getting ready for school one day and was about to put on my uniform when I remembered the advice of our principal, so that day I decided to wear my favourite pink dress.'It was thrilling to see my words on the website. I was a bit shy to start with but after a while I got to know the kind of things Hai Kakar wanted me to talk about and became more confident. (Yousafzai, 2013, p. 81).

Through her blog, Malala encourages other girls to be brave and continue their education despite the Taliban's oppressive control, inspiring those who read it. This campaign supports women's empowerment.

Another campaign Malala undertakes is giving an interview with a journalist while hospitalized, where she speaks about girls' rights to education. She explains,

On the fifth day I got my voice back but it sounded like someone else. When Rehanna came in we talked about the shooting from an Islamic perspective. 'They shot at me,' I told her. 'Yes, that's right,' she replied. 'Too many people in the Muslim world can't believe a Muslim can do such a thing,' she said. 'My mother, for example, would say they can't be Muslims. Some people call themselves Muslims but their actions are not Islamic.' We talked 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 (Yousafzai, 2013, p. 87).

Despite being in a sick condition, Malala continues to advocate for girls' rights to education, showing her unwavering dedication to the cause.

Malala's activism reaches a global platform when she delivers a speech at the United Nations, advocating for the rights of marginalized groups, including children in poverty, child laborers, victims of terrorism, and those deprived of education. She states,

"I wanted to reach all people living in poverty, those children forced to work and those who suffer from terrorism or lack of education. Deep in my heart I hoped to reach every child who could take courage from my words and stand up for his or her rights. I want the support to be for my cause of peace and education" (Yousafzai, 2013, p. 153).

Malala's speech at the United Nations highlights her commitment to advocating for peace and education on a global scale, reflecting her dedication to gender equality and the rights of all children.

Acts of Rebellion

The second way Malala responds to patriarchy is through acts of rebellion. Rebellion entails actions taken against established norms or authorities in pursuit of gender equality and justice (Walby, 1997).

Malala's acts of rebellion can be seen in the novel. The first act of rebellion is her refusal to obey the traditional gender roles and societal expectations. Malala openly expresses her ambitions as she states "I was different – I never hid my desire when I changed from wanting to be a doctor to wanting to be an inventor or a politician" (Yousafzai, 2013, p. 10). Malala's opposition to the expected career paths for girls in her society illustrates her rebellion against restrictive gender roles and her determination to pursue her true aspirations, challenging the norms that limit women's potential.

Furthermore, Malala's decision from an early age to reject the societal norm that women should stay at home highlights another act of rebellion. She describes that "We all played cricket on the street or rooftops together, but I knew as we got older the girls would be expected to stay inside. We'd be expected to cook and serve our brothers and fathers... I had decided very early I would not be like that" (Yousafzai, 2013, p. 19). Malala's resolution to resist the traditional patriarchal expectation of women being confined to domestic roles reflects her commitment to gender equality and her desire for individual freedom.

In addition, Malala embraces education and urban lifestyle, despite being ridiculed by relatives. She states; "My cousins made fun of me for my city ways. I did not like going barefoot. I read books and I had a different accent and used slang expressions from Mingora" (Yousafzai,

2013, p. 36). It can be seen that Malala's preference for reading books and maintaining her individuality despite societal pressure shows her determination to challenge traditional gender norms and societal expectations. Her embrace of education is a direct challenge to the patriarchal construct that girls should be less educated than boys.

Lastly, Malala's choice to wear fashionable clothes and not cover her face, further illustrates her rebellion against patriarchal norms. It is said in the sentence "I wore more fashionable clothes and didn't cover my face even when I became a teenager. One of my male cousins was angry" (Yousafzai, 2013, p. 38). By rejecting the expectation to cover her face and by embracing fashion, Malala challenges traditionally patriarchal gender roles and asserts her freedom in making her own decision; hence, expressing her individuality.

CONCLUSION

In *I am Malala*, Malala illustrates the realities of patriarchal oppression through her experiences from childhood in Pakistan which shackles women's lives, depriving them the rights of living in every aspect. This analysis is based on Sylvia Walby's theory of patriarchy, revealing four out of six forms of patriarchy. They are patriarchal household production, patriarchal state, male violence, and patriarchal cultural institutions, yet patriarchal relations in paid work, and relations in sexuality are not found.

Patriarchal household production is one of the most prevalent forms in Malala's life story as traditional gender role division is deeply rooted in her family and community. Women, as Malala's mother, are expected to handle domestic tasks like cooking, cleaning, and caregiving; meanwhile, men become the primary breadwinners and decision-makers. This division of labor not only keeps women in subordinate positions but also continues the idea that their contributions are less valuable. These expectations limit women's opportunities for education and personal growth, keeping them dependent on men.

Patriarchal state is another significant form of patriarchy in which government support the idea of male dominance through laws and policies that restrict women's rights and freedom. It is illustrated in restrictions on girls' education imposed by the Taliban, and the settlement about women's bodies, such as reproductive rights, in which women have no right to make their own decisions. Moreover, the law in adultery cases is more beneficial for men, causing more women being imprisoned. Also, women right in economy freedom is limited by the law that did not allow women to create bank account without men's permission.

Male violence is also a form of patriarchy used to control and intimidate women. It was experienced by Seema, Khalida, Shadida, and Shabana. They experience poisoning to death by family, being sold by family and beaten by husbands, being shot to death due to moral judgment by

males respectively. Malala herself is a victim of violence as the Taliban targets her for advocating girls' education.

Patriarchal cultural institutions also play a crucial role as they shape societal norms and values that favor men over women. *I Am Malala* represents gender stereotypes and limits how society views women's capabilities and potential. This can be seen on how a daughter's birth will not be celebrated as merrily as a son's birth, and that boys have rights in education while girls do not; these align with traditional gender roles. This early gender differentiation sets the stage for lifelong disparities in opportunities, further entrenching patriarchal in society.

Malala's response against patriarchal oppression aligns with radical feminist strand which emphasizes dismantling patriarchal structures and challenging traditional gender roles. Malala's activism for girls' education is the example of this strand. She participates in campaigns, delivers speeches, and uses her ability to raise awareness about the importance of education for girls. Her resilience and commitment highlight the transformative potential of radical feminist activism.

Furthermore, Malala acts rebellion against societal expectations by speaking out against the Taliban's restrictions and advocating for girls' rights, despite the risks. This rebellion is not just a personal act, but a broader challenge to the patriarchal system that oppresses women. Malala's actions demonstrate the power of individual and collective resistance in challenging patriarchal construct.

REFERENCES

- Blumberg, Naomi. (ed.) *I Am Malala: The Girl who Stood Up for Education and was Shot by the Taliban*. Retrieved 20 February 2024 from <https://www.britannica.com/topic/I-Am-Malala>
- De Beauvoir, Simone. (2016). *The Second Sex*. Yogyakarta: Narasi-Pustaka.
- hooks, bell. (2000). *Feminism is for Everybody: Passionate Politics*. Cambridge: South End Press.
- Mardiana, Anita and Andayani A. (2023). *Analysis of Patriarchy in Hanna Lynn's Athena's Child*. Bachelor Degree Thesis. Surabaya: Universitas 17 Agustus 1945,
- Millet, Kate. 1(970) *Sexual Politics*. St. Albans: Palagin.
- Nurbaity. (2012). *The Portrayal of Patriarchy in Miral Novel*. Bachelor Degree Thesis. Jakarta: State University of Jakarta.
- Price, Gary. Winners of 2013 Goodreads Choice Awards Announced. Retrieved 20 February 2024 from <https://www.infodocket.com/2013/12/03winners-of-2013-goodreads-choice-awards-announced>

- Wahyono, Danu. (2022). *Patriarchal Oppression on Women in Pakistan Reflected in Malala Yousafzai and Christina Lamb's I Am Malala*. Bachelor Degree Thesis. Surabaya: Universitas 17 Agustus 1945,
- Walby, Sylvia. (1997). *Theorizing Patriarchy*. UK: Blackwell Publishers Ltd.
- Yousafzai, Malala. *I Am Malala*. (2013). London: Weidenfeld & Nicolson. Retrieved 10 August 2023 from <https://archive.org/download/iam-malala/i-am-malala.pdf>.