

The Problem Of Asymmetric Representation: The Racialization, Marginalization And Deservedness In I Am Malala By Christina Lamb And Malala Yousafzai

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Abstract

The study investigates Malala Yousafzai's collection of memoirs *I'm Malala* with regards to its governmental issues of portrayal and underestimation. This personal record depends on the occasions of the author's life in years spent in Pakistan, especially when the Taliban had controlled Swat valley and the occasions which followed a while later. She is of the view that life in Pakistan for ladies is extremely challenging because of which the creator sees herself as marginalized. The investigation means to place this memoir in a postcolonial setting where Taliban would be contrasted with the colonizers, since Taliban intended to assume command over the Swat Valley, in the regions around too. Additionally, colonial masters likewise used the same strategy as British colonial masters came to the subcontinent to persecute the local inhabitants. For this reason, the hypothesis of subalterns by Gayatri Spivak will be utilized. She is of the view that regardless of whether the subalterns talk their voice isn't heard intentionally. They can't address themselves. Malala's experience with Swat was not exceptionally lovely, which in a way represents marginalization of ladies under the influence of such persecuted powers. Inside this point of view, under this estimation, Malala becomes an image for every one individuals who were impacted by the Talibanization in Swat. In a way, this study will reveal insight into the marginalization of ladies in Pakistan, since certain individuals in Pakistan call it a fantasy. Also, the study plans to probe whether her diary was written on Western plan as it is seen that Malala needed to pander to western connivances. There are serious question marks on Malala's portrayal. In such manner the hypothesis of Subalternity by Spivak fills in as a firm ground to prove the contention.

Keywords: Subaltern, Postcolonial, Feminism, Deservedness, Marginalisation.

Background Study

Female persecution is the inclination of the work under a magnifying glass; tragically individuals who speak more loudly of plunge frequently need to confront minimization. Portrayal means to address somebody, to shape somebody's character as indicated by your desires. Portrayal means to depict somebody. Various sections of society are underestimated by the oppressors in present day times. Ladies being feeble and slight animals are a survivor of harsh

underestimation. In addition, in underdeveloped nations mistreatment against ladies is normal.

In Pakistan 48.54% of the population are women according to a 2019 World Bank's survey. There should be no discrimination against them. In countries like Pakistan women are facing multi-dimensional issues like honor killing, acid attacks, harassment, sexual assault and domestic violence. In some areas of Pakistan, they are not given access to health and educational facilities. Patriarchal

mindset is one of the major problems as gender equality is considered as a prerequisite for any progressive society.

Gender inequality, a deep-rooted menace, is hampering the potential of Pakistan to a great extent. According to Global Gender Gap Index Report 2018, Pakistan has been placed 148 out of 149 countries in gender discrimination. It is the dire need of the time that both the genders should play their part to bridge the gap of disparity in the economic, social, cultural and religious matters.

In Pakistan one can observe different behaviors of people towards women. Some people consider women as a cornerstone of society; however some deem women as a useless entity. They think that women should be kept quiet. They should be limited to the four walls of the house. Women are being treated as secondary citizens in male chauvinistic society. Unfortunately in our society female oppression is becoming a norm. Violence against women is taking place at different levels in our society. Mostly in rural areas one can observe that women are illtreated in their homes. Domestic violence is becoming a common practice nowadays. The irony of the time is that even though there are special seats for women in assemblies but still women representatives have failed to safeguard the rights of women. Judiciary has also not played its part in ensuring justice to women. So keeping these things in view one can argue that our system has failed in providing equal rights to women. With the passage of time awareness is increasing among women for the protection of their rights. So now women have started rising against oppression. This has further aggravated the situation. In a male dominant society women are being subjected to violence. In our country human rights organizations have also failed to ensure equal rights for women.

Moreover, the memoir can be explored through multiple lenses particularly through the Subalternity. The Theory of Subaltern is one of the aspects of postcolonial

literature. Subaltern are those people who are oppressed, they have no voice in the society. Powerful segments of society treat their subordinates in a cruel manner. Women in third world countries are ill-treated. We can call women subalterns. Subaltern are those individuals who can speak but the society has no patience to listen to them. Spivak has talked about the theory of subalterns. In her view subalterns are not able to represent themselves due to oppression. They are represented by other people. They have no identity of their own. Spivak is regarded as one of the authoritative voices after the publication of her essay —Can Subalterns Speak?. She challenged the tendencies of colonialism. She showed her concern over the notion that Eastern people are inferior. She raised her voice for marginal subjects in society. Place of subaltern women is the major focus of her writings.

1.1 Research Questions:

The study aims to examine *I Am Malala*, the autobiography of Malala Yousafzai. The research has been broken down into three subquestions for this reason.

1. Is Pakistan's notion of female marginalization true or false?
2. How are women portrayed through the prism of contemporary Pakistani society? Do their male counterparts still look down on them?
3. Is Talibanization, in any way, too similar a process as colonialism? If so, how are both the oppressors victimizing women?

Literature Review

As colonialism spread over the world, racial discrimination began. The people of Europe made the decision to send their expeditions to various nations. Their main objective is to conduct business with other nations. The strategy employed by colonial nations was not straightforward. Eastern people were viewed as being uncivilized by our ancestors in

Europe. They established themselves in other nations. Their obvious goal was to conquer other nations' populations. They built a new political system to do this. The main aim of the colonizers was not only to colonize the land of native people but they also wanted to colonize their minds.

The settler makes history; his life is an epoch, an Odyssey ... And because he constantly refers to the history of his mother country, he clearly indicates that he himself is the extension of that mother country. Thus the history which he writes is not the history of the country which he plunders but the history of his own nation in regard to all that she skims off, all that she violates and starves. (Fanon 39 - 40)

The term subaltern was coined by Italian Marxist Antonio Gramsci. He spent time in prison. People belonging to the lower class can also be given the name of subalterns.

Subaltern studies originated in India in 1982. Scholars from Oxford University Press talked about it in their writings. The main aim of this theoretical framework is that a group of Indian scholars wanted to reclaim their history. In India Ranajit Guha talked about subalternity. After him Spivak also shed light on this concept. She was against colonization. She was of the view that colonizers had no right to represent the people of India. The main focus of these writers was to give voice to the oppressed sections of the society.

Subaltern studies can be considered a subdivision of post colonialism. This framework has discussed many controversial issues. The main focus of this study is to talk about people who are considered inferior. This concept has a great importance in the postcolonial era. From the

earlier twentieth century this concept has been found very difficult to be described. This concept was first explored by Antonio Gramsci. He wrote about this concept in his article —Notes on Italian History¹. He also discussed this concept in his book titled Prison Notebooks. Gramsci first talked about the working class. This class was being oppressed by the fascist leader Benito Mussolini. Gramsci wanted to give a voice to the unheard sections of society. His main aim was to challenge the aristocratic structure of the society. In those days the dominant class of the society used to rule over the oppressed sections. —The subaltern classes by definition, are not unified and cannot unite until they are able to become a "State": their history, therefore, is intertwined with that of civil society, and thereby with the history of States and groups of States² (Gramsci 1971). Gramsci was of the view that the history of subaltern class is also very complex just as the history of hegemonic class. Subaltern class usually submits to the ruling class. If they try to stand against them, they are still in control of the ruling class. According to Gramsci, this situation is very deplorable. People belonging to this class have no approach to social and cultural institutions of their state.

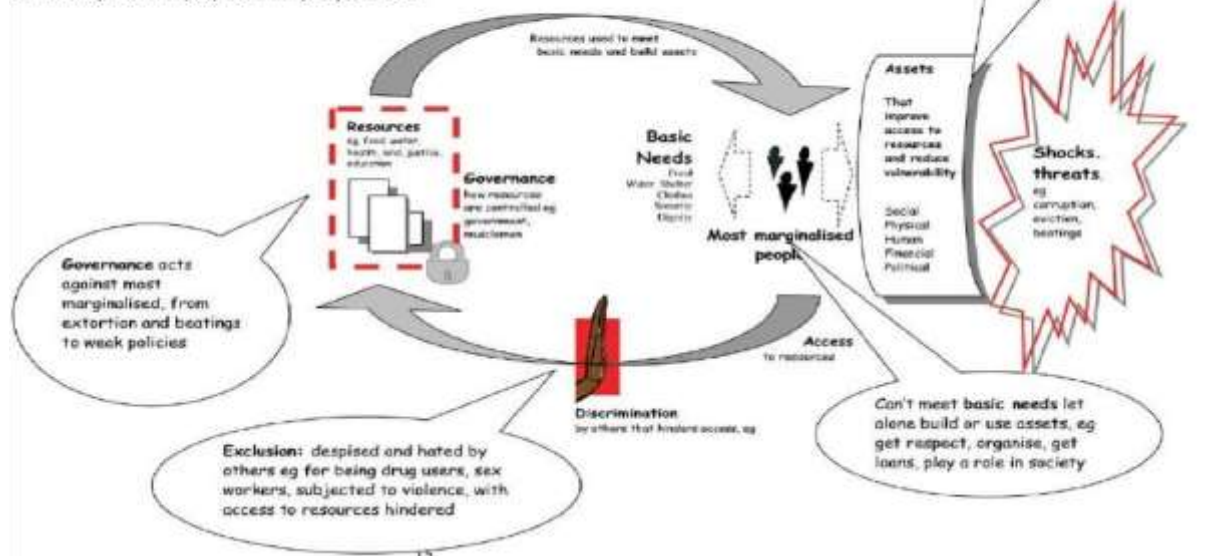
Ranajit Guha is another postcolonial writer. He also talks about subalternity in his writings. In his classical treaties —The Elementary Aspects of Peasant 's Insurgency in Colonial India³ he has thrown light on this concept. He is of the view that the peasants are aware of the effect their uprising will put on the colonial administrators. Guha is of the view that colonial masters refuse to give rights to the peasants. They consider this uprising against the principles of social justice. He has thrown light on the concept of domination and subjugation in this book. According to Guha, subaltern people can also be given the name of —Low People⁴. This includes people from all segments of society (Guha 1982). This term also

Spivak is another postcolonial writer. She also talks about concept of subalterns in her writings. According to Spivak revolutionary forces have never been welcomed by their colonial masters. Spivak has discussed this concept by talking about the problems of

marginalized sections of society are not able to stand for their rights. In reality, Spivak meant to say that even if the marginalized sections of society stand for their rights, they are not being heard. They are not able to represent themselves. The aim of post colonialism is to represent the

Underlying causes of marginalisation and its manifestations

The most marginalised often do not even meet basic needs, let alone build assets. They are discriminated against; resources are controlled by those who do not allow them access. They are unable to build up or use assets. And, because they have hardly any assets they stay vulnerable.



women. She discusses the situation of women in colonial times. She talks about the custom of sati. Sati is accustom according to which women is burnt alive with the dead body of her husband. Custom of Sati was considered as a symbol of loyalty to her husband. Spivak is of the view that women are being marginalized in colonial times. She also regards custom of sati as a symbol of resistance on the part of women. Colonizers were of the view that their aim is to save brown women from Brown men. The other maintains that, When they were trying to eradicate this practice, They were surprised to note that women are following it as a resistance. They were following this custom because society had failed to recognize the actual place of women in this world. (Spivak 1991). Spivak in her essay —Can the Subaltern Speak remarked that subalterns can't speak. This essay became controversial. People took it as a originated when Indian national history was being written on the will of colonizers. declaration on the part of oppressed voices. They thought that Spivak holds a view that

oppressed sections of society by themselves. Their intellectual representatives should represent them.

Spivak, in her essay —Can the Subaltern Speak, holds a firm view that subaltern women are not been given the opportunity to speak for their rights. In this essay Spivak is of the view that the British ruled India for a long time. They were called colonial masters. They claimed that they were trying to abolish the custom of sati in 1829. Britishers claimed that they were trying to civilize the native people. Colonial rulers were of the view that abolishment of this practice is a part of their civilizing agenda (Spivak, Can the Subaltern Speak? 297). Spivak, being a writer and a strong advocate of women's rights, took a firm stance against this custom. In her writings, she argued that —this is not the proper place for the woman to annul the proper name of suicide through the destruction of the proper self (Can the Subaltern Speak? 300). This custom also symbolized dominance of

patriarchy. This shows a woman's submission to her husband. The practice of this custom also portrays the man as a respectable person in society. In the preIndependent India, women were treated as parasites. Parasite is a living organism which has no existence. So, Spivak is of the view that women's existence depended on her male counterpart. She also remarked that as per this tradition, without the husband, women have no identity. Spivak also argued that if a woman refused to accept this custom, she was disgraced in society. Society took her refusal in a contemptuous manner.

Spivak in her Essay —Can the Subaltern Speak remarked that —Sati should have been read with martyrdom (302). Spivak's main contention is that this custom victimizes women. This martyrdom is considered as a voice of protest against society. The reason of this is that society failed to recognize the rights of women. The British held a firm view against this custom apparently. In reality their main aim was to further silence the voice of women. They were also not ready to listen to the voice of descent. Theory of subalterns has been explored in different genres of literature. In Pakistani literature work has been done on the concept of subalternity. Ahmed Ali in his novel *Twilight in Delhi* also talked about the downfall of Muslims. He talked about degeneration of Mughul Empire. Mumtaz Shah Nawaz also talked about the struggle of women against British colonialism. Bapsi Sidhwa has also thrown light on the subjugation of oppressed sections of society. She talked about partition and postPartition in her writings. Pakistani Literature also talks about marginalized sections of women. Many female writers have portrayed women as one of the marginalized entities of society.

Subaltern framework of Spivak's theory has been applied by Salma Begum in 2018. On the novel *Ice Candy Man*. Oppressed sections of society have been given special importance in this article. The

Partition of the Subcontinent has been the major focus of this article. Both marginalization and representation are the key elements of subalternity. Oppression on different communities has been discussed by the author of this article. This article also aims to discuss subaltern characters role in partition. The main focus of this paper is to discuss whether those characters are being modified during the course of their representation. People with disabilities are usually considered oppressed people in society.

That's why they are treated as subaltern individuals. Lenney had been portrayed as subaltern entity due to her disability. Gender and her religion are also the main causes of her subalternity. Parsy community was in minority. Minorities are usually considered as subaltern creatures because their voice is not been given much importance in society. Parsy community has no representation in society. The author of this paper has depicted them as people who are ready to sit in winning boat. People who are occupied with small profession are also given the name of subalterns. Character of Shanta has been depicted as subaltern entity because she was just an aya. She was not enjoying high status in society. The author of this article has tried to establish that event of partition was a horrible nightmare for the oppressed sections of society. Their life remained the same during the course of partition as it was before partition. During partition they had to undergo through terrible juncture of their lives.

Subaltern framework has also been applied to the short fiction (*Zimindar's Wife*) by Ghulam Mustafa Mashori and Saba Zaib. Attitudes of different segments of society are being portrayed in this article. Feudal Lords usually consider themselves as superior beings. They treat the people of the lower class as inferior beings. In our society feudal lords represent elite mentality. The psyche of feudal lords is to sit at the helm of affairs. Concept of challenging the feudal lord has been

discussed. People living in villages are considered as inferior people. Their voice is not heard by the people sitting at the helm of affairs. By applying subaltern framework villagers have been portrayed as subaltern creatures.

This article has been explored by applying the subaltern framework of different theorists. Guha (1982) calls subaltern resistance as insurgent resistance. According to Guha the purpose of subaltern resistance is to upgrade their status. Character of Younas has been portrayed as a resistant voice against Sarfaraz who was a feudal lord. He represents an elite mentality. He wanted to dictate the people of his locality. Younas was a big hurdle in the way of his dominance. Chatterjee (2003) is of the view that both subaltern and elite fight for their rights. Younas and Safraz are in continuous tussle with each other. Kaniz has been shown as a double marginalized entity. This relates to Spivak's point of view. On one hand Kaniz is facing class based subalternity and on the other hand she is facing gender subalternity. Character of Chohdarani has been portrayed as a woman of alternate class. She infuses an element of resistance among the villagers. Her purpose is to challenge elite dominance. She also breaks her gender subalternity by speaking against her husband. Young (2003) is of the view that subalterns can speak under favorable circumstances. We can see this in the case of Sarfraz's wife. Arundhati Roy has also talked about women in her writings. In her novel *God of Small Things* she has thrown light on the role of women. Subaltern theory has been applied to this text by O.P. Dwivedi.

Malala Yousafzai is a renowned Pakistani figure known for her advocacy of female education. Her memoir *I Am Malala* has been read by many people all over the world. Different researchers have given their views about her work. Cultural practices of Pakistan have been connected with this memoir. This memoir has been explored from

the lens of cultural politics by Kavita Diaya on 16th august 2019. Some researchers are of the view that women are undergoing a difficult time in South Asia. After reading and evaluating this book they reached this conclusion. Many western feminists have tried to portray women as marginalized entities in South Asia. Scholars like Chandra Talpade Mohanty, Gayatri Chakravorty Spivak have criticized this notion of degradation of South Asian women. They are of the view that non-European women have started struggling for their rights. They are playing their active role in society by challenging the violence which has been practiced against them. The author of this article has portrayed Malala as a symbol of resistance. In her memoir *I Am Malala* Malala is of the view that the world should recognize her as a girl who fought for the basic right of education for the girls. She also states that people should not remember her as a girl who was shot by the Taliban. (152153). Malala has been portrayed as a voice against injustice. The author of this article has also talked about the history of Pakistan. At the time of partition women faced a terrible time. They are being raped by their male counterparts. Situation of trauma has been linked with this memoir. The author reviewed that women have to face a lot of trouble to successfully achieve their goals. Malala in her memoir also talked about the creation of Pakistan. Role of the Taliban has also been discussed in this article. Another very important thing to note is that this article also talks about Pakistani culture.

Malala is of the view that in Pakistan education is not properly administered to girls. Some poor people consider that the education of boys is more important than girls. In Pakistani society boys are welcomed in a profound manner. Girls are not given much importance. Malala justifies her argument by giving her own example. She narrates an incident of her own family. She is of the view that when her brother was born her mother celebrated his birthday as a redletter day. Her mother was unable to hide her joy when he was born. She tried to fulfill his each and every

desire. It seemed as if he was an apple of her eye.
(16)

By taking examples from the memoir the author of this article has thrown light on the lack of education in Pakistan. In this article the author also mentions her own experience when her cousin got married. She was being illtreated and was confined to one room. Issue of human rights has also been explored in the memoir *I Am Malala* by Deborah Ellis and Ria Hendriani. In their article, the authors have laid stress on the importance of education. The authors of this article are of the view that education is the basic human right of every citizen. Education should be compulsory till elementary level. —Equality and human rights are two of the essential key concepts to be reached by the end of compulsory schooling, with a belief in human dignity and equality. (qtd. in Cole 2013) This article also states that girl education is at risk in different parts of the world. —The root of women's oppression is lack of education; therefore, women should empower themselves through the pursuit of knowledge. (qtd. in Wollstonecraft 1796) The author of this study has portrayed Malala as a symbol of resistance. The main focus of this article is on danger and resistance. Malala, in spite of facing all the dangers, strongly advocated for women's education.

Violence against women and girls is one of the striking theme of this memoir. This theme has been explored by Mary Ellsberg. In this article Ellsberg is of the view that attack on Malala can be seen as an isolated act by religious extremists. This act also symbolizes violence against women on the basis of gender. This study throws light on Malala's story as a symbol of resistance against violence. According to the author, Malala was discriminated in the society because of her gender. Malala in her memoir states that girls are being subjected to violence in Muslim world. Her father was a symbol of inspiration for her. He infused revolutionary spirit in her by telling her to reject these restrictions.

Story of Malala has been explored from the lens of global activism by Phyllis Mentzell Ryder. In this paper the writer has narrated the whole story of Malala. Malala is recognized as a strong advocate of girl's education so she stressed upon her stance while addressing at UNO. She was of the view that girls had every right of education. After the attack Malala was given media coverage by Western world. Her memoir *I Am Malala* also gained public attention. Many people gave their views about Malala. The atmosphere became polarized on the issue of Malala. Fatima Bhutto argued why Malala is given importance by the west. She was of the view that there are many girls who were killed in drone attacks (The Guardian October 2013). Critics argued that why Malala is becoming the darling child of the

West. Former Senator Ibrahim Khan said, —She is now being used rather, misused in the West by portraying a wrong image of Pakistan as a violent and anti-women society. (qtd. in Craig and Meshud 2013). Some people took a very different view by saying that West is promoting Malala to justify war of terrorism. The author of this article has discussed Malala as a subaltern figure. Author is of the view that many people think that west is representing Malala in their own way. West is trying to rewrite Malala's story. Some people took a hard line against West. They called western support of Malala a hijacking tool. The arch rivals of West argued that West is trying to justify military interventions in Afghanistan and drone strikes in Pakistan. Post-colonial study tells us that how oppressed people are being controlled by colonizers. The coverage of Malala has been explored through subaltern lens. Subalterns are those people who have nothing to do with power structure.

Spivak is of the view that oppressed people are being represented by their colonial masters.

Post-colonial authors are of the view that nonWestern perspective is being ignored by

Western world. By applying theory of Subalternity on Malala's story the question arises that to whom Malala represents. The writer of this article has examined that how much Malala is being represented by her own countrymen? Some critics call Malala as a Black individual. They argue that Malala is being rescued by the whites. It is perceived that White people have rescued black girl from black savages. Spivak theory of subaltern about representation proves true if we see Malala's story from Western perspective. This article also ensures why other oppressed girls are not given media coverage like Malala. Spivak in her theory of Subalternity wants her readers to understand dynamics of White and brown and men and women (Spivak 296). Malala and her father have been portrayed as symbol of resistance. Malala condemned Taliban because of their outrage towards girls. In her UNO address she argued that she is not against anyone. She does not want to take revenge from anyone (7 29). Malala emphasizes her stance by saying that she would talk to the Taliban in a peaceful manner.

Story of Malala has also been explored in the context of children rights. Whole incident of her shooting has been discussed in this article by Wendy S. Hesford. Different people gave their own reaction to the attack. Taliban spokesperson Ehsanula Ehsan said, —Malala is the symbol of the infidels and obscenity (qtd. in Da Silva 1). Western world gave its own point of view. They sympathized with her. Declan Walsh, a news reporter, also argued about the issue. He was of the view that,

Ms. Yousafzai's voice could be deemed a threat to the Taliban—that they could see a schoolgirl's death as desirable and justifiable—was seen as evidence of both the militants' brutality and her courage. (qtd. Taliban Guns Down 1)

Malala's struggle has been seen in the context of liberal-Internationalism. She emerged as an appealing voice all over the

world. Malala became a symbol of liberal humanism because of her struggle. Malala's struggle was appreciated by the global world to a great extent. She was also welcomed by various sections of society in Pakistan. Pakistani children considered her as an inspirational figure for themselves. Malala's struggle also symbolizes youth activism. Media coverage was given to Malala in an exceptional manner. In Pakistan the attack was received in a bad manner. Pakistani nation also showed their sympathy with Malala. The Taliban were condemned by a large section of Pakistani society.

Malala was portrayed as a hopeful figure for the people who were being oppressed.

She represented the philosophy of nonviolence. Malala's father in February 2013 argued that his daughter has drawn a line between barbarity and human civilization. The U.S.A. was recognized as a violent country by various sects in Pakistan. So when the USA supported

Malala people took it as an offence. They called Malala an agent of the west. The positioning of Malala has been done as a political actor. We can easily differentiate between Malala and the children who were killed in drone attacks. Those children were not given much importance. Malala spoke bluntly for the educational rights of children. Some reporters called her an exceptional child. Documentary filmmaker Samar Minallla writes, —She knew her voice was important, so she spoke up for the rights of children. Even adults didn't have a vision like hers (Walsh Taliban Guns). In the west girls considered her as a role model.

She is presented as a mature figure all over the world. Western world took pity on her.

Element of displacement can also be seen in Malala's story. She was displaced from her home due to an army operation in Swat. There are two schools of thoughts in our society. There is a sect of society which is of

the view that there is no concept of female marginalization. People belonging to another school of thought are of the view that female marginalization is a reality. The researcher wants to explore whether female marginalization is a myth or reality. To what extent Malala is right in her claim of female marginalization. Subaltern theory by Spivak will be applied in this regard.

The researcher treats Taliban as colonizers. The reason for this is that they are playing the role of colonizers. Taliban are oppressing the local people of Swat. Issue of representation will also be addressed. Malala is marginalized from all sides. In the first place she was marginalized by the Taliban. Secondly, she was marginalized by her own countrymen. We can observe that after the attack on Malala she has been represented by the West in their own manner. I want to prove that the intervention of Western world is causing further problems for Malala. Eastern people consider the West as their enemy. So when they observed Malala being considered as an icon of resistance they turned against her.

By using the word controversial I mean to say that the agenda of Malala is not bad at all. She wanted to spread the message of peace through education. But Western intervention is taken in bad taste by Eastern people. Politics of marginalization and representation will be the major focus of my research. After reading different articles of this memoir the researcher has reached to a conclusion that this memoir has not been explored from researcher's point of view.

Research Methodology

The study is conducted in accordance with qualitative research principles. I have applied feminist theory and widely cited Gayatri Chakravorty Spivak's writings. The essay "Can the Subaltern Speak" and the author's interpretation of modern feminism and capitalism are the main points of attention.

Malala Yousafzai's autobiography *I Am Malala* has undergone textual analysis, and this nonfiction work has also been examined through the prism of feminist theory to reveal the agonising journey of a woman whose true and sincere efforts to advance women's education became the target of a scandal that was both spread and perpetuated by the extreme segments of society. In order to support this complex research, many critics have been cited throughout.

The data was gathered from a variety of sources, including books, essays, and literary journals. I will also present my own conclusions based on a careful reading of the text. The researcher covered generalized female marginalization in the introduction. Subaltern theory has been extensively covered in the Literature Review section. This is followed by a thorough analysis that helped me support my assertions and realize the goals and objectives of this research.

3.1 Theoretical Framework:

The use of Spivak's subaltern theory has given this discussion a fresh perspective. One of the most well-known postcolonial critics is Spivak. Her publications mostly address post colonialism, deconstructionism, feminism, and marxism. Spivak works on how truth is built. Her writings primarily highlight oppressed people. She provides a realistic account of the condition facing women in society in her idea of subalternity. Women have been viewed as inferiors by Spivak. Subalterns are members of social strata who are completely voiceless. In her essay *Can Subalterns Speak?*, Spivak discusses the voicelessness of those who are subjected to oppression. One of the main focuses of her writings is the treatment of socially underprivileged groups.

Additionally, Spivak contends that because their superiors silence their dissenting voices, subalterns lack a voice. Spivak examines the connection between gender, power, and knowledge in her paradigm. She restates her

position by claiming that the Subaltern belongs to the social class that is excluded from the power structure. The majority of victims of subalternity are women. Colonialism and patriarchy have suppressed women in third-world nations. Women who are subordinated live in societies that are not conducive to their welfare. The social climate was not favorable for women to develop physically and mentally. The main components of the subaltern framework are marginalization and representation. To marginalize someone is to oppress them. People who are subalterns are people who are besieged and targeted by powerful.

Analysis

I Am Malala Yousafzai discusses women's rights in her autobiography. She has also expressed her opinion on how women are treated in society. She uses the example of her cousin, who brought a tree containing male lining with him when he came to celebrate her birthday (9). Yousafzai is, in my opinion, somewhat justified in taking this position. Women in Pakistan's rural areas do not always receive the treatment they deserve. Some people view daughters as a burden when they are born. Families with two to three female children are particularly susceptible to this issue. The family wants a son after having two or three daughters. Son is viewed as a powerful person.

Yousafzai was of the view that she would not accept these regressive societal customs. She further reiterates her stance by saying that, —I dreamed of going to the top of Mount Elm like Alexander the Great to touch Jupiter and even beyond the valley (14). Apparently her father was supportive, due to which she was able to bear these dreams. However, quite ironically, the society never allowed her to think beyond the four walls of her house. The most appreciated fact, here, is that even then she dreamt of summiting the heights, both literal and metaphorical. As a child, and that too a girl, her fears were justified at that point in time. Furthermore, the

very act of celebration like flying a kite had made a custom peculiar for males. In a society where nothing brings both the males and females together, let alone festivals, the air around the society becomes stringent and toxic. And this toxicity eventually furthers the patriarchal and insensitive notions among the people.

She talks about her own family by saying

School wasn't the only thing my aunts missed out on. In the morning when my father was given cream or milk, his sisters were given tea with no milk. If there were eggs, they would only be for the boys. When a chicken was slaughtered for dinner, the girls would get the wings and the neck while the luscious breast meat was enjoyed by my father, his brother and my grandfather. (15-16)

Food is an important component of one's life. Everyone has a right to be treated equally. In this memoir we can witness Yousafzai's aunts not being given their due share.

Her family was not acting out of backwardness; rather the sense of inequality has been part of their culture for so long that they do not feel repulsive towards this questionable practice.

Furthermore, her grandfather used to give sermons as he had a deep knowledge about Islam. Technically, he should have treated his children equally, as Islam is strong proponent of equal rights of both males and females. Keeping this perspective in view, one can claim that he was also not following Islam in its true spirit. Islam is the religion of love. Islam is a complete code of life which is based on equality. The issue of marginalization has taken up Gayatri Spivak in a way that demonstrates the undercurrent of female oppression in a postcolonial perspective. Spivak is of the view that people sitting at the helm of affairs treat their subjects in a cruel manner. Females are a major victim of this

cruelty. In the above quoted lines Malala's aunts were facing discrimination by the head of their family.

The role of culture and society in oppressing females is beyond debate, but the impact of politics is inevitable as well. In her memoir, Yousafzai, also talked about General Zia's era. In her point of view General Zia was a dictator. Different people have different points of view about him. There is a large segment of Pakistani society who considers him as an effective ruler. There is another segment of society who tend to disagree with the policies of General Zia. Malala belonged to that segment of society. In this memoir she spoke against him, she says, —Many of our madrasas religious schools were opened at that time, and in all schools religious studies, what we call deeniya, was replaced by Islamiyat, or Islamic studies, which children in Pakistan still have to do (16). The level of religious fanaticism penetrated by the Zia era cannot be put into words. Even today we are facing the repercussions of his myopic policies, both in terms of politics and religion. Quite ironically, those who support Zia and his policies severely criticize Yousafzai and mark her product of Western or Jewish propaganda. They resort to lash her true spirit with their lazy accusation.

The situation gets worse, when this myopic school of thought gets more attention from the society, thus proves to be a breeding ground for mob mentality. The acceptance of such a narrative unearths the biases of the society against a woman who wants to choose her destiny and acquire education in a healthier environment. She tells us about a story of a 13 year old girl who was being raped and then she was sent to jail for not producing four witnesses to prove the crime (16). This incident starkly points the fact that in a society where young blind girl like Zainab is not given justice because she is a girl and that too blind, is adamant that in order to 'purify' the society they need to keep women behind the four walls of their houses. The point such thinking misses is that purity cannot be

observed when one gender is discriminated against and the other one can get away with whatever they do. Men are not held accountable for whatever they do, and the society is fabricated in a way that supports them in every way.

Yousafzai was facing double marginalization. In the first place, she was attacked by militants. On the other hand she was surrounded by conspiracy theories. People in Pakistan did not believe that she had been attacked.

There were mixed reactions in Pakistan. In Pakistan some people were calling her as a peace icon. On the other hand, some people were spreading conspiracy theories to discredit her struggle. Some bloggers were adding fuel to fire by raising questions on the incident of terrorism.

Their was a story which was published in Urdu Press. According to that story Malala had criticized the growing of beards. Dr. Rahila Qazzi was a vocal voice against Malala She argued that Malala is an American product. She showed photograph of Malala sitting next to ambassador Richard Holbrook. Rahila Qazzi argued that this photograph is an evidence that Malala is hobnobbing with US authorities. (Yousafzai 107)

Yousafzai enjoyed popularity all around the world. West listened to her voice with keen interest. She was invited to various places to speak. She was given a chance to speak at UNO on her sixteenth birthday (124). Speaking at UNO is an act of appreciation. Yousafzai's intention should not be questioned because she was speaking in favor of education for every child. Giving her the platform of UNO depicts the sad story of Western representation of a young girl. Children are also facing a terrible situation in Indian Occupied Kashmir. They are

not allowed to get education. The West is trying to play with the lives of innocent people of Indian occupied Kashmir by not speaking in favor of their right of self-determination. If they wanted to help Malala then they would have spoken for the rights of all children.

In Indian occupied Kashmir children are deprived of their rights. Women are being maltreated by Indian army and RSS goons. The Kashmir issue has now become a humanitarian issue. But powers who are responsible to ensure human rights have failed in providing justice to innocent people. On 1st July 2020, World has witnessed the innocent killing of a grandfather in front of his grandson. Killing a grandfather in front of his grandson will surely have psychological implications on that child but West is ignoring it. He might become an extremist. That child has every right to get education but his basic right has been snatched from him. After getting matured he will not think about his educational progress. He will think of taking revenge for the extra judicial killing of his grandfather.

Conclusion

Since it is impossible to discount the significance of the themes raised, this book sheds light on the pressing problems women face. The purpose of the study was to investigate if female marginalization is a fiction or a real phenomenon. There are contrasting opinions about the marginalization of women in our culture. Some claim that female marginalization is a myth. They hold the opinion that the concept of female marginalization does not exist. They contend that a woman is safe and unharmed if she resides inside the four walls of her own home. They are unable to comprehend that confinement should not be confused with women's security. The extent of this misunderstanding is such that any woman who speaks will be misunderstood.

According to the researcher, Malala isn't herself playing in that frame of mind of the West. She has major areas of strength for

an against psychological warfare. Despite the fact that her voice was not heard, she continued to underscore her perspective. Everything are turning into a significant reason for her minimization. Presently the conversation isn't going on her perspective about instruction and illegal intimidation yet the conversation is on her Western portrayal. The West has no clue about the circumstance of ladies in underdeveloped nations. So how might they address a mistreated figure of an underdeveloped nation?

Subsequent to having a nearby perusing of text and various articles, it is securely expected that female underestimation isn't a legend. Focal point of society ought to be on security of privileges for each orientation.

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