

THE EDUCATIONAL POINTS DESCRIBED IN I AM MALALA

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Annotation: This article is about all of the men, women and children who have suffered at the hands of the Taliban describes in the Novel “I am Malala” by Malala Yousafzai. Because of the government restrictions get knowledge of girls who are keen on learning. Although, there are many intelligent people, they are unable to resist they government laws. These are depicted in the following article.

Key words: education, story, learn, book, women, Taliban, power, school, religious, values

MalalaYousafzai was born on July 12, 1997, in Mingora, the largest city in the Swat Valley in what is now the Khyber Pakhtunkhwa Province of Pakistan. She is the daughter of Ziauddin and Tor PekaiYousafzai and has two younger brothers. At a very young age, Malala developed a thirst for knowledge. This book is about dominant discourses that see girls’ education and girls’ rights more broadly as inherently secular or Western. Resisting SpectacularizationMalalaYousafzai cannot resist being a spectacle. In fact, she acknowledges and even embraces this role: “When you have such a public role and so many people counting on you, I believe you must always act in the way people expect of you” (2015: 184). She can and does, however, resist being seen as spectacular. Amongst other character traits, she describes her difficulty in getting out of bed in the morning, her tendency to fight with her siblings—“I may be an advocate for free speech and human rights in public; but with my brother, I admit, I can be a dictator” (2015: 186)—and her nervousness before giving an assembly at her school, despite having previously addressed the United Nations. Her self-portrayal is grounded in the everyday and the unspectacular. Furthermore, while her story is frequently cited as an example of spectacular girlhood, in which girls “succeed because they embrace neoliberal narratives of individual choice and agency that ignore community partnerships, solidarity, and support from adults and girls alike” (Bent 2016: 107), Yousafzai constantly champions her classmates in Pakistan and credits others with her achievements. She stresses that “any one of us could have achieved what I had” (2015: 115), and she describes the collective action she and her classmates took for girls’ education. She credits her best friend Moniba as the class’s “public-speaking champion” and, when praised for her

owneloquence, she writes, “It wasn’t me, Malala, speaking; my voice was the voice of so many others who wanted to speak but couldn’t”. She refused to speak out without the support of her mother, saying, “Because if I didn’t have her support it would be like speaking with only half my heart”, and she credits her parents and their support for her eventual successes. Finally, she shows the many acts of bravery by others that have made her own campaigning possible including, for example, her teachers’ decision to keep the school open despite the threats against them. As Emily Bent writes, spectacular discourses erase “the sociocultural and geopolitical support systems that make girls’ exceptionality possible” (2016: 108). They obscure the support that girls require from fellow girls, parents, teachers, and youth workers, activists, policy makers, and communities to be able to bring about change, not because of a lack of ability but because of their position in soci-

ety as children and as female. Although the book’s front cover may claim to be about “one girl” who “stood up for education and changed the world,” Yousafzai’s writing shows how at every step of the way, she was helped and supported by others and that with the same help and support, other girls could achieve great things too. Conclusion The choice to read against the grain in this analysis has emphasized the moments of resistance in Malala Yousafzai’s autobiography that disrupt powerful narratives. This methodological choice is a concerted attempt to fill the gaps in the literature on girls’ education discourses that to date have treated such discourses largely as all-powerful. There is much to be critiqued and questioned in the recent focus by powerful Western actors on girls in developing countries, and the models of empowerment it puts forward, a project to which my previous work has contributed.

However, that such discourses exist does not mean that they are automatically taken up. Depicting Yousafzai as a young woman whose story has been coopted by powerful discourses in the West is not that different from depicting her as a young woman whose voice was silenced by the Taliban. Both do not go far enough in acknowledging her agency. The last decade of the twentieth century witnessed a simultaneous rise of human rights discourse and life narrations that tell stories of human atrocities. This has led to memoirs becoming useful conduits for rights awareness. The publication of *I am Malala* is driven by the same purpose, and Western readers have recognized in Malala Yousafzai’s memoir an obvious message about girls’ right to education. However, the reception of Malala’s book has been less celebratory in Pakistan than in the West. This difference points to the complex roles of post-9/11 audiences in making sense of an age that has witnessed the War on Terror concurrently with

the universalization project of human rights. It is, therefore, pertinent to look beyond I am Malala as a straightforward human rights narrative, to critique the book as a commodity driven by the politics of its production, marketing and reception. Analysed in this light, the memoir raises different, but equally important questions about the role of the global publishing machine in the legitimization of areas of human rights concern. This essay aims to highlight how conflicting reader reactions in Pakistan and in the Western world shape this memoir's conversation with human rights in the current climate of geopolitical tension. This article suggests the potential for scholars of girlhood studies to analyze the ways in which girls resist such discourses and tell their stories according to their own vision of what empowerment would mean. Often, the study of narratives of girlhood has focused on what they can tell us about adult women's political agency. Yet the study of girlhood must also analyze girls' political agency in its own right. Malala Yousafzai's politics nearly robbed her of the chance to become an adult woman. We should not, therefore, analyze her story for what it might tell us about womanhood, but rather for what it tells us about girlhood. She portrays a girlhood that is deeply political, agentic, and that must constantly negotiate between competing and conflicting discourses that would threaten to constrain it. This matters in and of itself, and it matters for what it can tell us about the potential for girls to articulate and bring about their own vision of an empowered girlhood, with the support of activists and communities alike, and thus to open up more possible ways of being a girl. This book was one of a few autobiographical books I read last year, really in a phase of doing so. But this one is one of the top books I've EVER read. This shouldn't even be a hard decision for people to purchase. I learnt more about Pakistan and Afghanistan, more about the Taliban, more about Islam and Muslim religion, more about the life for people in those countries and the history of the people that live or lived there. This book was eye opening and amazing to read. Malala Yousafzai encompasses stories from her father and from people in history and they all tie into her own. How she stood up for education long before the majority of the world knew who she was, how her father stood up for education before her and how he taught her and helped her and how she helped him. How the war in those countries began and how her life was affected by the worst things you couldn't even imagine experiencing if you live anywhere like I do, the pretty countryside in the south of England. The most I have to deal with is a bus not showing up on time or money problems. This story is about all of the men, women and children who have suffered at the hands of the Taliban and it

teaches us who read it the importance of remembering where we live and what we do not understand along with teaching us that we're all the same. We are all human beings and all deserve to be treated with the same amounts of respect and love as each other.

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