

PATRIARCHAL OPPRESSION ON WOMEN IN PAKISTAN REFLECTED IN MALALA YOUSEFZAI AND CHRISTINA LAMB'S *I AM MALALA*

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Abstract. The study explores the patriarchal oppression on women reflected in Malala Youefzai and Christina Lamb's *I am Malala*. The study aims to identify the forms, the cause, and the impact of the patriarchal oppression on women especially on the Pashtun women of the Swat Valley, Pakistan. The research designed used is a qualitative research. Meanwhile, the approach employed is psychological approach. The study shows that there are some forms of patriarchal oppression on women: cultural dominance, powerlessness, exploitation, violence and marginalization. The women are discriminated and mistreated in many ways. The patriarchal oppression on women is the result of the regime of General Zia's government and also the rules set by the Taliban group. Pashtun women are marginalized. It is an excuse of keeping the Chasity and dignity that the civilization had changed. Culture and tradition play a role as the cause of patriarchal oppression on the Pashtun women where many families dictate a strong preference of sons over daughters. Meanwhile, there are two impact of patriarchal oppression on Pashtun women, physically and emotionally. Many women become illiterate, have no skills except doing housework and end up depending on men for their survival. They also suffer of excessive fear and anxiety and the worst impact is being killed.

Keywords: *Patriarchal oppression, Women, Malala, Taliban, Burqa*

INTRODUCTION

The oppression on women becomes a constant trend throughout the world. Women have always been subject to excessive social pressure and expectations. They are facing violence, slavery and discrimination. This oppression can occur in various fields such as race, culture or religion. They are oppressed by the authority, law, or physical force to prevent them from being free or equal. This force tends to hold and block the women for having an equal life. They are always

being treated as second class citizens. They are oppressed in various sector of life, especially in developing countries. For example, women in Pakistan have been controlled by patriarchal discrimination. They are denied from their own identity. They are examined as a property owned by the male legal escort. They has no right to choose or make any decision for their own life. They are also mistreated and kept away from education. They has no access to schools and colleges and usually become

victims of honor killings, rape, early marriages and as a debt payment.

The issue on patriarchal oppression on women is also reflected on *I am Malala* written by Malala Yousafzai and Christina Lamb. It pictures the patriarchal oppression on women that occurs in the Swat Valley of Pakistan. A young adult girl named Malala, born in a Pashtun tribe, the Yousafzai, lives by the Pashtunwali code of hospitality and honor that the birth of a son is celebrated, while that of a daughter is hidden away behind a curtain. The story of her parents background, the history of her region on how it is ruled by two father and son kings, and how the region becomes a part of Pakistan in 1969 are described in the novel. She always considers herself as a Swati first, then a Pashtun, and finally a Pakistani. The story of General Zia who rules Pakistan and the man who is responsible of the islamization there are also described. Under the regime of General Zia, religion gains prominence and women's freedoms are restricted. Then, the story of the arrival of the Taliban is also described. The Taliban declares that music, movies, dance, haircuts, Western dress, and school for girls are forbidden or Haram. It is sinful for the women. The Islamic fundamentalist of Taliban implements the brutal version of sharia law. The life of the Pashtun women becomes restricted and treated brutally.

The oppression and discrimination on women that has become a rising trend in the society nowadays make the writer conduct the study as the patriarchal oppression on women is pictured strongly. Based on the background above, the

problem statements are stated as follows : What are the cause of patriarchal oppression on the Pashtun Women?, What are the form of patriarchal oppression on the Pashtun women?, What are the impact of patriarchal oppression on the Pashtun Women?

The objective of the study is to investigate the patriarchal oppression on women that happens in the novel. It is also to identify the causes, the forms, and the effects of patriarchal oppression on women especially on the Pashtun women in *I am Malala* by written Malala Yusefzai and Christina Lamb.

Oppression, an unfair act or exercise of power and authority, according to Frye means "to press against or upon, to another, to overwhelm, to distress, to treat with tyrannical cruelty, to load with heavy burdens, to ravish" (Frye, 2000: 26). This act can occur to individuals, group or even an institution. It can also occur in many different aspects such as ethnicity, class, gender, religion, race, sexuality, age, ability, nationality, culture. In many cultures women are either treated like a child or like a property. The women are disallowed from their rights because of the stereotype in the society, such as nurturing, soft, and weak, which lead women to be oppressed.

According to Irish Young in her essay "*The Five Faces of Oppression*" oppression is identified into exploitation, marginalization, powerlessness, violence, and cultural dominance as major factors enforcing privilege and subordination (Young,1992:64). Regardless of background, ranking or hierarchical status,

women have been the most oppressed victim in public or private spaces by norms, customs and culture where most of the male dominate the world with capitalism and globalization that objectifies women. They are victimized, denied and discriminated from their basic right because of different categories such as their gender, poverty, class, race, caste, or other categories. There are some forms of oppression:

1. Exploitation

Women have been the victim of exploitation in various aspects and fields whether it is physically, socially, mentally or economically. Exploitation is the act of using people's labor to produce profit while not compensating them fairly (Young, 2014:13). It mainly is a selfish act which takes an advantage of certain person or a group to benefit themselves. Exploitation on women includes crimes such as sexual exploitation like prostitution and trafficking, adultery, rape, abduction, wrongful confinement, and murder and crimes related to women's property like domestic violence, dishonest misappropriation, dowry extortion, criminal breach of trust and outraging the modesty of women.

2. Marginalization

Marginalization is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society (Young, 2014: 18). Marginalized people are being banished or being unimportant or being in a powerless position in a society or group. Most of the

communities that are marginalized are disabled persons, ethnic and religious minorities, LGBTQ people and women. Marginalization has many types such as economic, social, political, educational and psychological marginalization. In some cultures women's life has always been under the control of men. Before marriage all of their interest are fully handled by their father then will be continued by their husband after marriage. Their brother, uncle, son or other male relatives will be responsible for their lives, if they don't have a father or a husband anymore. This made them trapped in the role of being a daughter and a wife who would only focus on their womanly responsibilities and stays at home. They don't have a chance to follow a different path.

Marginalization can lead to several causes such as the lack of social mobility, inter group misunderstanding, inability to communicate across cultural differences and economic segregation. This gives a negative impact to individuals emotionally, physically and mentally. The impact may includes feeling of fear, anger, anxiety, sadness, isolation, depression and self blame.

3. Powerlessness

According to young, the powerless are dominated by the ruling classes and situated to take others (Young, 2014: 21). Despite the advanced education nowadays, most of the powerless are the female. Because of the unequal power between men and woman, it makes women's life in a danger and subordinated condition. They are forced to depend to

others to survive, especially to the man in their family. They could only lose the connection to the man earner by divorce or death with a consequence of high poverty. Many women have tried to change this role and take control to their own lives, but discrimination and violence kept them powerless and suppressed. Regardless how hard they try to have a better life, they are still beaten down by misogyny, prejudice and aggression. Due to the lack of employment and the access to it, women cannot contribute to the earnings which lead to high rate of poverty and vulnerable to violence and health problem and also became the root cause of powerlessness.

4. Violence

Violence against women is widespread and crosses all cultural, social, economic, class, religious, and regional boundaries with many faces such as sexual, verbal, psychological or emotional and physical abuse. Some reasons that drives violence towards women are the inequality distribution of resource and power between women and men and also the defined gender role and identity between masculinity and femininity. Men violate women with the believe and motive in need to dominate women.

5. Cultural Dominance

According to Young, cultural dominance involves taking the culture of the ruling class and establishing it as norm (Young, 2014:3). Culture is usually used as an excuse to ignore gender equality and also manifest to violence towards woman. Women tend to have a low decision

regarding education in some cultures. In some male dominated culture women are seen inferior and subordinated to men. In this culture daughters are considered as a liability and sons are celebrated and idolized. This is because in this culture men are able to earn and make their own living, they can continue the family line. They have an important role in death rituals in some culture to ensure the soul of death released to heaven. On the other hand, women are considered incapable of anything, dependent to men economically and emotionally.

There are four dominant cause of oppression that are social hierarchies, race, class, gender or sexuality. Other oppression can also be caused by mixing up culture and religion who are practiced by religion fanaticism of a certain person or group who practice excessive religion as a devotion to the religion itself. Culture might include the oppression on women but not all of the oppression of women can be explained by culture. But the ultimate cause of violence against women is always clear because of a perpetrator who believes he has a right to abuse. The other causes that can also be the cause of oppression are poverty, unemployment and economic inequality, the lack of proper education and patriarchy. Patriarchy has become a a great obstacle for women to become better in a society because of the patriarchal system that gives a big priority to man and limits the women's human right.

All of the oppression has impact on the victims. The women oppressed can have mental, physical or reproductive

effect. Chronic oppression can have serious consequences on a person's mental health. The victim can experience fear, anxiety and low self esteem in their surrounding, sexual dysfunction, eating, sleeping, and obsessive compulsive disorder or post traumatic disorder. At the worst case, they can attempt suicide. Physical effect can occur because of the misuse of power toward a weaker victim. This effect may lead the victim to have injuries, health condition such as headaches or asthma, the victim can have a partial or permanent disability because of the abuse and the worst effect is death. miscarriage, low birthweight or maternal morbidity.

METHOD

This research focuses on the oppression on the Pashtun women in the novel *I am Malala* by Malala Yousefzai and Christina Lamb. The study uses qualitative research. Shank (2002) states that qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem (Shank, 2002:5). Descriptive method is also used to analyze the study. This is because the data will be analyzed descriptively and the result is presented in a form of words. Gay (1992: 217) states that descriptive research involves collecting data, in this study the data are taken from the novel *I am Malala*, in order to answer questions concerning the problems stated in the problem statement.

The study uses an extrinsic approach in analyzing the oppression on the Pashtun women in *I am Malala* by

Malala Yousefzai and Christina Lamb. Wellek and Warren state that the extrinsic approach focuses on the outside of the literary work such as feminism, religion, culture, psychology and others (1993:78). In relation with the above statement, the psychological approach is used because it involves the theory of psychology to analyze a literary work (Woods, 1971: 15)

RESULT AND DISCUSSION

1. The Cause of Patriarchal Oppression

Malala, a 15 years old Pashtun girl, lives in Pakistan at the Swat Valley, a part of the Khayber Pakhtunkhwa province. It is often called the valley as Swat the Switzerland of the East as it is full of fields of wild flowers, orchards of delicious fruit, emerald mines and rivers full of trout. She comes from one of the biggest Pashtun tribes, the Yousafzai, that are spread across Pakistan and Afghanistan. The Pashtun values the born of a son, as it is shown below:

We Pashtuns see this as an auspicious sign. My father didn't have any money for the hospital or for a midwife so a neighbour helped at my birth. My parents' first child was stillborn but I popped out kicking and screaming. I was a girl in a land where rifles are fired in celebration of a son, while daughters are hidden away behind a curtain, their role in life simply to prepare food and give birth to children. For most Pashtuns it's a gloomy day when a daughter is born.

(Malala, 2013: 13)

From the quotation above it shows that her birth is not celebrated as the born of a son. In the Pashtun tradition, the people dictates a strong preference of sons over daughters. This is connected to the role that men are traditionally are the continuation of a family's lineage, the inheritors of the state and the future breadwinners, and on the other hand women are only the homemakers.

My mother had been waiting for a son and could not hide her joy when he was born. To me he seemed very thin and small, like a reed that could snap in the wind, but he was the apple of her eye, her *ladla*. It seemed to me that his every wish was her command.
(Malala, 2013: 16)

The quotation above shows the opposite reaction when a son is born in Malala's family. It is a day full of joy rather than gloominess as the born of daughters. Even on the *Woma* tradition of the Pashtun culture, the celebration of the seventh day of a child's life invites family, friends, and neighbors to come and admire the newborn. Malala's parents does not hold the celebration for her because she is a daughter not a son. Her grandfather will not help her parents because the baby is not a boy. Discrimination always occurs to the Pashtun women in all ages. The neglect and discrimination on the basis of gender often happen in the Pashtun tradition not only on education, but also on food.

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. 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. 'From early on I could feel I was different from my sisters,' my father says.

(Malala, 2013: 21)

Furthermore, the *Taliban* and the government regime become another cause of oppression on the Pashtun women. When Pakistan is seized by a general Zia ul-Haq in order to get the people's support, General Zia makes a campaign of Islamization to make Pakistan a proper Muslim country with the army as the defenders of the country's ideological as well as geographical frontiers. He even dictates people on how they must pray. Under General Zia's regime, the Pashtun women life becomes much more restricted. The prisons are full of women of cases for adultery.

A woman couldn't even open a bank account without a man's permission. As a nation we have always been good at hockey, but Zia

madeour female hockey players wear baggy trousers instead of shorts, and stopped women playing some sports altogether (Malala, 2013:22)

Women struggles against the discrimination law of Zia ul Haq. They are left socially paralyzed, and prevented from pursuing their rights as equal members of a society under a strict interpretation of Islam. When the Russians invade Afghanistan, General Zia permits millions of Afghans fled across the border as refugees. One of their biggest intelligence service belongs to the military under Zia, ISI, trains Afghan refugees recruited from the camps as resistance fighters or mujahideen. With this invasion, Zia transforms from an international pariah to the great defender of freedom in the Cold War. ISI gets billions of dollars and weapons from the United States and other Western countries to train the Afghans to fight the communist Red Army. Under Zia, *jihad* becomes the sixth pillar of the Islamic religion on top of the main five. A Maulana called Sufi Mohammad comes and asks the Swat village people to join him to fight the Russians in the name of Islam. Later, the ISI creates the *Taliban*, simply meant a religious student who studies all the thirty chapters of the Quran and by the time does the intelligent service.

Malala sees the *Taliban* coming to her valley at night. They came in groups with their 28 year old leader called Maulana Fazlullah. They use a black badge, *SHARIAT YA SHAHADAT*, that means Sharia Law or Martyrdom and sometimes black

turbans. People call them *Tor Patki* or the Black-Turbaned Brigade. They are wise when they come but later on the assault on the status of women begins.

He said that the *Taliban* had even banned women from laughing out loud or wearing white shoes as white was 'a colour that belonged to men'. Women were being locked up and beaten just for wearing nail varnish. I shivered when he told me such things.

(Malala, 2013: 38)

The Pashtun women in the Swat valley start to realize the cruelty of the *Taliban*. They become notorious for their sexism and violence on women. The *Taliban* has a motive to secure an environment where the chastity and dignity of women may once again be sacrosanct. Even though they claim to ensure that women has a safe and dignified role, they show the opposite. Many women are stripped of their dignity. They are forbidden to do anything except staying at home under their rule.

2. The Forms of Patriarchal Oppression

Many Pashtun women in *I am Malala* experience cultural dominance since birth. It is a global phenomenon in Pakistan. Neglect, house hold work and early marriage are common phenomena for the Pashtun women. Born as a daughter makes Pashtun women in a subordinated position. The discrimination and mistreatment become a traditional root to the Pashtun women. Because of this

patriarchal values, women is only expected to take care of the home as a wife and a mother, meanwhile men dominate the outside world, *"While daughters are hidden away behind a curtain, their role in life simply to prepare food and give birth to children"* (Malala, 2013:13). The movement of a women is limited not only inside but also outside the house. They are never allowed to go outside the house without the companion of a male relative, *"... in our culture, particularly for those of us from villages, a woman is not supposed to do these things alone"*. (Malala, 2013: 46)

Pashtun women are also not allowed to stay alone without any male guardian. They are obligated to obey and respect the rule and regulation made by the man in their family. They must protect for the sake of their family reputation. They have to hide themselves in *Burqa*, a long and big veil that covers the entire body and face with a mesh window or grille across the eyes for a women to see out. They are forced to wear the burqa out of fear. Another feudal tradition that torments women is the tradition of *swara*, a tradition where a girl is given over to the rival for the sake of reconciliation in case of murder or any other rivalry. They are forced to marry someone from the rival family and traded to settle personal, family or tribal disputes.

We have a custom called *swara* by which a girl can be given to another tribe to resolve a feud. It is officially banned but still continues. In our village there was a widow called

Soraya who married a widower from another clan which had a feud with her family. Nobody can marry a widow without the permission of her family
(Malala, 2013:38).

Many Pashtun women force to bear the crime that they never commit. This tradition become a mental torture for the rest of the their life. This tradition is against not only fundamental human rights, but also the teachings of Islam. Another example of this tradition is seen in Khalida's life living far from joy after she is given to the swara tradition. Becomes the offering of Swara, she is sent to the enemies. She is wed to a far older men. No honor is given to her at her new house. Sometimes she has to face horrifying behavior such as torture and beating from her husband. She is treated as a slave who has no say in her own life. Even when she has the decision to run away, no one is going to accept her due to shame. Not even her parents or the society, in consequence she has to survive her own live.

From the past, women have always been under pressure and excessive social expectations which have resulted in many women becoming helpless. This form of patriarchal oppression on women makes them powerless and voiceless against their oppressors. The rules and regulations set by General Zia make Pashtun women even have no chance to prove their innocence. This results many women to be in a powerless position. Many of them become victims of unintentional cases such as rape. The victim woman raped must be

sentenced to imprisonment, flogging in public or death by stoning after a trial in which she has no chance to testify. It shows that women status is considered as a second class.

Under the Taliban regime, Pashtun women are forbidden to study. They are made powerless by the barriers that hinder their development. The Taliban argues that the education of a women is considered un-Islamic. Under the Taliban control many Pashtun girls are banned from education. They face threats including sexual harassment, kidnapping, and acid attacks, as well as targeted attacks. Due to these attitudes, the girls are often kept home and made to marry in a young age.

Moniba had the most beautiful writing and presentation of the three of us, but I always told her she did not trust herself enough. She worked hard as she worried that if she got low marks her male relatives might use it as an excuse to stop her education. (Malala,2013:71)

The quotation above shows how Moniba works hard just to survive in carrying out her education. A small mistake could risk her education being dismissed by her male relatives. In the pashtun tradition or the *Pashtunwali*, man has his role in becoming decisive in the most important issue of a women life, especially in education. A women's life is supposed to be centered at home. She is only responsible of homemaking, food preparation, and childbearing, which do not support her

education. Men think that if a girl goes to school , she does not have the time to do her homework. The helplessness is felt not only by those who are not married or have husbands but also those who have become widows. It can be seen from the quotation below.

'I just want to know if my husband is dead or not,' pleaded one lady I met. 'If they killed him then I can put the children in an orphanage. But now I'm neither a widow nor a wife.' Another lady told me her son was missing. The women said the missing men had not collaborated with the Taliban; maybe they had given them a glass of water or some bread when they'd been ordered to do so. Yet these innocent men were being held while the Taliban leaders went free.

(Malala, 2013:104)

Because of the Taliban who sent men to war, many Pashtun women loss their husbands and yet they are not given any further information on the life of their husbands. As a result most of them are living helplessly wondering whether their husband is alive or they have become a widow. For them, being a widow is very tough, they can't even work outside their home because it will be against honor of the family. They can't fulfill the needs of their children because of the lack of education and skill. The only option is marrying a man she does not love and leave the children to her parents. But if the parents refuse as it is a burden for them,

then the children are sent to the orphanage. They never get the right to do anything in their life. Before marriage they are controlled by their father, brother or male relative, after marriage they start to be controlled by their husband, even after their husband dies, they still live in agony and powerlessness. Apart from their families they are also controlled by the government rules and the Taliban regime.

We felt like the Taliban saw us as little dolls to control, telling us what to do and how to dress. I thought if God wanted us to be like that He wouldn't have made us all different. (Malala, 2013:65)

The Taliban controls everything in their life. They are forced to wear Burqa, they are forbid to study, they are obligated to stay home and they are demanded to be passive to keep their dignity. They have no role and position in the society, they are given no right to choose or decide anything related to their own life. As a Pashtun woman the only status they have is as a housewife and a child bearer. As most of them are powerless, they become an easy prey to be exploited, especially small girls. Many of them are forced into the worst forms of labour, which causes significant harm to their health and safety. It can be seen in the quotation below. Children, who naturally spend their time studying and playing, are forced to be in a place that can endanger them in order to raise money to survive.

That afternoon, when my father came home from school, I told him about the scavenger children and begged him to go with me to look. He tried to talk to them but they ran away. He explained that the children would sell what they had sorted to a garbage shop for a few rupees. The shop would then sell it on at a profit. On the way back home I noticed that he was in tears. (Malala, 2013:44)

The quotation above shows the children are vulnerable to be exploited. They scavenge the rubbish for some money to live but yet the shops are getting profit of what they gather. Another form of exploitation is caused by the Taliban in one of the biggest female madrasa that is called Jamia Hafsa which is a part of the Red mosque in Islamabad, Lal Masjid. The mosque has two madrasas, one for girls and one for boys, which had been used for years to recruit and train volunteers to fight in Afghanistan and Kashmir.

Around the same time as our Taliban were emerging in Swat, the girls of the Red Mosque madrasa began terrorizing the streets of Islamabad. They raided houses they claimed were being used as massage centers, they kidnapped women they said were prostitutes and closed down DVD shops, again making bonfires of CDs and DVDs. When it suits the Taliban, women can be vocal and visible. The head of the madrasa was Umme Hassan,

the wife of the elder brother, Abdul Aziz, and she even boasted that she had trained many of her girls to become suicide bombers.
 (Malala, 2013:66)

From the quotation above it can be seen that Pashtun women are treated like puppets. They are brainwashed to do such act in the name of religion. Because of high poverty in Pakistan most of the girls are enrolled to religious school such madrassas for free education and lodging. Some of the girls are also picked up from the streets as well and from low-income neighbourhoods. They are offered a path out the boredom and drudgery of poverty by the preachers with promises. They are often promised of the visions of paradise in exchange for giving up their life by becoming a suicide bomber. That is why, parents and guardians are totally unaware of what madrasas teaches the children. The women who are unable to fit into the traditional roles in the conservative societies are labeled as failed women. They are divorcees, infertile, victims of rape, or they lost their husbands, meaning they cannot fulfil their designated societal roles as wives or mothers. This makes them willingly participate in suicide attacks because they feel useless and to become worthy to the society, the only way is by sacrificing themselves.

2.1 Violence

Violence against women becomes a common act in the Pakistan social life, especially pashtun women who are bound by customary rules and are considered to

have the lowest status in society by some government regimes and religious extremists. In *I am Malala* novel, Pashtun women experience a lot of violence either physically or verbally. They are threatened, beaten and even killed for mistakes that are considered unable to maintain their chastity and dignity as women. These actions mostly are done by the Taliban. They first come in peace broadcasting Islamic studies to the people in Swat, but then turns to threat the people of Swat.

Fazlullah's broadcasts were often aimed at women. He must have known that many of our men were away from home, working in coal mines in the south or on building sites in the Gulf. Sometimes he would say, 'Men, go outside now. I am talking to the women.' Then he'd say, 'Women are meant to fulfil their responsibilities in the home. Only in emergencies can they go outside, but then they must wear the veil.' Sometimes his men would display the fancy clothes that they said they had taken from 'decadent women' to shame them.
 (Malala, 2013:60)

The quotation above shows that the Taliban wants the Pashtun woman only to fulfil their duties as a mother and wife. They are forced to wear the veil or *burqa* out of fear. First broadcast starts to threaten every Pashtun women and girls. Later on more excessive act of violence starts to terrorize the Pashtun women and girls.

Fazlullah kept broadcasting that girls should stay at home and his men had started blowing up schools, usually during night-time curfew when the children were not there. The first school to be blown up was Shawar Zangay, a government girls' primary school in Matta. We couldn't believe anyone would do such a thing. Then many more bombings followed, almost every day.

(Malala, 2013:72)

The Taliban starts to openly oppose women's education and starts targeting girl schools in Swat. More than 120 girls schools in the Swat are destroyed. The Taliban prohibits education against women because it is considered not in accordance with the Islamic Shari'a they adhere to. The Taliban begins to hinder the education of Pashtun women. They begin to raid Pashtun women's homes to plunder their property to buy guns and their necessities. The poor women who do not have any property and are left by their husbands to work at the gulf are forced to give up their children to join the war with the Taliban. If they refuse, it will be very risky for their lives. They even begin to be aggressive towards Pashtun women who don't follow their rules that required them to wear the burqa. It can be seen in the quotation below.

One day my mother went shopping with my cousin as she was getting married and wanted to buy things for her wedding. A talib accosted

them and blocked their way. 'If I see you again wearing a scarf but no burqa I will beat you,' he said. My mother is not easily scared and remained composed. 'Yes, OK. We will wear burqas in future,' she told him. My mother always covers her head but the burqa is not part of our Pashtun tradition.

(Malala, 2013:87)

At first they just scream and threat to beat the women who are not wearing burqas when they wander outside the house. Over time their threats begin to become a reality. It was a shocking scene. A video in which the Taliban beats a Pashtun girl spreads scares for them. The woman is beaten for going out unaccompanied by her male relatives. When the burqa that she wears is slightly exposed, the taliban beats her stops for a moment to straighten her burqa and then beats her again mercilessly. The taliban is very strict with the rules that they believe can purify the pashtun women, so that whatever punishment they do to the women, they consider it as their dedication to god to take away the sins of the sinners. As a result, when Pashtun women insult their religion, then it is no longer beating as a punishment but death. It can be seen in the quotation below.

They killed Shabana on a bitterly cold night in January 2009. She lived in Banr Bazaar, a narrow street in our town of Mingora which is famous for its dancers and musicians. ..., 'I promise I'll stop! I

promise I won't sing and dance again. Leave me, for God's sake! I am a woman, a Muslim. Don't kill me!' Then shots rang out and her bullet-ridden body was dragged to Green Chowk. So many bodies had been left there that people started calling it the Bloody Square. (Malala, 2013:77)

Since the Taliban declares that music and dancing are un-Islamic, everyone stops out of fear, but Shabana, a famous dancer in Mingora, Swat, still does it secretly because dancing is her source of living. Because of that, she is killed mercilessly. The Taliban thinks she is immoral and deserves to die. None of the Taliban cares about her screams and groans. The Taliban also kills the first female prime minister of Pakistan, Benazir Bhutto, as she cooperates with the United States against the *Mujahideen* or the people who fight in the name of Islam. She does not follow Islam properly and there will be anarchy from the people who support her. Besides that, the Taliban also kills Malala Yusefzai, a girl who stands for education for Pashtun women. The Taliban kills her because of her campaign about the education of the Pashtun women in the Swat valley. She is also accused of spreading secularism by the Taliban.

2.2 Marginalization

As a result of the discriminatory Pashtun culture that prioritizes men, many Pashtun women are marginalized. They are marginalized by the man of their own family, by their husband after marriage, and also by the society she lives. Even after

the death they are still marginalized. The dead body is thrown to the bloody square. No one cared about women's death. She has no right to be in peace after the death. Besides that, the Taliban also blocks Pashtun women's health care. Women and children are prohibited from vaccinating. The Taliban thinks that the vaccine ingredients are Haram and can make them infertile. They are forbidden to seek treatment from men who are not related to them. They can only be treated by other women. However, at the same time, this radical group does not provide opportunities for Pashtun women to become doctors. As a result, they neglect their health.

One version was that they tried to persuade Asia Bibi to convert to Islam. She replied that Christ had died on the cross for the sins of Christians and asked what the Prophet Muhammad had done for Muslims. One of the fruit pickers reported her to the local imam, who informed the police. She spent more than a year in jail before the case went to court and she was sentenced to death (Malala, 2013:105)

Under the Blasphemy Law made by General Zia, women like Asia Bibi is sentenced to death without even proving that she is innocent. The law and the Taliban are not in accordance with the Islamic values that teach how to respect each other, especially the women. Their

beliefs only creates misery for the women and not peace as they promise.

3. The Impact of Patriarchal Oppression

The patriarchal oppression provides impact on Pashtun women both physically and emotionally.

3.1 The Physical Impact

Due to the government regime and the Taliban group, Pashtun women are affected for a long time. They are prohibited to get education, consequently they become illiterate. Under the rule of the Taliban, they are only allowed to be in the hands of a female doctor and learn with a female teacher. On the other hand, they are strictly prohibited from getting an education. As a result, they have no skills except doing housework. They depend on men for their survival. When they do not have any male companion, they will get the difficulty of getting treatment. When Malala begins to campaign for the right of the Pashtun women, she becomes a target for the Taliban and her life is always threaten. She is afraid that the Taliban will shoot her or throw acid at her like they do to women in Afghanistan. She is afraid that her bravery in defending Pashtun women can put her at risk. It can be seen in the quotation below.

I don't often think about the shooting, though every day when I look in the mirror it is a reminder. The nerve operation has done as much as it can. I will never be exactly the same. I can't blink fully and my left eye closes a lot when I

speak. My father's friend Hidayatullah told him we should be proud of my eye. 'It's the beauty of her sacrifice,' he said.

(Malala, 2013:152)

Malala doesn't believe that the Taliban is going to attack a child, but in fact, they do that. On the way home from school, she is shot by the Taliban with 3 bullets. One of the bullet has passed through her forehead. Fortunately, she is survived, The Taliban shoots her because she is speaking against the Taliban and promoting western culture to the Pashtun women. In short, she is attacked physically.

3.2 The Emotional Impact

The oppression on the Pashtun women not only impacts them physically but also emotionally. Women and girls have to be careful every day in order to continue their education. They are not free to play and study at any time in her productive age. They become afraid of the shadow of the abominable members of the Taliban. They hid their bags and books, even they are forced not to wear the uniforms. The Taliban will hurt them. They are afraid to be seen in their uniform instead of Burqa. They are afraid that the Taliban are going to throw acid to their face as what they do before in Afghanistan. Malala, one of the school girls, fears not only her days at school but also her long nights. It can be seen in the quotation below.

I could not sleep until he returned and I could lock the gate. When he was at home my mother would place a ladder in the back yard up to the outside wall so he could get down to the street below if he was in sudden danger. He laughed at the idea. 'Maybe Atal the squirrel could make it but not me!'

(Malala, 2013:78)

Every night Malala always checks the door of her house to make sure that it is locked properly, so the Taliban doesn't come to her house at night and kill her. Even her mother is always worried and put up a ladder to escape from the Taliban in case they came to attack her family. They no longer feel any calmness in their life. Furthermore, when the military come to Mingora to repel the Taliban, they can't feel the slightest bit of peace. The war between the military and the Taliban makes the atmosphere in Mingora even more tense. Many victims fall from both sides. The residents of the valley are affected by the war. Many other children like Malala, find difficulty to sleep due to an excessive fear of the sounds of war outside their home. They are afraid that the bullets fired are not on target and shot into their house. They are afraid of the bombs that the enemy throws can destroy their houses.

I am only human, and when I heard the guns my heart used to beat very fast. Sometimes I was very afraid but I said nothing, and it didn't mean I would stop going to school. But fear is very powerful and in the

end it was this fear that had made people turn against Shabana. Terror had made people cruel. The Taliban bulldozed both our Pashtun values and the values of Islam.

(Malala, 2013:79)

As an ordinary human being, it is natural to experience fear from the sound of gunfire or war. But the fear that Malala and the Pashtun women in their valley experience has caused a deep trauma. Girls can no longer go to school calmly and happily. Women can no longer do anything without feeling threatened. People around them begin to be selfish and think of themselves. Islamic teachings that teach mutual cooperation and help begin to erode due to their fear and anxiety about being killed by the Taliban.

My mother was so upset when we told her that she went to bed in tears. She was worried that violence had returned to the valley so soon after the peace deal. Was the deal merely an illusion? she wondered.

(Malala, 2013:86)

When there is a peace deal between the military and the Taliban, many people are very happy with the hope that the war will end. But the reality is that the Taliban is still carrying out bomb attacks that hurt many innocent people. Knowing that Malala's mother cries with great disappointment. Her hope for a peaceful life vanishes again. She keeps thinking about the violence that children and Pashtun women are going to

experience again. They feel not only disappointed, but also lost and helpless. It can be seen in the quotation below.

Most afternoons when I came home from school there were women at our house in tears. Hundreds of men had gone missing during the military campaign, presumably picked up by the army or ISI, but no one would say. The women could not get information; they didn't know if their husbands and sons were dead or alive. Some of them were in desperate situations as they had no way to support themselves. A woman can only remarry if her husband is declared dead, not missing (Malala, 2013:104)

The Taliban and the military force men in the Swat valley to fight alongside them. As a result, women lost their husbands and mothers lost their sons. They do not get any information regarding their husbands or children. The women who lost their husbands become confused. They don't know whether they can remarry or not. The Taliban rules that forbid women to do anything without being accompanied by a man from their families make them helpless and miserable. A young age marriage which is usually done in the Pashtun tradition makes young women have no future and rights because for so long their lives are dependent on men. They have to work against poverty but they have no skill to survive. When Malala begin to deliver her aspirations for women's

rights and girls' education to help Pashtun women in her valley, she and her family felt increasingly threatened.

I know my mother didn't like the awards because she feared I would become a target as I was becoming more well known. She herself would never appear in public. She refused even to be photographed. She is a very traditional woman and this is our centuries-old culture. (Malala, 2013: 109)

Malala starts doing many activities for the welfare of Pashtun women. She also receives many awards for her bravery. But behind it all, terror and threats to her death and her family begin to haunt them. Moreover, Malala's mother really dislikes when her daughter is recognized by many people. She is afraid that her daughter will become the target of the abominations of the Taliban. She is afraid of losing her only daughter. Malala also feels the same as of her mother. Fear begins to consume her. As a result of overthinking about the threat from the Taliban, she begins to experience anxiety. She also begins to have negative feelings and hallucinations that at any time someone will attack her when she is out alone. She starts to become wary of any suspicious movements.

CONCLUSION

From the results of the analysis it comes to a conclusion that the main causes of the patriarchal oppression on Pashtun women are the regime of General Zia's government and the rules set by the

Taliban group. General Zia enforces rules that marginalizes women. They are not given the slightest opportunity to speak for themselves. One of his rules is a raped women must bring 4 male witness to prove her innocence, as a result many innocence women are put in jail because they cant fulfil the requirement. His desire to form an Islamization state makes it easier for the Islamic fundamentalist group the Taliban to join in. The Taliban also participates in suffering the Pashtun women by setting many rules including the ban of education for girls, the obligation to wear burqa and women are only can be treated by female doctors. This rule is based on an excuse of keeping their Chasity and dignity that had been changed by civilization. Another cause of oppression on the Pashtun women is the tradition where many families dictate a strong preference of sons over daughters. This is because they believe that the role of men are traditionally the continuation of a family's lineage, the inheritors of the state and the future breadwinners. Women are only the homemakers.

Because of these factors, the Pashtun women had to endure being oppressed in forms of violation, marginalization, culture domination, exploitation and powerlessness. They are violated in the form of being threaten, beaten and killed. The Taliban threaten many women for not wearing burqa and for going to school. The worst part is that they killed Shabana and the first female prime minister Benazir Bhutto. Lastly, they attempt to kill Malala by shooting her with three bullets. They are discriminated and

mistreated in many ways. Young orphan girls are exploited by becoming a rubbish scavenge for some money to live but yet the shops are getting profit of what they gather. They also brainwash some of the women to do suicide bombing in the name of religion. Cultural domination is also a form oppression that can be found in the novel. Several Pahstun tradition are mistreating the women. These women often become a victim of *Swara* which is a tradition where women are being sold to a rival family and traded as a settlement of personal, family or tribal disputes. This tradition become a mental torture for the rest of the Pashtun women life and its even worse when the women is given when she was an infant or in a minor age. They are also forced to wear the burqa out of fear. They are forced to imprison themselves in meters of fabric in the name of modesty, even though they are feeling caged and suffering of it. The pashtun women become powerless to all the rules of Taliban and their custom tradition of Pashtun. One of the pashtun girl, Moniba become very careful with her study as she is afraid her male relative will stop her if she makes any mistake. In the pashtun tradition or the Pashtunwali, man start their role in becoming decisive in the most important issue of a women life, especially in education. A women's life is supposed to be centered at home. She is only responsible of homemaking, food preparation, and childbearing, which do not support her education. As a result of the discriminatory Pashtun culture that prioritizes men, many Pashtun women are marginalized. In addition, the treatment of

the Taliban in restraining Pashtun women makes them even more miserable. They are marginalized since birth by the man of their own family, then marginalized by their husband after marriage and also by the society that they live within. The Taliban controlled everything in the life of a Pashtun women. They are demanded to be passive to keep their dignity. They have no role and position in the society, they are given no right to choose or decide anything related to their own life. As a Pashtun women the only status they have is as a housewife and a child bearer.

These forms of oppression towards the Pashtun women had led in mental impact on them. Because of the ban of education many women become illiterate, have no skills except doing housework and end up depending on men for their survival. The Pashtun women and girls are also suffering of excessive fear and anxiety because of the Taliban. These women can no longer do anything without feeling threatened. people around them began to be selfish and the Islamic teachings that teach mutual cooperation and help began to erode due to their fear and anxiety about being killed by the Taliban. Not only mentally, but also physically, because of the bombing, beating and attacks from the Taliban, many women become victims of their brutality, such as Malala, a girl who is shot by the Taliban with 3 bullets. Because of this shooting she ended up having many operations and made the nerves in Malala's face not working well, her left eye bulged and her mouth is tilted down.

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