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**Education and Gender Issues in Mary
Wollstonecraft's A Vindication of the Rights of
Woman and Malala Yousefzai's Iam Malala**

*A dissertation submitted in partial fulfilment of the requirements for a
Master's degree in Literature and Civilization*

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Abstract

This research which is entitled *Education and Gender Issues in Mary Wollstonecraft's and Malala's writings* attempts to investigate Mary Wollstonecraft's and Malala Yousafzai's views about gender issues and their direct relation to education. This research focalizes on showing how did *A Vindication of the Rights of Woman*, the first female rhetorical work, shake the British patriarchal mentality and how *I am Malala*, the inspiring story that tells about the struggle of a young and brave girl, dare to challenge the Taliban and their established regime. Our comparative research focuses on education as one of the remedies, as it is documented in both works, which may make an end to gender discrepancies.. Hence, in this research, by applying the Feminist and the New historicist theories, we have revealed that Wollstonecraft, one of pioneers of feminism, more than two hundred years later, exercised a considerable influence on the Pakistani Malala Yousefzai who followed in her footsteps to vindicate Pakistani girls' right to education.

Key words: Education, gender discrepancies, feminism, New historicism, women's rights.

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Dedication

Words are not enough to express my deepest and innermost love to you as the best Father I have ever seen in the world. In this Dissertation, that takes part of my life, I would like to thank you from my deepest heart about every single drop of sweat which reveals the suffering and difficulties that overwhelmed you so that to see me and us as a family prosper.

I want to dedicate this work also to:

My beloved Mother who supported me in my everyday life since my birth.

My two sisters that supported me “Khoukha and Sara “

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General Introduction

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Introduction

A woman writing as a tradition has not been considered because of the inferior position that women have held in male-dominated societies. In addition, literature was seen as men's business. However, the female novel started to appear by the early 1700s; it started by fictional writings in the form of letters called the epistolary novel that was definitely, at the top of literary fashion of the period. In the same period, a great part of readerships appeared in the market of new professional writers, controlled by men, furthermore, female works were not well considered by critics.

The age of Enlightenment helped women to open a new window in the domain of literature and education. Mary Astell (1666-1731) the rhetorician and advocate for women's education contended that people always ignored women's internal quality and women are capable of the best things as a matter of fact (Chen 9). In the age of reason, women started writing fiction drawn from their own experiences, but their literary works were inane from men's viewpoint because the latter were not used to the fact that women could tackle such serious subjects.

Generally, the most known and unknown women writers were educated by their fathers or, self-educated, their common aim behind rising their pens was to make their voices heard. Mary Astell, in her published famous work *A Serious Proposal to the Ladies for the Advancement of their True and Greater Interest*, intended to urge people to pay attention to women's rights. She was not the only activist in fighting for women's rights, other Feminists like Aphra Behn, Jane Austen, Catherine Cockburn and mainly Mary Wollstonecraft contributed effectively in women's concerns (Chen 10).

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Women writers like Aphra Behn, Manley Delariviere, Eliza Haywood and others began with fictional short stories focused on third-person (unknown narrator). Their literary works were based on women's own experiences. Thus, in their novels, they presented the very detailed lives of the British women and the relevant political and social issues. In addition, Eliza Haywood published fourteen short seduction texts like *Secret Histories*, novels and poems and many others works between 1721 and 1730.

Moreover, women's writings embraced enthusiasm in the readership part (Williams 114). While it is normal for a woman to choose whether she wants to be a role Model housewife or perhaps a successful business woman completely oriented in her career, that was not the case during the Victorian Industrial Britain. In other words, in the past, a woman had only one role, and that was to stay at home, take care of her family maintain in it a comfortable atmosphere for her husband who needs to relax and rest after a strenuous day of earning money in business ventures. This fact fostered the Victorian ideology of “separate spheres” according to which women belong to the “domestic sphere” and men to the “public sphere”, and those two should never be confused. Such a set of established non-written rules in nineteenth-century society brought rigid gender roles that oppressed women, confined them to the domestic activities, and prevented them from being equal to men in all aspects of life.

This discriminating ideology stirred feminist attitudes, and caused women to start demanding their rights, whether legal, political or social. Until then, women were treated as their husband's property: “the husband and wife are one person in law ,that is, the very being or legal existence of the woman is suspended during her marriage, or at least is incorporated or consolidated into that of her husband, under whose wing, protection and cover, she performs everything” (Blackstone 430). Due to such restrictive rights, more precisely, to the lack of

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existential rights that grant freedom in every sense, women were limited in expressing dissatisfaction with the prescribed gender roles. Consequently, they sought for a way to make their voices heard and they found it through literature. The latter became a medium that best conveyed the unexplored, complex lives of women in nineteenth-century society.

In most civilized societies, women have always been considered inferior to men based on their physical differences. Many women throughout history challenged the social heroes to talk about equality between men and women. Mary Wollstonecraft (1759-1797) is considered as one of the most influential women activist ,who have fought for women's betterment and rights. In work *A Vindication of the Rights of Woman* (1792), which is measured as a political text, she exposed some important issue on women's right for education, sex, marriage, class, reasons and gender roles. In the text, her tone was harsh but true. Her approach was to notify the world about all the prejudices which have been done to women in the name of making balance in the society. Through her writing, she did not only enlighten women's minds and souls, but she made some changes. As at the very beginning of the book, she affirmed that, to improve the society's norms, it is our duty to address first the prejudices that have been established. Her writing style is very persuasive to the every field of readers so that everyone can understand what she generally wanted to argue. What made her work special is that in it she provided arguments and delivered messages to both men and women of her contemporary late 18th century British society.

Thanks to the western female leaders like Wollstonecraft, through her writings, women writers continue to fight for women equality and education. In fact, their revolutionary female literary texts, as Mary Wollstonecraft's *A Vindication of the Rights of Woman*, found their echo in the contemporary contexts. In the first half of the 21st century, Malala Yousefzai, the Pakistani woman activist, challenged the Taliban regime and their policy concerning girl's education. She

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rapidly earned international popularity after surviving an assassination attempt when she was 15 years old. Therefore, our objective in this present research is to study how Mary Wollstonecraft of 18th century England influenced Malala's way of thinking and acting in terms of advocating women's rights in the 21st century Pakistan under the Taliban regime.

This research will shed light on Mary Wollstonecraft and Malala, the strong and powerful women who used their pen as a weapon to defend global girl's education. We will use their two masterpieces, *A Vindication of the Rights of Woman* and *I am Malala*, respectively to reveal their position Vis –a Vis women's rights and precisely their education.

The two works under study received a host of critiques from different perspectives. Partenza Paola, in her article, "Mary Wollstonecraft: Ideology and Political Responsibility" is based on reason to understand woman's nature (Partenza Paola,2012) ,as Charles Taylor pointed out, reason is the capacity to see and understand. Besides, it is commonly discussed that identity is the first question addressed in her political discourse (woman's role and identity), she assumes that women must absorb their own identities from; knowledge, education and reason as well. Moreover, her observation on society's structure is used to push women in the society to be active individuals, and to overturn the traditional rudiments in which women are to be excluded, voiceless, and discarded from rejoicing their natural rights of men. By this, Wollstonecraft aimed to draw an appropriate way in order to involve woman in the public sphere, and she does not deny the difference between woman and man at all, but sometimes she blames women who directly follow sensibility and passion instead of reason. (Taylor Charles ,2012).

As reported by Jacobs- Beck, Kim is "Dissenting Homiletics in Mary Wollstonecraft's *A Vindication of the Rights of Woman*". It is generally accepted that *A Vindication of the Rights of*

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Woman is firstly dedicated to the French Minister of Education known Talleyrand in response to the public educational system in revolutionary France. In her essay, Mary Wollstonecraft asserted, " I dedicate this volume to you, to induce you to reconsider the subject, and maturely weigh what I have advanced respecting the rights of woman and national education" (Jacobs-Beck, Kim, p 62-64). Wollstonecraft here was trying to find ways in which she could develop the more availed subjects for women's education.

According to Md. Mahmudul Hasan, "Indictment of Misogyny on Mary Wollstonecraft and Rokeya Sakhawat Hussain" (2004), in her *A Vindication of The Rights of Woman*, Mary Wollstonecraft believed that women were not created frail by nature, and society was the initial responsible for women's backwardness. Hence, they had no right to blame women in every unreasonable behaviour they did. She asserted that what has been established as a prejudice when it comes to "the weakness and sensuality attributed to a certain class of women in eighteenth-century Europe are not part of their biological nature but the inevitable results of their education and social conditioning. Moreover, Wollstonecraft as a Feminist was extremely confident in woman's abilities. In this context, she asserted, "let woman share the rights and she will emulate the virtues of man; for she must grow more perfect than emancipated"(Mary Wollstonecraft,1792)

In her essay, "Mary Wollstonecraft's *A Vindication of the Rights of Woman* and the Women Writers of her Day" (2000) Anne Mellor writes that *A Vindication of the Rights of Woman* grounded on the idea that "universal human rights" should be afforded to both men and Women. Moreover, women are the same as men in every way that is important to being fundamentally human. She adds that Wollstonecraft's arguments are based on her strong belief

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that both men and women possess the same souls and the same “mental capacities”, therefore, they should be allowed the same human Rights (Mellor Anne, 2000).

According to Mellor, in addition to Wollstonecraft’s demand for equal access to education, she also supported a revision of British law that would entitle women to an equal share of responsibility in the “management and possession of all house hold resources” (142). In addition, in *A Vindication of the Rights of Women*, Wollstonecraft also introduced the idea that women should be represented in the government: “I may excite laughter... I really think that women ought to have representatives, instead of being arbitrarily governed without having any direct share all owed them in the deliberations of government” (Wollstonecraft 285). She believed that because of women’s greater involvement in their own lives and in society, both men and women would be changed for the better in the sense that women would act with more “prudence and generosity” and men would treat women with respect not as “house laves” (Mellor 142).

“Each phase of her life is a new experiment...” in her biography of Mary Wollstonecraft book *Vindication*. (3-4). She went on to achieve during the course of her life, she has developed a strong sense of self-awareness in order to affirm her goals in life, Mary Wollstonecraft assumed a variety of personas. « Uneducated school scribbling instructor; hack; “the fallen”, “The pregnant wife”, “the practical traveler” (5). She was powerless; she could not ignore her suffering at the hands of patriarchal society (Gordon Lyndall,2005).

Accordingly, we may say that Mary Wollstonecraft is the mother of Feminism who paved the way for other women all over the world to follow in her footprints. In fact, more than two hundred years later, she fuelled, with courage and commitment, Malala Yousefzai, the

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Pakistani girl, to challenge the Taliban regime, and become an iconic teenager in her journey to defend women's rights in general and their access to education in particular.

Malala's influencing autobiography *I am Malala* inspired thousands of girls around the world. Her writing gives hope and becomes a symbol of the struggle. On top of that, it made her a star and an example to follow. Time Magazine, an American news magazine, named her as one of the most influential teenagers in the world. This even helped her to become the youngest person ever to win the Nobel peace prize in 2014.

Malala the "most famous teenager in the World" (kyle McKinnon ,2013). Her name is Malala Yousafzai, and at the age of 14, she stood up against the Taliban for threatening her right to an education. As a result, she was shot in the Head. Malala began advocating for girls' rights to education when she was only 11 Years old with a speech she gave in front of the Peshawar Press Club entitled "How Dare the Taliban Take Away my Basic Right to an Education."

After reviewing the two works under study, it is worth introducing our research main question, which is, how can gender injustice be a result of women's denied access to education? Moreover, how did both Mary Wollstonecraft and Malala writing struggle contribute to change the destiny of women's right to education?

Our objective in this research, which is entitled Education and Gender Issues in both Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792) and Malala Yousafzai's *I am Malala: The Story of the Girl Who Stood Up for Education and was Shot by the Taliban* (2013), is to tackle one of the main problems that women in general encountered through a course of history which is gender discrimination. In this present research, we will explore how does both the British Feminist Mary Wollstonecraft and the Pakistani teenager Malala Yousafzai

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saw from equal access to education to both men and women remedy all the social discrepancies and gender inequalities. Even though *A Vindication of the Rights of Woman*, the first feminist publication was complete towards the end of the eighteenth century, during the same period as the French Revolution and enlightenment, its echo is still felt in the modern world. Thus, Malala's autobiography did not come from the vacuum, but as an outcome of influence. However, we think that our goal in conducting this research will not be achieved without adopting both New Historicist and Feminist Perspectives that we think fit our objective.

As showed in literature, female voices continue to be ignored and neglected so women try to struggle to get equality in education although their action sometimes threatens their life. However, their bravery in conveying their opinion or ideas are quite impressive. They did not just depend on Men or follow the social rules; they also challenged men and continued to struggle to be equal as men. Hence, this fact pushed us to opt for feminist brave theory, and when it comes to history and its circulating ideologies towards women in both Mary Wollstonecraft and Malala's eras, we decided to add the theory of New Historicism as it is explained by Stephen Greenblatt.

To accomplish our aim, the present research is divided into two chapters. In The first chapter which is entitled, *The Authors' Lives, Times and Influences*, we have tried to provide the reader with the relevant information about the historical events of both 18th century England and 21st century Pakistan, the authors' biographies and their political and literary influences. The second chapter, under the title *Authors' Views about Education*, will be divided into two parts that are *Mary Wollstonecraft's View about Education*, and Malala Yousefzai's View on Education and Women Empowerment.

Chapter one

The Authors Lives, Times and Influences

CHAPTER ONE: The Authors Lives, Times and Influences

Introduction

Writers use their ink to offer a representation to the past and as well as to describe contemporary realities. Hence, via their writings they explore the different social issues that are particular to each period and each community .To do so, they make use of characters, symbols, and other literary techniques that fit the aim. Thus, in this chapter, we will start by providing information about the authors lives and experiences. In other words, we will focus on the most notable events in their lives (background) as their emergence to the worldwide recognition. In the meantime, we will make a room for the socio-historical setting of the works of both Mary Wollstonecraft and Malala under study. To do so, we will make a reference to major dates that shaped both the British and the Pakistani histories, as regard to matters related to women's rights, ascent to prominence as a political and religious force, as well as their changing position. Finally, we will discuss relevant literary approaches that we have chosen for our research ,that we believe the most applicable theories that can help us to reach our aim. New Historicism and Feminism, the two ideologies that will be investigated in two different areas, Britain during the age of reason and the 21ST of Pakistan under the Taliban regime.

1. Mary Wollstonecraft's England and the Situation of Women

Mary Wollstonecraft belongs to a family rooted in London's middle rank merchant, most interested in religion, and attached to the Church of England (Leonard 9). She was born in 1759, in a rural community. The young girl lived a jaded adolescence at Beverley, helping her mother in house services, and mothering her other brothers and sisters under the control of a father addicted to alcohol and obsessed by business dealings (12). It is report that both *Mary Wollstonecraft* and her mother were victims of her father's abuse, and that Mary was often

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obliged to save her mother from her father's attacks (Falco 2). In Beverley, and during that period, Mary Wollstonecraft awkwardly received little formal learning. Years later, she started to develop opportunities by acquiring a good knowledge, particularly about literature, history, science and the basics of French language. Once the ambitious girl matured, she decided to study gender issues, as well as social and political fundamentals. Her beginnings in the professional life were unsuccessful, as she never managed to obtain a decent position. It was until she started writing as a book reviewer for the Analytical Review, as a Political Commentator on the French Revolution, and as a travel writer while traveling to Scandinavia that she managed to support her family.

Wollstonecraft's beginnings at writing were characterized by the use of an assailable style and a remarkable embarrassment in grammar and spelling (Leonard 2-3). Hence, Mary Hays introduced Wollstonecraft to William Godwin, the English political philosopher, in January 1796. In as much, the two women, Mary Wollstonecraft and Mary Hays writers shared the same enlightenment ideas, while most of their writings were published by Wollstonecraft's Drover Joseph Johnson (Bour145). Mary Wollstonecraft was a perseverant woman; her strong personality as well as the nature of her work enabled her to meet the most eminent writers, philosophers, and publishers of the time, naming William Godwin who married her despite the climatic state in which she was. After that, Wollstonecraft decided to leave London and move to France wishing to continue her career, where she became famous genuinely by writing the two Vindications.

The French Revolution was the main motivator for proto-feminist activity that heeded to the rights of men in Britain. During that period, many philosophers began to think that the French Revolution was a very important event so that it might change the political and social

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status in Great Britain. Remarkably, French Revolution was known by two redounded writers called Edmund Burke, Thomas Paine, the son of protestant and catholic parents who was deeply interested in the political life in Britain, Mary Wollstonecraft the British philosopher and feminist, best known for her book *A Vindication of the Rights of Woman* (1792), both of them wrote texts that revealed their opinions and beliefs concerning class and gender issues (Kohl, p 69).

As one of the brilliant reactant names, Mary Wollstonecraft was also provoked by this revolution's debate to come out with *A Vindication of the Rights of Men* (1790) as a proximate react to Edmund Burke's derisive *Reflections on the Revolution in France* (1790). Furthermore, in her *Vindication of the Rights of Men*, she referred to the role of women at some points. Two years later she decided to focus much more on the rights of women in her book, by which she criticized those theorists like Jean-Jacques Rousseau and John Milton who stated that woman should receive only domestic education (Ray ,p 2). Wollstonecraft's conduct book was preceded by similar pamphlets including Mary Hays' *An Appeal to the Men of Great Britain* (1798), Mary Robinson's *Letter to the Women of England*(1799) and Mary Anne Radcliffe's *The Female advocate* (1799), Their common aim behind these writings was to involve women in political matters, suggested that women deserved equal rights with men (Hodson 2-3). In the same subject and with the virtue of the French Revolution, women writers travelled inside and outside the country, looking for a radical change to the British society and by creating a wide space of diaries, journals and letters, they had a notable part of readership in Great Britain and abroad (Wang ,p 13).

Generally speaking, the roots of Feminism were found in the late eighteenth century, feminist

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analysis and documents were only conceded with the ideas the age of Enlightenment, Furthermore, The emergence of Feminism was imputed to the publication of Wollstonecraft's *A Vindication of the Rights of Woman*, but this fact should not overlook the other who are Feminist writers of the time such as Mary Hays who was known by the two memorial books, and many others considered as the pioneers of Feminism. (Davies p2) A great shift in Feminism was fulfilled by changing the relationship of women and literature, what Elizabeth Carter cemented in Poems on Several Occasions:

There was perhaps never been an age where in the fair sex made a conspicuous a figure with regard to literary accomplishments as in our own. We may all remember the time, when a woman who could spell was looked on as an extraordinary phenomenon, and a reading and writing wife was considered as a miracle, but the case of nowadays is quite otherwiseThe men retreat, and the women advance (39). Elizabeth Carter had a hopeful view, that one-day women would make their admired class in the British society.

2. Malala's Pakistan and the Situation of Women under the Taliban Regime:

From a very young age, Malala was inspired by her father to become an activist. She frequently listened in on conversations between her father and his coworkers as they discussed significant problems and difficulties Pakistan was currently facing. Yousafzai led the Khushal Public Schools, a network of private schools that were run by the educator, poet, and activist himself. Yousafzai, who served as the headmaster of the schools, was one of the last to submit to the Taliban's demand that all schools close. Malala's early attempts to speak out against the Taliban were supported by Yousafzai, who disobeyed the Taliban's orders to stop female education and did so even when other parents thought it would be dangerous for their children to

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do so (Ellick, 2012). Even though he eventually gave in and stopped from a very young age, Malala was inspired by her father to become an activist. She frequently listened in on conversations between her father and his coworkers as they discussed significant problems and difficulties Pakistan was currently facing. Yousafzai led the Khushal Public Schools, a network of private schools that were run by the educator, poet, and activist himself. Yousafzai, who served as the headmaster of the schools, was one of the last to submit to the Taliban's demand that all institutions close. Malala's early attempts to speak out against the Taliban were supported by Yousafzai, who disobeyed the Taliban's demands to stop female education and did so even when other parents thought it would be dangerous for their children to do so (Ellick, 2012). Despite the fact that he ultimately gave in and stopped his schools, Yousafzai was committed to bringing about change in the area of education. According to Adam Ellick, Malala was subjected to a severe system under the Taliban, particularly with regard to women's education, and "her father's personal campaign to restore female education appeared contagious." He is a poet, a school administrator, and an unwavering advocate for education (Ellick 4).

Ellick proposed that Yousafzai was the driving force for Malala's earliest attempts to speak out in defiance of the Taliban, just like Mufti (2014) did. Yousafzai frequently referred to Malala as something entirely special, despite the fact that he "...adores his two sons," according to Ellick (2012). He also frequently allowed Malala to sit and talk about life and politics with him and his colleagues, frequently all night long in their home in Swat, even after he had put his two sons to bed (Ellick, 2012).

The media's interest increased along with Malala's fame, both locally and globally, in Swat. The parents of several of his pupils warned Yousafzai that they would not allow their daughters to blog, even if it were done under a pen name, when he approached them to locate a

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student who would be prepared to blog about life under the Taliban. The editors were then told about Yousafzai's own daughter, who was 11 years old and younger than the other girls they had previously indicated an interest in working with. The editors fell in love with Malala right away, and even though they shared her concerns for her safety, they pledged to keep her identity a secret (Cooke, 2012).

Under the alias Gul Makai, Malala started blogging in 2009 for the BBC's Urdu language service. She wrote about her experiences living in Swat during the Taliban administration. "I routinely contributed to the BBC and represented the views of my terrified classmates and neighbours," writes Malala (Malala Fund 2017). She served as the BBC source and gave updates on the local scene as seen through the perspective of a young child.

The audiences of the BBC developed a brand-new level of empathy for Gul Makai (Malala). "Even though I was a fifth-grader in 2009, I made the decision to let the outside world know about the issues facing female pupils. My father advised me to submit diaries to BBC for this purpose under the alias "Gul Malala wrote, "akai' (Malala Fund, 2017).

Malala delivered a speech in front of the Peshawar Press Club in December of the same year (2009), again with her father's support. Following this speech, Malala's identity was made public on the BBC blog. Malala was unaffected by that. She persisted in advocating for women's rights, and in 2011 she was chosen to receive Pakistan's National Youth Peace Prize. Malala discovered that Mullah Fazlullah, the Taliban's commander, had threatened to kill her in the same year.

A Taliban member questioned Malala on October 9, 2012, as she boarded the school bus she took to class each day. The Taliban member shot her in the head as her classmates turned to face her. Two of Malala's classmates, Kainat and Shazia, were also slightly injured by the

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bullets, but Malala sustained the majority of the injuries. She was taken to a local hospital in Pakistan before being flown to Queen Elizabeth Hospital in Birmingham, England, where she underwent numerous surgeries to repair her skull, face, and hearing. She had fortunately not experienced any significant brain damage, according to physicians. Malala recalls that her father had ordered the television to be removed from her room as the media frenzy began to spread. For months as Malala recovered, Yousafzai sat by her side. After spending several months in the hospital, Malala was discharged in March 2013 and placed in the care of her family, who had relocated to Birmingham, England. Malala resumed her education, this time in Birmingham. Her father had agreed to a three-year contract with the Pakistani Consulate in Birmingham as an education attaché. Due to Yousafzai's new position, the family will remain in England for a longer period of time than originally planned, which Yousafzai claimed would be sufficient for him and Malala to work. He stated that his goal was to "...improve educational possibilities for all young people, regardless of gender" (McKinnon, 2013).

Malala's position as an activist developed as she and her family adapted to their new chapter in life. Malala made a speech at the UN on her sixteenth birthday. *I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban*, her autobiography that she published later that year, details life under the Taliban's rule. The "factual voice" in the text is provided by her co-author Christina Lamb, a foreign correspondent, and is combined with Malala's "child's voice" (Bhutto 2). *I Am Malala*, according to Fatima Bhutto, is "a poignant tribute to Malala's father ambition to be educated and to construct a model school" and "is as much Malala's father narrative as it is his daughter's" (Bhutto, 2013).

3.Feminism

In this study, we used Feminist perspectives to examine the novel's themes and ideas.

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Feminism is a set of sociopolitical movements and philosophies aimed at defining and establishing gender equality in political, economic, personal, and social terms.

3.1.Feminism:

In literary criticism, Feminism is one of the viewpoints that are very common for examining literary works in short stories, novels, films, and dramas. Feminism, in general, connected to the struggles of women who suffer from physical or emotional injustice and resistance. Feminism is not only a personal battle today, but it has become a profoundly ingrained and common social movement.

Ryan describes feminism as a movement of struggle for women and women's rights. Ideology in feminism includes socialist, radical, and liberal. However, feminist ideology originates from a Marxist or radical perspective. Then, according to Hooks (2000, 89), equal rights, in social, political, and economic life. God created the two creatures with equal rights. No difference. However, social, economic, and political positions sometimes force women to be at the mercy of men. It also caused by the stigma of women being categorized as weak.

Furthermore, Women and men should be given the same chances. Women should not be treated differently because of their gender. Thus, the feminist movement denies all the discrimination against women in the world. Discrimination based on gender, race, ethnicity, and religion. (Rosenstand .2006, 566),

Feminism is a movement perpetrated by women to reject everything marginalized, subordinated, and demeaned by dominant cultures, in political, economic, and other social life, feminism is a philosophy that women and men are inherent of similar worth. This is due to the fact that most societies give privilege to men. Hence, social movements are necessary to achieve equality between women and men.

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The Feminist cause is to advocate women's equality with men and their autonomy to determine what is good for them. In other terms, this movement's main goal is to get rid of all Gender differences because the latter are socially constructed.

Feminism is a theory that concerns women in the political, economic, educational, social, and other fields. However, Feminism in the United States Literary Research is an anti-neglect and anti-exploitation movement of women in society. The study of Feminism is particularly appealing in this new trend. It is a movement, a topic that draws social philosophers to a stage where the focus is on the study of the man and a woman's connection. Feminism is an ideology that fights for women's rights. Women have traditionally been seen as second-class citizens due to patriarchy's history of oppression. So far, gender and feminism have primarily been discussed in the context of the political rights, women's roles and relationships in the workplace in terms of power, rights, women's rights, culture and society are only becoming more prominent. (Goefe, Sugihastuti .2002)

We cannot explain Feminism as a movement without making reference to Simone de Beauvoir, a French philosopher, who is regarded as a feminist icon. She also wrote *The Second Sex*. She was a politically active intellectual who combined scholarly and literary output with real-world political action that resulted in long-term legislative change. Generations of women seeking independence have been inspired by her.

The Second Sex is widely recognized as one of the first and most influential works of feminist writing, published in 1949 and translated into nineteen languages (Rossi 674). Her philosophies were very strong, existentialist, particularly in regards to the concept of human identity.

Reading Simone de Beauvoir's *The Second Sex* illuminates the theoretical and political limits of

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both feminist equality and difference approaches, particularly at a time when the argument between them has frequently stressed which method is more effective, efficacious. In the 1970s, a controversy arose between equality and diversity feminism when equality feminism, also known as liberal or egalitarian feminism, was the dominant ideology. Theorists like Betty Friedan (2001) and Simone de Beauvoir (1989) gave women a voice to convey their economic, social, and political interests.

Conclusion

In this first chapter, we dealt with the socio-historical background of *A Vindication of The Rights of Woman*, and *Iam Malala*. Then we moved to introduce the authors' lives, and influences. After that, we have tackled Mary Wollstonecraft's and the situation of women in England in the second half of the 18th century. Besides, we portrayed the situation of women in Pakistan under Taliban regime. Finally, we have given some relevant information about the theories that are applicable to our current research, which are Feminism and New historicism.

Chapter Two

The Authors view about Education

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Chapter two

Most girls in many parts of the world still face difficulties in getting education. They have limited access to get the same education as men, moreover there are many threats and attacks on girls' education, including bombing or burning schools, killing, kidnapping and torturing the female students, teachers and academics who are in favour of education for girls.(GCPEA. 2014)

As a result of those practices, girls became marginalized in society as they are running a risk of becoming less skilled, getting less opportunities and hope for the future. Those conditions pushed women to make their voices heard and to deny their subordinated conditions and enjoy their rights as men. In fact, Spivak (1988) explains this idea as theory of change; since people who are oppressed will rise to challenge the oppressors.

Mary Wollstonecraft explored this problem in her masterpiece, *A Vindication of the Right of Woman* (1792). She stated that the root of women's oppression is the lack of education; therefore, the only weapon that women should empower themselves with is their pursuit of knowledge (Wollstonecraft 1792).

Malala Yousefzai also followed the path of Mary Wollstonecraft when, in *I am Malala* (2013), she claims that education had been a great gift for him [Ziauddin]. He believed that lack of education was the root of all the Pakistan's problems. Ignorance allowed politicians to fool people and bad administrators to be reelected. He believed schooling should be available for all, rich and poor, boys and girls. (41)

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My father used to say the people of Swat and the teachers would continue to educate our children until the last room, the last teacher and the last student was alive. My parents never once suggested I should withdraw from school, ever. Though we loved school, we hadn't realized how important education was until the Taliban tried to stop us.(Malala 146)

In this chapter, we will focus on the two main concerns raised in each of the works in question. As a result, our purpose in doing so is to describe and illuminate the concerns of Mary Wollstonecraft's view about education and its relation with gender discrepancies, in addition to Malala's view about education and women empowerment. In this regard, we must first provide some quick and important explanation before moving on to illustrate these issues.

We discovered after reading *A Vindication of the Rights of Woman* that Mary Wollstonecraft's insights on the social assault on women still hold true in today's culture. Women with advanced degrees are seen as a threat in many nations and cultures around the world. Due to this concern, certain locations and communities have placed restrictions on women's access to education and occasionally prohibited women from attending classes together. According to Mary Wollstonecraft's writing, women were pushed to be submissive animals rather than in charge. In that women are supposed to obey instructions, adhere to a certain objective, and perform to the best of their abilities without questioning their responsibilities, she compares them to soldiers. This viewpoint brought to mind a poignant contemporary incident that illustrates the potential outcomes that can occur when a woman breaks free from the constraints of the systems that constrain her. Malala Yousafzai was 16 years old when she was shot for defending her right to an education. Malala has endured multiple attempted killings

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when she persisted in speaking out against the social injustice of denying females an education. Malala, the youngest recipient of the Nobel Peace Prize, received it at the age of 17 for her work as an activist for education. For us, Malala represents an end to the cycle and a courageous lady who dared to stand out for what is right. Her bravery and efforts have helped a lot of young people, women now have access to educations that were before only a pipe dream.

Malala demonstrated that women are capable of standing up for their ideals. She went above and beyond and risked her life to further her education. She demonstrated that women are not powerful enough to compete. People frequently take things for granted when they are available to them. We have never really stopped to consider how fortunate we are to have access to education. We have always recognised the value of education, but because going to school has come to be so commonplace for us, we have never given it much thought. Knowledge and education are effective tools for shaping and fostering personal growth. We are fortunate to be able to receive an education, but when I think of Malala's life and the circumstances of so many other girls, it makes me realise that going to school is not always simple. Wollstonecraft's justification for gender equality in society the debate over whether or not women are equal hasn't been resolved.

1. Mary Wollstonecraft View about Education

Mary Wollstonecraft, is essentially the younger novelist of the eighteenth century (Johnson qtd in Keupink 4), she became a world-famous writer with her political text *Vindication of the Rights of Woman*, the very weighty book, that aims

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principally on erasing the negative definition of woman in British society. The powerful message that it conveyed is a set of arguments concerning woman's matters such as reason, marriage, roles, class and so on and so forth. The writer gathered all the critical issues and "urges that women should be educated so that they too can become fully rational and self responsible citizens, moral agents, and family members" (qtd in Keupink 5), the vindication involves the personal experiences of the writer in explaining certain matters.(4-5).

Primarily, *A Vindication The Rights of Woman* is based on reason to understand woman's nature as Charles Taylor pointed out 'reason is the capacity to see and understand' (121). In addition, it is commonly discussed that identity is the first question addressed in her political discourse (woman's role and identity), she assumes that women must absorb their own identities from: knowledge, education and reason as well. Moreover, her observation on society's structure is used to push women inside society as an individual, and to overturn the traditional rudiments in which, "women are to be excluded, without having a voice, from a participation of the natural rights of mankind. *A Vindication of the Rights of Woman* aims to draw an appropriate way in order to involve woman in the public life, and she does not deny the difference between woman and man at all, but sometimes she blames women who directly follow sensibility and passion instead of reason (Partenza, p 86-89). It is generally accepted that *A Vindication of the Rights of Woman* is firstly dedicated to the French Minister of Education known as Talleyrand, in response to the public education's system in revolutionary France, she says " I dedicate this volume to you, to induce you to reconsider the subject, and maturely weigh what I have advanced respecting the rights of woman and national education" (Partenza,p 86-89). Wollstonecraft here is interested to find ways in which she could develop the more availed subjects for girl's education (Jacobs-

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Beck 62). Therefore, the most important part in the Vindication is devoted to national education, as Wollstonecraft claimed:

On tending for the rights of woman, my main argument is built on this simple principle, that if she be not prepared by education to become the companion of man, she will stop the progress of knowledge and virtue; for truth must be common to all, or it will be inefficacious with respect to its influence on general practice.(Wollstonecraft 10-11)

In clear terms, the writer is agitating for educational rights as the first question in her book. In the same document, Mary Wollstonecraft is described as a reformist rather than a radical because she does not focus on pedagogy details, she is more directed to the students and their perspectives, and her absolute keenness is to create a harmony between students in learning practices. The same idea is included in her Vindication, “in order to open their faculties they should be excited to think for themselves; and this can only be done by mixing a number of children together, and making them jointly pursue the same objects” (361).

Wollstonecraft is giving principles rather than objectives allowing children to learn from each other in groups. As a matter of fact, gender relations and equalities are principally studied in Wollstonecraft’s *A Vindication of the Rights of Woman*; she thinks that the just society would basically be built on the different capacities of children. To make men citizens, two natural steps might be taken, which seem directly to lead to the desired point. For the domestic affections, which first open the heart to the various modifications of humanity, would be cultivated, whilst the children were nevertheless allowed to spend great part of their time, on terms of equality with other

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children (Wollstonecraft 356). Wollstonecraft believes that children regardless their sexes, can effectively shape their thoughts in cooperative activities, and this method will create an independent educational environment. By this way Mary provides spaces for learners to think, controlling their changeable grades and attitudes at the same time (Griffiths 345).

Identically, in Mary Wollstonecraft's opinion, education would become truly perfect when it develops virtue and independence. Consequently, the most perfect education, in my opinion, is such an exercise of the understanding as is best calculated to strengthen body and form the heart. Or, in other words, to enable the individual to attain such habits of virtue as will render them independent. In fact, it is the force to call any being virtuous whose virtues do not result from the exercise of its own reason (Mary Wollstonecraft,p37). She illustrates principles for a perfect education. According to her, the exercise based on reason is the best way to an independent and virtuous mind. Similarly, Mary Wollstonecraft states her views of educational system to criticize the teachers in the first degree, she describes them as "pedantic tyrants", because of their irresponsible attitudes toward teaching (qtd in Manus,p18). She thinks also that school is a place where children grow intellectually and physically. She summarizes the image of school in her vision saying, "boys and girls, the rich and poor, should meet together" (Manus, p18). In other words, children should wear a uniform, moreover, her vindications instate that classes should not be longer than one hour at the time, "for at this age they should not be confined to any sedentary employment for more than an hour at a time" .In the same context, Mary Wollstonecraft puts academic curriculums and pedagogical plans of an ideal school, she argues that: To render this

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practicable, day-schools for particular ages should be established by government, in which boys and girls might be educated together. The school for the younger children, from five to nine years of age, ought to be absolutely free and open to all classes (Wollstonecraft, p 368). Mary Wollstonecraft puts her emphasis on educational system to enable individuals obtain their strength and emancipation from learning that create a certain relationship and interaction between children and their parents as the first step to the society construction.

Wollstonecraft argued in *A Vindication of the Rights of Woman* for a women's awakening that could only be achieved via education; as a result, education was a major issue in Mary's works. "A sharp and urgent concern with education, especially the education of girls and women, runs throughout Mary Wollstonecraft's literature and remains a prominent topic to the abrupt end of her career," as Allan Richardson, an English professor at Boston College, argued in this regard (Richardson Allan quoted in Claudia Jonson 24). Therefore, education, according to Wollstonecraft, is necessary for a person's whole growth. She did not specify that all humans (male and female) have the same innate ability to reason. In this context she affirmed,

By individual education, I mean... such attention to the child as will sharpen the senses, control the passions as they begin to ferment, and set the understanding to work before the body reaches maturity; so that the man may only have to proceed not to begin the important task of learning to think and reason before the body reaches maturity (Wollstonecraft ,p9)

In addition to all what is said previously, Wollstonecraft reflected on women's lack of education, implying that males are to blame for women's flaws because women were not given an education, and their knowledge was severely limited. As a result, Wollstonecraft stated that

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women could only get awareness of evil through this inadequate cultivation. It is critical, according to Wollstonecraft, to improve women's education, to grow their minds and souls rather than their bodies, to reorient education away from achievement and toward radical intellectual training (Caine Barbara 28).

In the same context, Sophia, a founding member of the Bluestocking Circle, an informal women's social and educational movement that began in England in the mid-eighteenth century, published a leaflet called *Women Not Inferior to Men* (1743), in which she criticized women's lack of basic education. She justified by the idea that men denied women an education in order to keep them out of the public realm. In this regard, she argued, "their explanation for this assumption is what I have already hinted at, namely, that we were born to be perpetually subjugated to them, due to a lack of capacities to partake in governance and public posts with them (Sophia, quoted in Jones Vivien 228).

Mary Wollstonecraft did not only address to her fellow-women; however, in one of her letters, she referred to the French philosopher Jean Jacques Rousseau as "a strange inconsistent unhappy brilliant person" (Cited in Adriana Cracium 16). Furthermore, she wrote to Imlay later in her life, "I have always been half in love with him" (26). As a result, Rousseau had a strong influence on Wollstonecraft, particularly via his famous books *On Education* and *Emile*. Wollstonecraft expresses praise for his political writings, particularly *The Social Contract* and *Emile*, in her *A Vindication of the Rights of Woman*, but she also expressed disillusionment with his ideas on women. "Nature had created man happy and good," Rousseau argued, "but society has depraved him and made him miserable" (Rousseau, 1966). According to this famous quote, man is his only preoccupation.

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Morality took on a new meaning in the seventeenth century, based on man's inherent goodness. Rousseau's educational beliefs stem from his desire to conserve nature in its natural state. Negative education, in his view, permitted a youngster to discover himself and be punished by the nature he wished to defy. The tutor should not try to reason with the child or exert power over him or her. Books would not be forced upon the youngster; Emile, at the age of twelve, would have no idea what to do. Only at the age of adulthood would positive education or indirect instruction begins, and studies would then be focused on the student's inherent curiosity. Rousseau emphasized the necessity of teaching ideas that can be used in real life.

On the one hand, Wollstonecraft appreciated Rousseau's writings; she enjoyed reading them and often associated with him; on the other hand, she criticized him. "Indignation constantly takes the place of appreciation, and the hard frown of wounded virtue effaced the grin of complacency as I read his sensual reveries 'On the subject of woman,'" she affirmed in her *A Vindication of Women's Rights*. (Caine Barbara, 1997)

Allan Richardson emphasized that Wollstonecraft chastised Rousseau for restricting such an educational system to boys only; both boys and girls should be educated (Cited in Claudia Johnson 33). In this regard, Wollstonecraft wrote: "Raising girls alongside boys in national day schools across the country, and making female education not only equal, but indistinguishable from male education, could enable the improvement and emancipation of the entire sex" (153).

While Catherine Macaulay, Senior Lecturer at the University of Leeds, had a great impact on Wollstonecraft, according to Vivien Jones (1997). She even appreciated Rousseau's *Emile*. She believed that females should be educated alongside boys. She suggested that the inevitable conclusion will be a revolution in sexual power relations, with the tyranny of passion

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being overturned by rational friendship (101). Let your children be brought up together, with the same spirits and studies: let them enjoy, in the continual presence of those who are set over them, all that freedom which innocence renders harmless, and in which nature rejoices... sting. (Macaulay Catherine Graham, p 114)

This shows that Wollstonecraft was particularly engaged with Rousseau's *Emile*. She greatly admired the educational ideal set down in the first four sections of it, but the contrast between *Emile's* broad education and *Sophie's* narrow training devised explicitly to render her docile and obedient, appalled her (Caine Barbara ,30).

We can say that part of Wollstonecraft's response to Jean Jacques Rousseau's recommendation in *Emile* is that girls have a different education than boys, one that trains them to be obedient and manipulative. Because God could not have made one human being superior to another, Wollstonecraft claimed that the rights of men, which she had previously supported, applied equally and unconditionally to women. "There is no sex in spirits," Wollstonecraft claimed in this regard men and women should receive the same mental and spiritual training because they have the same moral and intellectual foundation. Wollstonecraft's criticism of Rousseau, as well as many other contemporary writers who attempted to explain the nature and responsibilities of women, focused on their implicit denial of women's right to reason. The denial of reason to women was a denial of their very humanity, for reason was the privileged signifier by which we differentiate humans from animals. This was exacerbated by the denying of personality and character to them (31).

In contrast with what female activists supported, Rousseau viewed women's options as entirely limited to the roles of wife and mother. His scheme for *Sophie* was not radical enough.

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He believed that women's education must be planned in relation to men. In his context, he argued, "she will always be in subjection to a Man, and she will never be free to set her own opinion above his (Kramnak Isaac, 1995) .In addition, Rousseau emphasized freedom of movement and physical education for *Emile*, asserting that weak bodies contain weak minds. *Emile* is not instructed in religious matters until he reaches adulthood. He has a natural sense of morality, but a woman cannot reason so she cannot maintain a state of morality, and men must guard her throughout her life. Rousseau stressed that the sole duty of a woman is to please her husband and raise her children. In this respect, Jean Jacques stated, "Wollstonecraft agreed with Rousseau's emphasis on the significance of direct maternal care, including breast-feeding, and the responsibility of mothers in the teaching of young children, seeing these activities as expanding and enhancing mothering. Indeed, Wollstonecraft was criticizing women who abandoned their homes and children in order to pursue other interests, as evidenced by her criticism of Lady Kingsborough for preferring to care for her dog over her children. Nonetheless, Wollstonecraft chastised Rousseau for seeing women as artificial and sensitive, and she chastised him for treating women as irrational animals whose entire purpose was to please men and care for their offspring. (Kramnak Isaac, P 569).

In her turn, Wollstonecraft believed that Rousseau and others who favored the arts of coquetry and ornamental accomplishments "tend to make women the creatures of sensation" rather than reason, and that they "have contributed to render women more artificial, weak characters... and, as a result, more useless members of society" (Wollstonecraft , 1792).

Furthermore, Rousseau added that while passion was natural and necessary in all human beings, and that he was controlled by reason in men, a sex-specific attitude. Women, therefore, must be subjected to the most constant and severe restraint, which is that of decorum: it is

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therefore necessary to such confinement that it may not afterwards cost them dear... we should teach them above all things to lay a due restraint on themselves (Greene Gayle ,1985).

Wollstonecraft emphasized that women were told and educated from an early age that they had to follow their husbands and take care of their appearance in order to attract them and ensure their safety. Women are taught from infancy, and by their mothers' example, that a little knowledge of human weakness, justly termed cunning, sobriety of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety will obtain for them the protection of man; and that if they are beautiful, everything else is unnecessary for at least twenty years of their lives (Adriana Cracium,117). Moreover, the traits given to women, according to Wollstonecraft, are not inherent but constructed: they are the result of a lack of education. Restricting women's societal roles to marriage, she claims, is restricting their brains; it forces them to exercise over-exercised sensibility rather than allowing them to exercise their reasons and broaden their knowledge (Jones Vivien 05). In this regard, Wollstonecraft declared:

Women's behavior and manners... demonstrate that their thoughts are not in a healthy state: One cause...! attribute to a false system of education, gathered from the - books written on this subject by men who, considering females rather as women - than human creatures, have been more anxious to make them alluring mistresses than affectionate wives and rational mothers: the understanding of the sex has been so bubbled by this specious homage, that the civilized women of the present-century... are only anxious to inspire love, when they ought to cherish a nobility of character. the books of education, authored by men of

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brilliance, have had the same tendency as more frivolous publications...

(Adriana Cracium, 109).

Wollstonecraft also emphasized the equality of men and women, arguing that they should have equal chances. "Women should have equal rights to education, intellectual growth, physical activity, legal and moral responsibility, political representation, and economic opportunity," (98).

2.Malala's View about Education and Women Empowerment

The wave of thoughts that is called women's empowerment or feminism is an ideology that is believed by the people who struggle for the equality between men and women (Tong 11). Therefore, this analysis presents dangers and resistance that are faced by the characters in getting education. Besides, it also analyzes the significant issues of education reflected in *I am Malala* written by Malala Yousafzai with Christina Lamb.

The autobiography opens with Malala's parents' tales and their diverse backgrounds. Malala's father, Ziauddin Yousafzai, is very concerned about education and plans to study teaching later in Pakistan, despite his father's disapproval of teaching as a paltry vocation for his son. He represents courageous activism and leadership. Malala's mother, Toor Pekai, Yousafzai, on the other hand, did not have the opportunity to attend school. There being little importance placed on women's education at the period, and even if she is able to begin school, due to the depressing environment, she drops out and sells her books and spends the money on sweets.

She was born in 1997, and her father named her Malala after a famous Afghan warrior woman. Though she was a girl and girls were not acknowledged at birth, her father celebrated her by asking family and guests to place sweets in her cradle. From this point forward, Malala

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is elevated by her father as he offers her the same love and education that he had. Despite financial constraints, Malala's father, Ziauddin, is working to create his school. The intolerance of both sexes for this new educational system, the growth of radicals, particularly the Taliban, and natural calamities striking one after the other, including earthquakes and floods in Swat Valley.

Malala, on the other hand, is gradually progressing in her fight to attain equality in treatment for both sexes, particularly in the education sector. She is able to begin writing a blog on BBC about her life amidst the Taliban's fanatical, radical, and violent deeds thanks to the media and one of her father's friends. Extremists begin to bomb schools, attack, kidnap, and murder individuals who do not agree with their interpretations of Islamic beliefs. She is invited to give interviews on numerous local television stations about the terrorists' attacks, both verbally through threats to teachers and pupils and physically through beheadings, bombings, and other atrocities. It helps that she is well-versed for a girl and has good verbal abilities, and she grows into a well-known education campaigner, getting numerous milestones and noteworthy recognitions from the UN, President Barack Obama, and even Angelina Jolie, the Hollywood actress. With all of this backing, encouragement, and support, she pursues her objective with zeal. On October 9, 2012, as a result of her relentless advocacy, she is targeted and unfortunately killed by the Taliban. Malala and her family then relocate to the United Kingdom for treatment of her bullet wounds and, eventually, asylum. They are still in the United Kingdom. Malala will be safe there because she was tormented by dread in her native country. "Sometimes I was quite terrified, but I said nothing, and it didn't mean I wouldn't go to school," she adds. (Malala, 104).

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As a Taliban woman, you must stay at home, even if you go shopping or to school; you must be with the mahram, or so-called holy lady. Sacred ladies are a common sight in the Islamic worldview. Malala, on the other hand, wants women to have equal access to education. "Education is our right," she declares in the same context. Just as it is our right to sing, Islam grants us the right to attend school and states that every girl and boy should attend. According to the Quran, we should "seek knowledge, study hard, and learn the mysteries of our world" (Malala ,105).

In the above quotation, Malala emphasizes that all humans, men and women alike, have the same rights, particularly in the area of education. You must stay at home as a Taliban woman, even if you go out shopping or to school; you must be with the mahram, or so-called holy lady. Sacred ladies are a typical occurrence in the Islamic worldview. However, in Pakistan, particularly under the Taliban, this practice has succeeded in suffocating women's human rights. The legacy of sacred women who, in the guise of religion, misled women into believing that they were not entitled to an education. It is a religion that demands that all people should be educated. To justify this claim, Malala adds, "... Education is our basic right. Not just in the West; Islam too has given us this right. Islam says every girl and every boy should go to school. In the Quran it is written, God wants us to know" (217).

It is clear from the passage above that religion ensures educational equality for men and women. From the beginning of their creation, women's positions have been equalized with men in Islam, because God has decreed that there is no difference between men and women, and the only distinction is their level of devotion. Hence, the established Taliban regime that contradicts with what has been explained in the Koran made Malala so furious, "I was a bit

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nervous but I knew it was important as many people all over Pakistan would be listening. 'How dare the Taliban to take away my basic right to education?' she said."(118)

From all of the human motivation factors, it is clear that Malala's surroundings had the greatest impact on her psychological development. Every facet of human motivation is influenced by the surroundings, and the Taliban movements are not an exception. "If people were silent nothing would change...When the whole world is silent, even one voice becomes powerful" (147)

Malala's father was her influencer and motivator. In other words, they share the same objective. Malala says:

My father argued that all had ever wanted was to create a school in which children could learn. We had been left with no choice but to get involved in politics and campaign for education. "My only ambition, he said: " is to educate my children and my nation as much as I am able...But when half of your leaders tell lies and the other half is negotiating with the Taliban there is nowhere to go. One has to speak out. (Malala, 148).

The following quote indicates that Malala's father is extremely concerned about his children's education and that he wants someone to talk to in order to modify all of the outdated norms. Malala's father's attitude is strongly attempting to open up people's ideas that have been altered by foreigners who have unexpectedly gained public trust. Education is education. We should learn everything and then choose which path to follow.

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Education is neither eastern nor western, it is human...No struggle can ever succeed without women participating side by side with men. There are two powers in the world; one is the sword and the other is the pen. There is a third power stronger than both, that of women...let us pick up our books and our pens, 'I said. They are our most powerful weapons. One child, one teacher, one book, one pen can change the world (Malala, 2015-216)

The quote above can be noticed in some of her remarks advocating for girls' education rights. It demonstrates that a woman can complete her education by working hard, and that every girl should be able to use her freedom to achieve the education that they deserve from birth. Women, too, have the ability to fight back; they do not have to submit to male domination or the oppression.

In the book of *I Am Malala*, her father, Ziauddin, strongly believes that everyone, male or female, rich or poor, has the right to education. Because, according to Malala's father, education improves one's life and makes education a light in one's life. He felt that God will raise them through knowledge or education.

Education is a right for all human beings, as the quotation above demonstrates. It enables us to know about the world and its secrets. Malala was in the same situation and the same point of view while she was fighting for education.

The struggle of women to protect their rights is worldly recognized. Secretary-General of the United Nations Ban Ki-moon invited Malala Yousafzai to speak at the United Nations'

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education conference. Thus, it is widely recognized education is the process of saving lives, promoting peace, and empowering young people that Malala and millions of other girls around the world want. This fact contradicts with the Taliban tribesmen who refused to give Malala a permission to study shot her with three bullets. She says she doesn't want to be remembered as a Taliban-shot girl, but rather as a woman,a young woman who fights for her education.

Malala Yousafzai is an example of the tens of millions of young women and girls around the world who are denied the opportunity to receive an education. She campaigns for gender equality and women's to education as the first leap to a better future void of gender prejudices.

Conclusion

In this chapter, we dealt with Mary Wollstonecraft's and Malala's view about education according to their writings, and their real experiences as well as the fundamental cause of the movement. According to the analysis of the main ideas and arguments circulated in both *A Vindication of the Right of Woman* and *I Am Malala*, it is the unequal position and the unequal chances that occur in society from generation to generation that fueled the gender issue. At last, it is proved by the two women that education would be the remedy.



General Conclusion

conclusion

Conclusion

Ultimately, and in the long run, this study project comes to its end, reaffirming that it is one of the most important topics in the history literature, particularly when it comes to women and their place in the society before and after the Enlightenment. Even young women, through history, suffered from the yokes of social constraints, their capacity to educate themselves equipped them with the knowledge and courage to speak openly about their experiences as well as address such challenging topics relating to women's inferior position in a patriarchal eighteenth-century culture.

Female authors took the advantage to highlight the narrow-mindedness and rigidity of the male-dominated culture. However, to avoid harsh criticism, society had to hide behind pen identities or write anonymously about their situation and experiences in such a man-centered world. As examples of these women authors, Mary Wollstonecraft and Malala also used literature to raise public's awareness of the traps patriarchal society was hiding. In her essay, *A Vindication of the rights of woman* and *The Awakening*, Mary Wollstonecraft openly rebelled against the stereotypical roles women had to perform regardless of their inner desires or attitudes. She dismissed the role of a stereotypical mother and a wife by openly showing her sexuality and determination to break the confinements of the society. On the other hand, the heroine Malala in her autobiographical novel *I'm Malala* showed that women can perform the stereotypical roles expected from them, and be independent and equal to men at the same time. Both novels stirred feminist attitudes among many women, by instilling the idea of liberation and equality into their minds. Step by step, literature incited women to demand their legal, political, and social rights granted to them by their birth thus causing the world to abandon the old patriarchal beliefs and

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attitudes, and embrace a new world in which women are equal to men and have freedom of thought, choice, and self-expression. These will not be achieved without affording the same access to education since it is the solution to all gender inequalities.

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