THE REPRESENTATION OF GENDER DISCRIMINATION IN MALALA YOUSAFZAI AND CHRISTINA LAMB'S *I AM MALALA*

THESIS

A thesis is presented to the English Department, Faculty of Humanities, Jember University as one of the requirements to get the award of Sarjana Sastra Degree in English Study
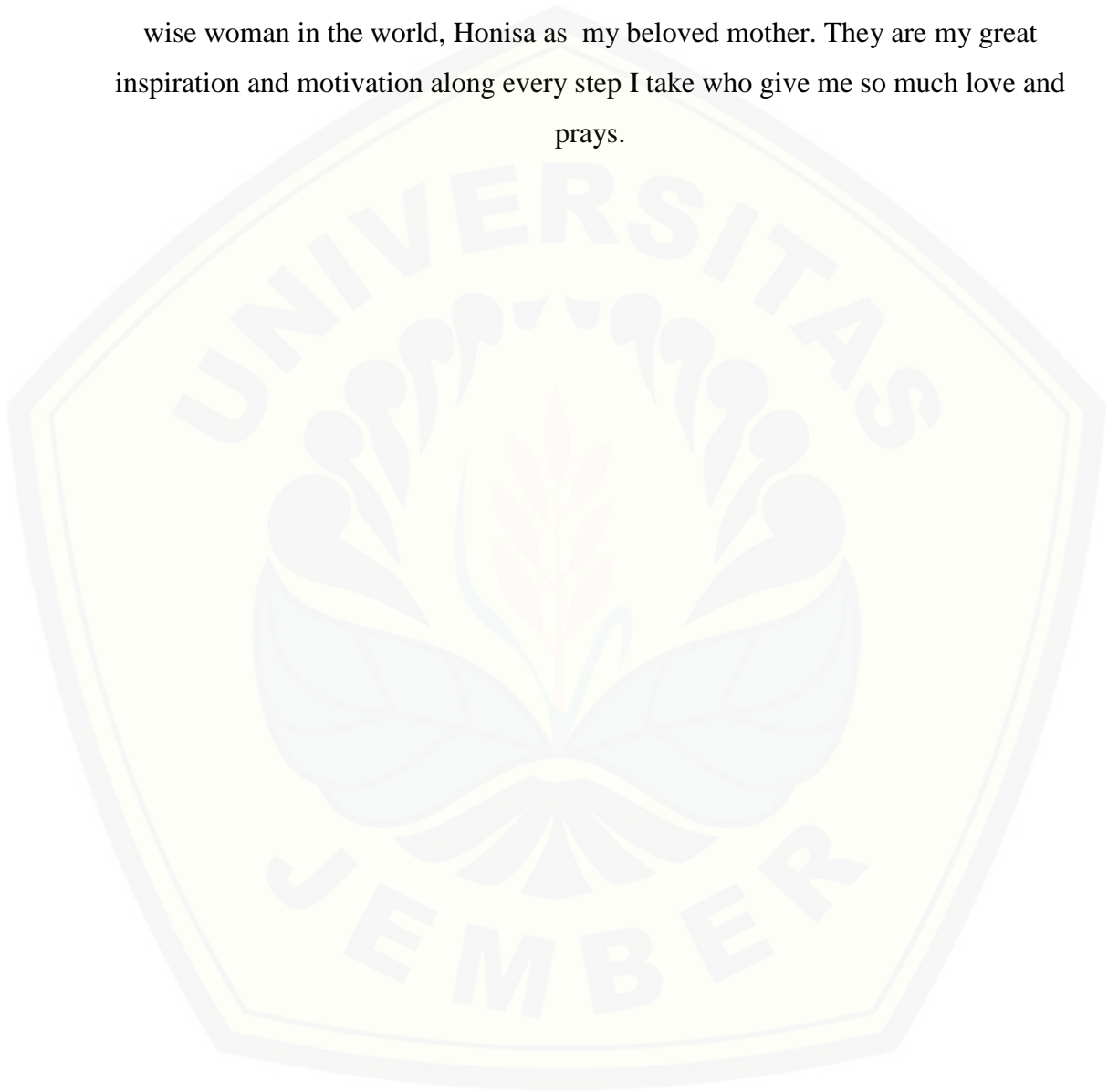
Written by

Fitriatul Hasanah

120110101125

ENGLISH DEPARTMENT
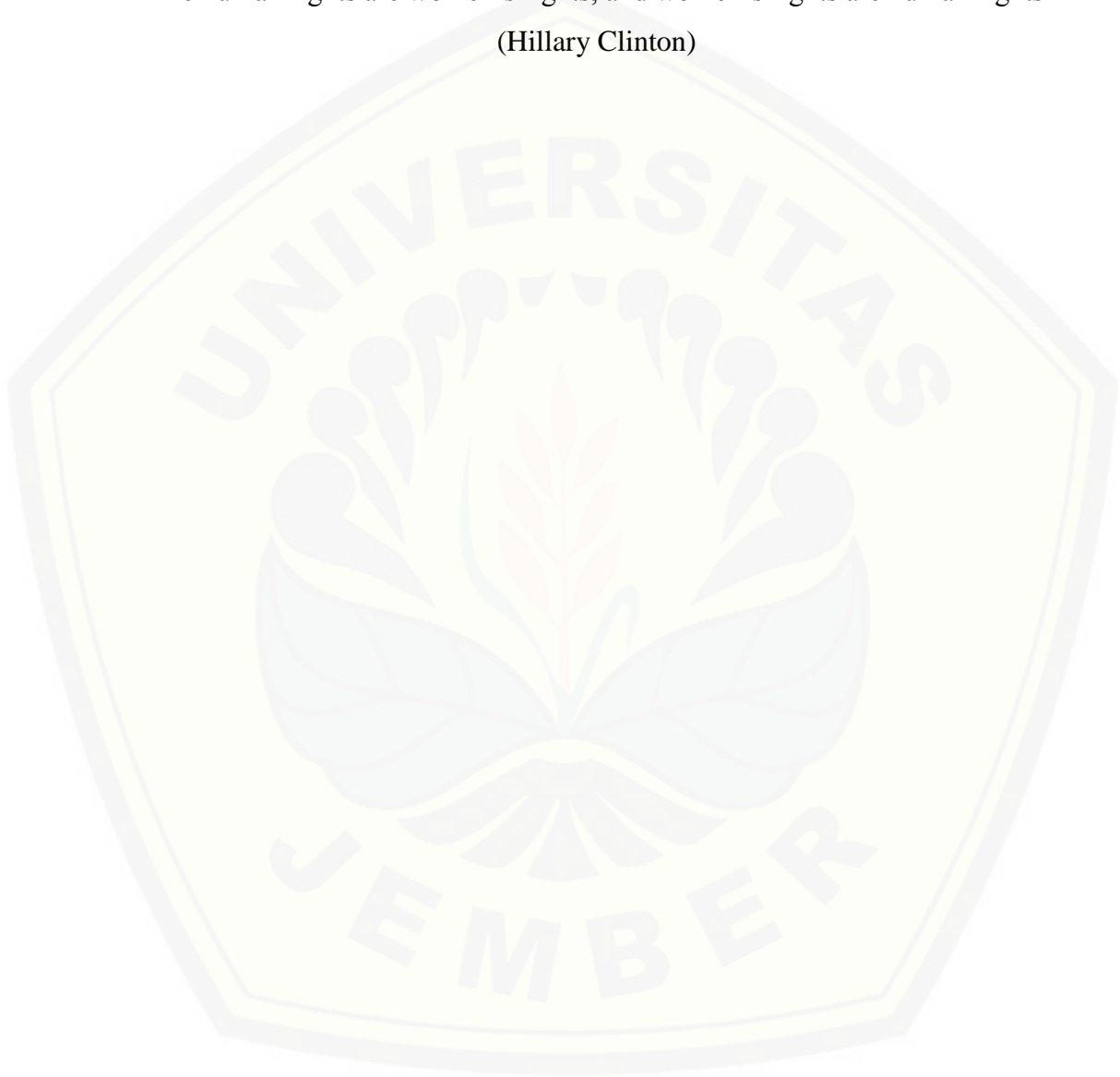**FACULTY OF HUMANITIES**
JEMBER UNIVERSITY
2018

i

DEDICATION

This paper is dedicated for my beloved parents, my late father Abd. Aziz and my wise woman in the world, Honisa as my beloved mother. They are my great inspiration and motivation along every step I take who give me so much love and prays.

MOTTO

"The human rights are women's rights, and women's rights are human rights"

(Hillary Clinton)

DECLARATION

I hereby state that this thesis entitled **The Representation of Gender Discrimination in Malala Yousafzai and Christina Lamb's *I am Malala*** is an original piece of writing. I state that the analysis and the research described in this thesis have never been submitted for any degree or any publication. I certify to the best of my knowledge that all sources used and any help received in the preparation of this thesis have been acknowledge.

Jember, July 16th 2018

The Writer,

Fitriatul Hasanah
120110101125

iv

APPROVAL SHEET

Approved and accepted by the examination committee of English Department Faculty of Humanities, Jember University.

Name   : Fitriatul Hasanah
Student number   : 120110101125
Title   : The Representation of Gender Discrimination in Malala
                    Yousafzai and Christina Lamb *I am Malala*
Day, date   : July 16th 2018
Place   : Faculty of Humanities, Jember University

Chairman,   Secretary,

Hat Pujiati, S.S.,M.A.   Irana Astutiningsih, S.S.M.A
NIP.198009082005012001   NIP. 197407052005012001

The Members:

1. Dr.Eko Suwargono, M.Hum   (. . . . .)
    NIP. 196511061993031001

2. Drs.Imam Basuki, M.Hum   (. . . . .)
    NIP. 196309041989021001

Approved by

The Dean of Faculty of Humanities,

Prof. Dr. Akhmad Sofyan, M. Hum
NIP. 196805161992011001

v

ACKNOWLEDMENT

All praises are to Allah SWT for God's guidance and blessing so that I am finally able to finish my study. I also would like to express my deep gratitude to following people who have given me the contribution in supporting my study.

1. Prof. Dr. Akhmad Sofyan, M.Hum as the Dean of Faculty of Humanities, Jember University;

2. Dra. Supiastutik, M.Pd., the Head of English Department;

3. Hat Pujiati, S.S.,M.A., and Irana Astutiningsih, S.S.MA., As my first and second advisor, thank you very much for guidance and advices to conduct my thesis;

4. Dr. Eko Suwargono, M.Hum., and Drs. Imam Basuki, M.Hum.,as my first and second examiners, thank you for your advices;

5. All of the lectures of the English Department who have given me the valuable knowledge during my study;

6. All of the staffs and the librarians of faculty of Humanities;

7. My beloved and great parents, my late father Abd. Aziz and Honisa, mybrother A. Fathurrozi thank you very much for prays, love, support, patience and everything have given to me. You are everything;

8. My precious one, Arie Prasetyo, thank you so much for giving me your best motivation, love, prays and everything in my life and always stays next to me in every condition;

9. Thanks to my unbiological sisters, Laily, Fajriyah, Inneke, Dhini, and Wulan for togetherness, support, prays and all your help during my study;

10. My friends, Izza, Warda, Dwi, Ulfin, Wilda, Novi, Rodiah, Ayak, Anwar, and Alfian thank you for your support and your help during my study;

11. All of my friends in academic year 2012 that I cannot mention one by one.

12. My alma mater, Faculty of Humanities, Jember University.

Jember, July 16th 2018

Fitriatul Hasanah

SUMMARY

The Representation of Gender Discrimination in Malala Yousafzai and Christina Lamb's I am Malala; Fitriatul Hasanah, 120110101125; 2018; 43 Pages; English Department, Faculty of Humanities, Jember University.

This research analyzes the problem of gender discrimination based on the true experience of Malala Yousafzai and other female characters in *I am Malala*. Women in Pakistan are discriminated under the Taliban regime. They cannot get their right to get education, forbidden to go out of their home, and they are not allowed to hold any kind of jobs. They just confined to household activities and stay at home. This research uses representation theory by Stuart Hall to analyze the discourse of gender discrimination faced by the main female characters in the novel.

This research uses qualitative method and the data are divided into two kinds of data. They are primary and secondary data. The primary data are taken from the novel including dialogues and sentences. The secondary data are taken from some references related to gender discrimination such as books, articles, theses and journals. The data are divided into two categories. The first is the representation of gender discrimination in Pakistan in 2012, and the second is about the critical position of the authors.
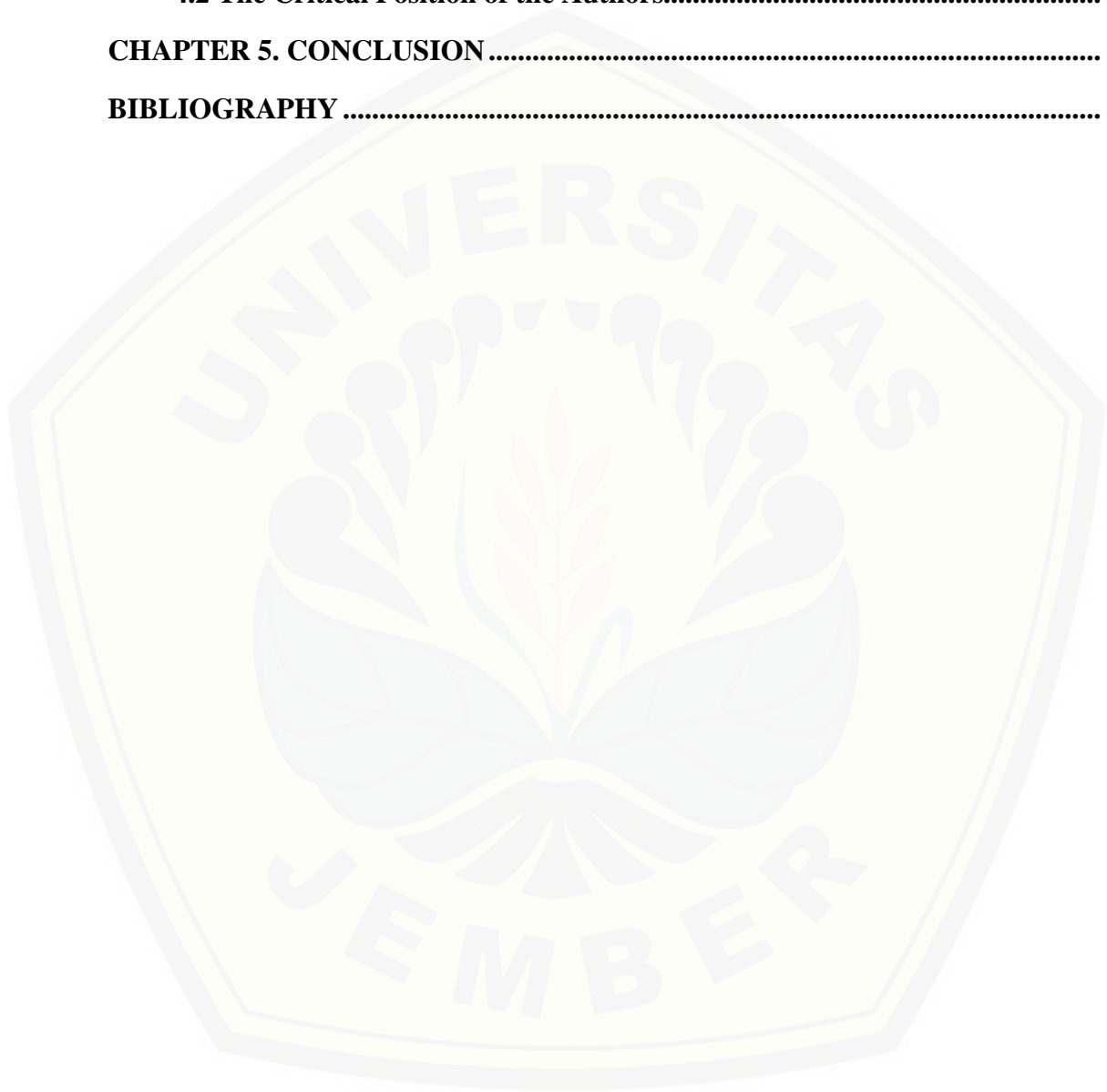
As the result, this research shows that there are many kinds of gender discrimination toward the main female characters. Those are prohibition to get education, women limited access and obligation to wear *burqa*. These obligations are considered as violation of human freedom. In Pakistan men are considered as the dominant rules and women as the subordinate ones in the society because of that all people activities are differentiated based on gender by the Taliban. It makes Malala and Lamb really disagree toward the way how the Taliban treats women in the novel.

TABLE OF CONTENTS

CHAPTER 1. INTRODUCTION

This first chapter is an overview that gives readers descriptions about the whole research. It consists of background of study, the topic of the research, the problem of the research, the question of the research and also the goals of the study. The four sub chapters are the basic ideas to conduct the research.

1.1 The Background of Study

Gender as the role or attitude of individuals which are culturally and socially constructed, become the main course of the differences between men and women's right and obligations in a society. this kind of differences, then dominantly becomes the foundation of gender's injustice (Risman, 1988:127). Gender is a common issue that refers to the socially constructed roles, behavior, activities and attributes that a particular society considers it appropriate for men and women. People assume that both are having different roles and some major responsibilities which they have to fulfill. People also assume that physically a female role is to look after house, children, family, and relatives, and on the other hand men are made for bread earner and hardship. All these thinking made women weaker and deprived from basic things. For example, when a child birth takes a place in a family, then the process of gender differences arose automatically and the process of gender starts. When a son was born in a family it was celebrated with lot of fun just like festival. On the other hand when a birth of a daughter takes place in a family, then on the very first day of her birth she was considered as a burden, which they had to carry till their marriage (Sahgal, 2007).

Discrimination is the practice of threatening a person or a particular group in society unfairly than others (Hornby, 2005: 417). Vaughan states that discrimination is unequal treatment of someone or group based on their presumed racial characteristics and intellectual (1995: ix). Delagado and Stefancic also state

1

that discrimination is a practice of treating similarly situated individuals differently because of race, gender, sexual orientation, appearance, or national origin (2001: 145).

I am Malala is a true story based on the author's tragic life. She was born in a country which is full of provoking polemics Pakistan. When she was born nobody congratulated her family because as a member of Pasthun family, the birth of woman is considered as unexpected moment. Malala's father Ziauddin Yousafzai looks his daughter will be different with other children. He even asked his friends to throw dried fruits, sweets and coins into Malala's cradle, something usually do for boys. The name of Malala was inspired by Malalai from Maiwand, Afghanistan. She was a courageous and famous woman which forced her country to against intruder. Malala lives in a beautiful swat valley, with her parents and two younger brothers. Before Taliban took control the Valley, Swat valley was a beautiful and a peaceful mountain.

Malala was shot by a Taliban bullet and flown out of Pakistan, because she against the Taliban which is opposed education for girls. The Taliban totally angry with Malala. She was targeted and shot by the Taliban in the bus. The main female characters in this novel is a strong woman. At the time she was 11 years old. By the time she has established herself as an international advocate for girls' education in Pakistan. Since the Taliban took control the whole of Pakistan, women in this country faced the horrific life. Women have to follow the rules of culture under the Taliban's authorization. They have no movement, no life, and no sound. *I am Malala* novel is showing the oppression, suffering, struggling of women under the Taliban regime.

Before the Taliban, at least 50 percent students, teachers and workers are women. In this society women are allowed to be what they want to be, to wear and to say what they wanted. But women in Pakistan suddenly should obey the

rules, for instance they are not allowed to go to school and work. They are no longer allowed to leave house without being accompanied by mans relative. They have to cover themselves from head to toe including their face by using long dress and burqa (Waraich, Buncombe: 2009).

Malala Yousafzai was born on July 12, 1997, in Mingora, Pakistan. As a child, she became an advocate for girls' education, which resulted in the Taliban issuing a death threat against her. On October 9, 2012, Taliban gunman shot Malala when she was going home from school. She survived, and continued to speak out on the importance of education. She was nominated for a Nobel Peace Prize in 2013. In 2014, she was nominated to be the youngest person who received the Nobel Peace Prize.

Christina Lamb was born on may 15, 1966, in London. She was educated at Oxford University. She is a British journalist and the chief foreign correspondent for the Sunday times. Within two years Christina had been named young journalist of the year. She has written eight books, including her bestselling books are *The Africa House* and *I am Malala*.

Based on the discussion above, I am interested in analysing the representation of gender discrimination of Malala as the main character. The basic theory of this analysis applies the theory of representation by Stuart Hall.

1.2 The Research Topic

The topic of this thesis is chosen to know the gender discrimination in *I am Malala*. The topic discussed in this research is about the gender discrimination faced by the main character in the novel. Malala tries to show us that women in Pakistanare not allowed to go to school and work because they are controlled by Taliban. Beside, she also wants to show that women in Pakistan have the

opportunity to get freedom and better life. This thesis will focus on the representation of gender discrimination by Stuart Hall.

1.3 The Research Question

Based on the background of study above, there are two problems of this research, those are:

1. How is the gender discrimination in Pakistan in 2012 as represented in the novel?
2. What is the critical position of the authors?

1.4 The Goals of The Study

Based on the research problem, there are two goals that will be discussed in this study. First is to find out how the gender discrimination in Pakistan in 2012 which is represented in *I am Malala*. The second is to find out the critical position of the authors about gender discrimination and women condition in the novel.

CHAPTER 2. THEORETICAL FRAMEWORK

This second chapter deals with the previous researches and the theory that used to get the point of this research. The explanation is started from the previous research and followed by the explanation about theory of representation by Stuart Hall.

2.1 The Previous Research

Previous research is important because it shows some references related to the chosen topic in this thesis. From this previous research, the explanation will help the writer to get better understanding about subject matters. Besides, the reader will acknowledge this thesis as the different research from the other previous researches. There are two previous researches in this sub chapter.

The first previous research is written by Kristian Wahyuni "Taliban's Treatments Toward Woman as Violation on The Democratic Values and Human Rights in Khaled Hosseini's A Thousand Splendid Suns" (2013). In this case, Wahyuni's research focuses on Taliban's treatments toward the women that are considered as violation on the democratic values and human rights. Although this previous research has the similar topic but the use of the theory is different. This previous research used Gramsci's hegemony theory. This theory applied because the purpose is to analyze how the role of an intellectual who has function to negotiate and spread the dominant's class ideology

The second previous research is written by Siti Nur Fajriyah "The representation of Gender Discrimination Experienced by The Female Main Characters Under The Taliban Regime in Deborah Ellis's The Breadwinner" (2016). In this case, Fajriyah's research focuses on the way how the novel represents the condition of women under the Taliban regime as gender discrimination and how the social structure of the Taliban affects all women's activities in their social life.

5

Those researches are very useful because they are helpful for finishing my research. Those researches have contribution to my thesis because they give me more information about the condition of women in Pakistan under the Taliban regime and gender as social structure. Although this research analyzes almost the same topic with the second previous research, but it is not totally follow the second previous research.

By understanding those previous researches, this thesis will discuss and analyze the similar topic, background and theory. This thesis will discuss about gender discrimination in the novel entitled *I am Malala*, and will focus on gender discrimination experienced by the female main characters in the novel. This thesis will use theory of representation by Stuart Hall to find the discourse of gender discrimination by applying constructionist and discursive approach.

2.2 Theoretical Framework

2.2.1 Stuart Hall's Theory of Representation

This sub chapter explains about Stuart Hall's theory of representation. This theory becomes a tool to analyze the representation of gender discrimination under the Taliban regime in Malala's *I am Malala*.

There are two relevant meanings of representation in Hall's book, those are to represent something is to describe or depict it, to call it up in the mind by description or portrayal or imagination; to place a likeness of it before us in our mind or in the senses; to represent also means to symbolize, stand for, to be a specimen of, or to substitute for.

Hall through his book entitled *Representation:Cultural Representation and signifying practice* argues:

> "*Representation is the production of meaning of the concepts in our minds through language. It is the link between concepts and language which enable us to refer to either the 'real' world of* objects, people or events, or indeed to imaginary worlds of fictional objects, people and events" (Hall, 1997: 17).

It means that representation is main part of the process of production and exchange meaning of the concepts in our minds to other through language. Based on Hall's book, he states that the representation means using language to say something meaningful about, or to represent , the world meaningfully, to other people... Representation is an essential part of the process by which meaning is produced and exchanged between members of culture. It does involve the use of language of signs and images which stand for or represent things (Hall, 1997: 1).

Representation works through representation system and there are two systems of representation: a set of concept or mental representations and a language (Hall, 1997: 17). Mental representation is a set of concept which has correlation with objects, people and events. Meaning depends on these concepts in our minds, they represent the world.

The second system is language. Concept need to translate into common language. This system correlate the concepts and ideas with certain written words, spoken sounds or visual images. "Sighs are organized into languages and it is the exixtence of common languages which enable us to translate our thoughts (concepts) into words, sounds or images, and then to use these, operating as a language, to express meanings and communicate thoughts to other people. These two concepts are related to each other" (Hall, 1997: 17). The meaning of construction process becomes different in a culture or in a group of people because everyone has their own way to interpret something.

Hall explains that there are two major variants or models of the constructionist approach that are semiotic approach by Ferdinand de Saussure and discursive approach by Michael Foucault. Foucault mentions that there are three ideas in discursive approach to representation, such as concept of discourse, the issue of power and knowledge, and the questions of the subject (Hall, 1997: 43).

Constructionist Approach

Based on the representation theory by Stuart Hall, he mentioned there are three approaches in this theory. Those are reflective approach, intentional approach and contractionist approach. Reflective approach is an approach in which language function as a mirror. It is used to reflect the true meaning that already exist in the world. Meaning is located in the object, person, idea or event in the real world. It means that all meaning of things in the real world is reflected through language. All things that already exist and fix in the real world that are reflected by language are colled as mimetic (Hall, 1997: 24)

The intentional approach is an approach which focuses on the meaning producer (the speaker and the author) who determine his or her uniqe meaning on the world through language. The meaning of the words depends on what the speaker or the author means. The last approach is constructionist approach. It is different from both of them, and does not related to both of the approaches because constructionist approach has own perspective toward the meaning of object or things. Hall explains in his book:

> "Things don't *mean*: we construct meaning, using representational systems – concept and signs. Hence it is called the constructivist or constructionist approach to meaning in language. According to this approach, we must not confuse the material world, where things and people exist, and the symbolic practices and processes through which representation, meaning and language operate. Constructivists do not deny the existence of the material world" (Hall, 1997: 25).

It means that material world where the things and people exist does not convey meaning. But the constructionist does not deny the existence of the material world. Meaning does not depend on the material quality but on symbolic function. "It is because a particular sound or word stands for, symbolizes or represents a concept that it can function, in language, as a sign and convey meaning-or, as the construction say, signify" (Hall, 1997: 26).

Discursive approach

Stuart Hall argues that there are two major variants of the constructionist approach – the semiotic approach of Swis linguist, Ferdinand de Saussure and the discursive approach of French philosopher and historian, Michel Foucault. This research is conducting to use the discursive approach of Michel Foucaut.

> "Foucault used the word 'representation' in a narrower sense than we are using it here, but he is considered to have contributed to a novel and significant general approach to the problem of representation. What concerned him was the production of knowledge (rather than just meaning) through what he called discourse (rather than just language). His project, he said to analyze 'how human beings understand themselves in our culture' and how our knowledge about 'the social, the embodied individual and shared meanings' comes to be produced in different periods" (Hall, 1997: 42-43).

It means that representation is not only using language to construct meaning of something but discourse as another aspect is used to analyze the representation. It happens because beside the language, there are other things that should be considered when interpreting the object. They are narrative, statements, group of images, whole discourse which operates across a variety of texts, areas of knowledge about a subject which have acquired widespread authority (Hall, 1997: 42)

According to Foucault there are three major ideas relating to the process of representation: concept of *discourse*, the issue of *power andknowledge*, and the question of *the subject* (Hall, 1997: 43). Hall statement related to the meaning of discourse i Foucault's perspective, that:

> "By 'discourse', Foucault meant 'a group of statements which provide a language for talking about – a way of representing the knowledge about- a particular topic at a particular historical moment … Discourse is about the production of knowledge through language. But … since all social practices entail meaning, and meanings shape and influence what we do – our conduct – all practices have a discursive aspect" (Hall, 1997: 44).

It can be seen that the concept of discourse of the representations is about language and practice to overcome the traditional distinction between what one *says* (language) and what one *does* (practice). Foucault also states that discourse constructs topic. It defines and produces the object of our knowledge to make a topic can be meaningfully, talked about and reasoned about. It is also influences how ideas are put into the topic(Hall, 1997: 44). In order to analyze the discourse of gender discrimination in the novel, the discursive approach is applied in this research.

Foucault argues that discourse never consists of one statement, one text, one action or one source but it appears across a range of text, and as forms as conduct, at number of a different institutional sites within society. Foucault says that he was concerned with the production of knowledge and meaning, not through language but through discourse (Hall, 1997: 44).

According to Hall (1997: 45)physical things have no fixed meaning. Meaning is always changing in different period and context. It is based on when an object is produced and what is the context of object. Therefore, in interpreting a discourse we should look at object, historical period and context before giving a meaning to the object.

Therefore, when someone represents about something within the discourse, it will result a wider meaning rather than just within the material things. Hence, it is because of discourse based on Foucault always relating with the historical context of a particular period.

CHAPTER 3. RESEARCH METHODOLOGY

This chapter explains the research methodology that is used to find the result of the research objectively. It consists of type of research, data collection, data processing and data analysis.

2.1 Type of research

This research requires the qualitative data. Qualitative data means that data are dealing with description. The data are taken from analyzing the words, and quotations in the novel. Qualitative research can be used to reach an understanding of underlying reasons and opinion. I will use library research to find out the theoretical sources and all of the data that I need, and to know the representation of gender discrimination in the novel. According to Blaxter "qualitative research is an empirical research which the data are not in the form of numbers" (2006: 65).

2.2 Data Collection

There are two kinds of data in this thesis. They are primary and secondary data. The primary data of this research are taken from *I am Malala* related to gender discrimination. It includes the dialogues or sentences in the novel which are used in the analysis. The secondary data are taken from some references related to the gender discrimination which have relation with this research to support the analysis of the primary data. The data are taken from some previous researches, articles and journals related to the topicto give more information.

2.3 Data Processing and Data Analysis

The data are taken from *I am Malala* novel written by Malala Yousafzai and Christina Lamb. It includes the sentences in the novel as quotes for the proof. In

the way of processing the data, to relate the source and theory, it needs several steps to do . The first step is close reading to the novel, and it needs several times to read the novel to get better understanding about the whole parts of the novel.

The second step is processing the data by classifying the data related to gender discrimination in that novel dealing with theory of representation by Stuart Hall. The next goes to the analysis of the data. The analysis is done based on the research question made before. The first research question is about how the gender discrimination in Pakistan in 2012 represent in the novel. So,the analysis will be focused on the data which tell about the gender discrimination in the novel and relate it to the real condition in Pakistan around 2010, and then relate them to the representation theory. I use representation theory by Stuart Hall, because the theory contains some methods to construct the meaning of gender discrimination that is represented in the novel. Based on the theory, there are two kinds of approaches such as semiotic and discursive approach. I only use the discursive approach, because it contains about the way how the discourse can construct a meaning.

The second research question is about the critical position of the authors about gender discrimination which is represented in the novel. In this analysis, it focuses on the position of the authors either they agree or disagree about gender discrimination in that novel. By reading information about Malala who experience gender discrimination in Pakistan in 2012 and Cristina Lamb as a journalist who wants to help Malala to reveal the issue of gender discrimination at that time. The last step is making conclusion to complete and give easier understanding about the content and the result of this research. Hopefully this research will give more information for the next researcher who has the same topic with this research.

CHAPTER 5. CONCLUSION

Gender discrimination in the novel is represented through Malala and other main female characters. There are three kinds of discrimination. Those are prohibition to get education, prohibition to go out alone, and obligation to wear *burqa*. It begins when the Taliban takes control Swat valley, Pakistan. They closed and destroyed the educational infrastructure. Malala and other girls have to stop from school and just stay inside the house. Malala is one of Pakistan women who dared to oppose the Taliban rules. She struggled to maintain education till she is being targeted by the Taliban and it becomes violence for her. The Taliban rules prohibited girls education is to maintain their power and to save Pakistan from America because they are afraid when women get formal education, they can lose their traditional norms and become Westernize. The Taliban totally oppose all modern education and they fully supported Madrassa school in Pakistan. Women are forbidden to go out because they have to stay at home and do not hold any kinds of job. They cannot go anywhere without being accompanied by men's relative. The obligation of women to wear *burqa* is one of the Taliban ways to consider women disappearing from the society.

This analysis produces the same discourse between the novel and the context representing women's condition under the Taliban authority. Gender discrimination is only faced by women because they are always placed as inferior in the social structure. Under the Taliban regime all people activities are differentiated based on the gender. Men are considered as superior than women because of that all the authorities are given to the men and controlled all the women's live. It is clear that gender condition of women in Pakistan has to face such a tragic life because of the Taliban rules and that obligation is considered as violation of human freedom.

Malala Yousafzai is positioned as a part of discourse in Pakistan, and Christina Lamb is positioned as a part of discourse in London and she is as a journalist also covering the accident in Pakistan. Although they are from different country, they have the same concern about women's condition. They believe that

education is very important for human being, and women should be equal with man.

BIBLIOGRAPHY

Books

Blaxter, L., Hughes, C., and Tight, M. 2006. *How to Research*. Third Edition. New York: Open University Press

Delgado, Richard and Stefancic, Jean. 2001. *Critical Race Theory*. New York: New York University Press.

Hall, Stuart. 1997. *Representation: Cultural Representation and signifying Practices*. London: Sage Publication. http://bookzz.org/s/?=representation.

Risman. J, Barbara. 1999. *Gender Vertigo: American Families in Transition*. United States: Yale University Press.

Robertson, David. 1997. "A Dictionary of Human Rights. London: Europa Publications Limited.

Tyson, Lois. 2006. *Critical Theory Today*. New York: Rputledge.

Vaughan, Alden T. 1995. *Roots of American Racism*. New York: Oxford University.

Yousafzai, Malala, and Lamb Christina. 2013. *I AM MALALA*. London: Little, Brown and Company.

Dictionaries

Hornby, A.S. 2005.*Oxford Advanced Learner's Dictionary*. Oxford: Oxford University.

Webster, Merrriam. 1966. *Webster's Third New Internasional Dictionary*. United States of America: G & C. Merriam Company, Inc.

Journals

Ahmad, Shakil. 2012. *The Taliban and Girls' Education in Pakistan and Afghanistan-with a case Study of the situation in the Swat District*. Master Thesis. Lund University. http://lup.lub.lu.se/student-papers/record/3160037. Retrieved on 25th October 2017.

Risman. J, Barbara. 1998. " *Gender as a Social Structure: Theory Wrestling with Activism*". In *Gender and Society*. Vol.18. No.4 PP. 429-450.

Theses

Nur Fajriyah, Siti. 2016. *"The representation of Gender Discrimination Experienced by Female Characters Under Taliban Regime in Deborah Ellis's The Breadwinner"*. Unpublished. Thesis. Jember: Jember University.

Wahyuni, Kristin. 2013. *"Taliban's Treatments toward Woman as Violation on The Democratic Values and Human Rights in Khaled Hosseini's A Thousand Splendid Suns"*. Unpublished. Thesis. Jember: Jember University.

Websites

BBC. 2016. *Who are the Taliban*?. https://www.bbc.com/news/world-south-asia-11451718. Retrieved on 13th February 2018

Brown, Hay Matthew. 2009. *The Veil Holds Muslim Women Back*. http://www.baltimoresun.com/news/opinion/oped/bs-mtblog-2009-12-guest_post_the_veil_holds_musl-story.htmlRetrieved on 25th April 2018

Dehart, Jonathan. 2013. *Why did the Taliban Shoot Malala*. https://thediplomat.com/2013/07/why-did-the-taliban-shoot-malala/. Retrieved on 5th may 2018

Dictionaries, Cambridge. 2017. Meaning of 'Gender Discrimination' in the English Dictionary. https://dictionary.cambridge.org/dictionary/english/gender-discrimination. Retrieved on 20th December 2017

Godwin, David. *About Christina Lamb*. http://christinalamb.net/about-christina-lamb.html. Retrieved on 11th January 2018

Mattson, Ingrid. 2013. *The Story of Qur'an: Its History and Place in Muslim Life*. UK: Willey Blackwell. https://books.google.co.id/books?id. Retrieved on 12thDesember 2017

Meaning , Qur'an. 2016. *The Role of Men and Women in Islam' in Surah An-Nisa: 34*. http;//quran.com/4/34/. Retrieved on 20th December 2017

Tavernise, Sabrina. 2009. *New Wardrobe Brings Freedom to Women in Swat*. https://www.nytimes.com/2009/09/23/world/asia/23burqa.html. Retrieved on 25th April 2018

Waraich Omar and Buncombe Andrew.2009.https://www.independent.co.uk/news/world/asia/taliban-restrict-womens-education-in-pakistan-1419199.html. Retrieved on 25th October 2017