



### **Depiction of Gender Disparity in *I am Malala***

**Dr. S. Bhuvaneshwari**

Assistant Professor  
PG & Department of English  
Sourashtra College  
Madurai-625004

#### **Abstract**

Pakistani literature is different, having emerged gradually following the country's independence in 1947. Christina Lamb is a British novelist and journalist. She is The Sunday Times' main overseas reporter. Lamb completed a B.A. in Philosophy. Lamb supported Mujahideen battling the Communist regime as a journalist, spending the following two years in Peshawar. For nearly three decades, she has covered Pakistan and Afghanistan. Lamb has previously worked for the Financial Times in Islamabad and Rio de Janeiro, as well as for The Sunday Times in Johannesburg and Washington, D.C. She has covered fights from Eritrea to Zimbabwe, and she has visited indigenous communities in the Amazon's furthest reaches. She focuses on issues young Afghan women's plight. This study paper looks at the difficulties faced by Pakistani women and explores the topic of gender imbalance critically.

**Keywords:** *Religious radicalism, Cultural Terrorism, Gender Disparity, Education.*

Pakistani literature, which emerged gradually following the country's independence in 1947. The nature of the literature is questioned among writers because, despite being centred heavily on negative events related to independence movements, traditional misapprehensions, religious extremism, cultural terrorism, and so on, it has taken on its own shape by retelling the complex class system and the average citizen. Because English is the official language of Pakistan, the writers have established a following in the country. The downtrodden and suppressed people convey their pain and suffering toward the society imposed responsibilities and illusions in their nation to the world via the work of artists. Pakistani writers take pride in their ability to search within and portray their cultural uniqueness. The writings will mostly outline the horrifying nation's invisible faces, which comprise religious disbeliefs, cultural misunderstandings, gender discrepancy, terrorism, the scared nation's beauty, patriotism, power, honesty, military actions, politics, and so on.

Pakistan is a landscape that concentrates upon the religion and politics. Whatever the people trying to exhibit can only be accomplished through their religious belief. Women were very much exploited and discriminated in the name of religion. Pakistan an Afgan Women's were very much suppressed by the religious people and Male in their society. Even women were not given proper rights to get their education. Pakistani Literature in recent days focuses on the feelings of doubly marginalized woman. Woman in Pakistan were felt as subaltern in their own land due to the practice of religious terrorism.

While religions declare that men and women are equal, activists for gender equality emphasise that

faiths still have a lot of work to do in this area. Gender equality campaigners point out that, despite the fact that women are frequently more religious than males, many cults and organisations continue to treat gender differently. Both the gender types like men and women , born at the same time and with equal rank, stand on different sides of society's altar, feeling unequal. Sex differences in religion could be characterised as 'internal' or 'external'. Underlying religious complaints are investigated from the perspective of a specific religion and can include religious beliefs and practices about men's and female sexual obligations and entitlements in authorities, education, and worship; religious doctrine about the gender or race of supernatural beings; and religious issues are frequently comprehended as an objective examination of a particular faith, which would include possible future clashes between other religious viewpoints on idiosyncratic issues.

Malala is a Pakistani education activist she is the most youngest girl from Pakistan, who just strived hard to give education to the young girl child, She is well-known for her human rights work, notably for women's and kids education in her hometown, where the Taliban formerly forbade girls from attending school. Yousafzai is mostly educated by her father a poet, school master In an interview, Yousafzai stated that she desired to be a doctor, but her father wanted her daughter to be as a best leader in power so she can give freedom to other to get basic education in their country.

Indefinite sufferings and encounters that Pakistan has faced, made Malala to tell,

“All the other girls in my class wanted to be doctors, but I decided I wanted to be an inventor and make an anti-Taliban machine which would sniff them out and destroy their guns” (114)

Any group's ethnicity would be explained in terms of their religious views. Religion is the foundation of all cultures. Islam's fundamental perspective of men and women postulates a complementarity of functions: humankind, like everything else in the cosmos, was formed as a pair—neither can be whole without the other. Islamic religion lights on feminine or masculinity leads to gender disparity in the society they had different rule for different gender types and as they were extremist in following their belief made theme to show religious terrorism. However, women have traditionally taken major positions in public life as Queens, businesswomen, and so on, and conversely.

Yousafzai and Lamb's the novel emphasises the author's anti-Taliban stance on female education. What is at issue is both individual Pakistanis' sovereignty and rights, as well as the very role and personality of the girl child—both inside the family and home, and outside in public life and civil society institutions such as schools and universities. The novel also advocates for greater access to religious education that promotes Islam's tolerant, gender-equal, and humanistic characteristics. Women and girls, as well as their male allies, are increasingly embracing the core texts and teachings of Islam, such as the Quran and Hadith, to advocate for gender equity, notably the right to equal access to higher education.

Thus, gender discrimination is one of the most common kinds of social inequality, and it exists all throughout the world, with varying implications in various locations. These distinctions are essentially the result of cultural legacies, historical development, geographical location, and religious traditions. Regardless of these reasons, the main victim is the female gender. Male and female roles are therefore markedly varied and uneven throughout the global religions.

Thus, the most substantial adjustments must be made in religious organisations in order to attain gender balance. Gender equality must be advanced in Pakistan through women engaging in the labour force and decision-making, as well as having equal access to health and education facilities as their mothers and grandparents. To leave from religious fanaticism and cultural terrorism, the ideal of gender equality can only be fulfilled in the national political mainstream, appropriate as well as effective representation, in all organs of government. It is also necessary to overcome men's misguided minds and women's indisputable brains soaked in ancestral beliefs of unknown provenance on all levels.

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