

Annotated Bibliography

(related to Malala Yousafzai and girl's rights in Pakistan)

Baker, A., Gibson, M., Cooke, S. G., & Ali, M. (2012). No 2: The Fighter Malala Yousafzai. *Time*, 180(27), 96-107.

This article demonstrates that the Taliban made a serious mistake in attacking Yousafzai. Her voice was not silenced, instead she has become a powerful worldwide symbol and spokesperson for girl's access to education. Her story also brought attention to health and safety issues of children in developing countries and broad gender inequities. It chronicles changes that occurred in Swat, Pakistan (Malala's home) after the Taliban takeover, and describes her courage in speaking out publicly against their strict enforcement of Islamic law, which included a ban on girl's education.

This story contains details about Yousafzai's upbringing that help to explain why she became an early advocate for girl's education and why the Taliban consider her and others like her to be such a threat. It describes how Malala's story touched a chord and brought many influential allies to her cause.

Bradley, T. & Saigol, R. (2012) Religious values and beliefs and education for women in Pakistan, *Development in Practice*, 22(5-6), 675-688,
doi:10.1080/09614524.2012.685863

This paper highlights the ways that religion influences education in Pakistan, and its policies and curriculum reflect Islamic beliefs. The state of Pakistan was created to be a Muslim nation and religion permeates all aspects of secular life. However, surprisingly, this study found that a majority of respondents supported women's education, in spite of

the ban by the Taliban. The reasons expressed for educating women varied considerably, from a desire for them to be better wives and mothers, to acceptance of certain roles such as doctors, nurses and teachers that were seen as appropriate for women.

The research was conducted in two cities: Lahore, which is developed and generally considered somewhat liberal, and Peshawar, a more socially conservative area.

Representative from both Sunni and Shi'ite sects were included. In Peshawar, emphasis on morality and religious education was more common. Differences are also noted between Sunni and Shi'ite and between male and female responses. This information relates to my project because Swat, the home of Malala Yousafzai, is close to Peshawar.

Brown, G. (2013), Malala: Everyone's Daughter in the Fight for Girls' Education. *New Perspectives Quarterly*, 30: 59–60. doi: 10.1111/npqu.11361

Gordon Brown, the former Prime Minister of Great Britain, and current United Nations special envoy for global education, calls Malala Yousafzai an “icon for 32 million girls worldwide”. He describes his determination to ensure that her experience produces real change, working with the Pakistan President on a plan to put 5 million Pakistani boys and girls in school, and pledging global support to incentivize families to send their children, especially girls, to school. He states, “Pakistan needs to be shocked into action, with the Taliban shamed and forced into accepting the basic freedoms of every girl”.

Mr. Brown demonstrates how the global attention on Yousafzai has raised the profile of gender inequality, in education as well as child labor, child marriage and child soldiers. He represents many people in positions of influence that have been galvanized by Malala’s experience to take actions that may help to achieve real changes.

Durrani, N. (2008). Schooling the 'other': the representation of gender and national identities in Pakistani curriculum texts. *Compare: A Journal Of Comparative Education*, 38(5), 595-610. doi:10.1080/03057920802351374

Naureen Durrani, of the University of Central Lancashire, Preston, UK, explains how the curriculum texts used in education reflect the gender identities of a particular culture. The paper explores the centralized national curriculum used in Pakistan and the role it plays in institutionalizing the “official” and unequal images of masculinity and femininity. The study also discusses the importance of religion (Islam) to the national identity of Pakistan, and the integration of religion codes into education that place limitations on women, from appropriate dress, to work and family responsibilities, to exclusion from the public realm.

The article identifies areas that need to be changed in the Pakistan educational system if true gender equality is to be achieved. Only a small percentage of the female population receives an education, and those that do, receive one that is biased toward male dominance and female subordination. Role models for females are predominantly domestic and caregivers.

Fazl-E-Haider, S. (2013). Malala versus Extremism. *Harvard International Review*, 34(4), 73-76.

Mr. Fazl-E-Haider describes political influences in Pakistan that have led to the “Talibanization” of the population. He says that the U.S.- led military campaign against extremists and drone strikes, many of which have killed civilians, have increased the number of Taliban tenfold in the past seven years. He points out that the shooting of

Malala was politicized in Pakistan, drawing a demarcation between pro-Taliban and anti-Taliban. Pro-Taliban forces have called her an agent of the U.S. and some have issued a fatwa (religious decree) against her, claiming her public statements have mocked important Islamic symbols. The article shows the difficulties of making any progress against extremist forces.

Mr. Fazl-E-Haider is a columnist in Pakistan with expertise in Pakistan economy and economic ties to China. He conveys an alarming picture of the Taliban plan for Pakistan, where girls and women are banned from education and employment, where religious minorities are persecuted, and where dissenters and political critics are sentenced to death.

Imtiaz, S. (2014, October 10). Global hero, local lightning rod? Why Malala's Nobel rankles many Pakistanis. *Christian Science Monitor*. p. N.PAG.

Saba Imtiaz, a news correspondent, explains that although the official Pakistan government has praised Yousafzai and calls her “the pride of Pakistan”, she is most often ridiculed by opposition leaders in her native country. She has been accused of being a CIA agenda, a traitor to Pakistan and Islam. Announcement of her recent Nobel Peace Prize win spurred renewed claims of conspiracy. Extremists in Pakistan have criticized Malala since she began writing an anonymous diary for the BBC in support of girl’s education rights. Her subsequent award from the Pakistan government and a video that appeared in the New York Times only fueled the hatred against her, eventually leading to her attack.

Isaacs, D. (2013). Female education. *Journal Of Paediatrics & Child Health*, 49(6), 425-426.
doi:10.1111/jpc.12236

Dr Isaacs, of Children's Hospital in Sydney, Australia, makes the argument that female education is beneficial to any country because it has been shown to reduce infant mortality rates and childhood death. He also explains that education of girls and women typically leads to a more civilized and peaceful nation. He states that the extremist views and violent measures of the Taliban are not representative of the majority of Muslim people.

This article supports the story and experiences of Malala. She was raised by her family fully expecting to be educated, and her early schooling was positive. It was only when the Taliban took control in Swat that the persecution of girls and women began.

Lall, M. (2009). Gender and Education in Pakistan: The Shifting Dynamics across Ethnic Groups. *Studies in Ethnicity & Nationalism*, 9(1), 114-121. doi:10.1111/j.1754-9469.2009.01032.x

This article by Marie Lall, a Senior Lecturer at the Institute of Education, University of London, argues that structural changes are taking place in Pakistani society that are helping to reduce gender inequalities that have historically existed in their educational policies. It points out that Pakistan is not a homogenous country, and that location (urban/rural) and ethnic differences have a significant impact on the educational support offered to girls. The data describes differences in attitudes in the four Pakistani provinces and five different ethnic groups. A majority of the families interviewed, who had access to educational facilities and had witnessed quality education first-hand, strongly

supported education for all their children, both male and female, seeing it as a means to a better economic future.

This research presents a balanced approach, and defends the idea that a majority of Pakistani families do not support the Taliban ban on education of girls. It shows that some progress is being made slowly in certain areas of the country to reduce gender differences. It gives the hope that non-radical people can find common ground in their desire to improve the lives of their children.

Lewis, K. (2013). Malala the Powerful. *Scholastic Scope*, 62(1), 4-9.

Ms. Lewis provides a picture of Yousafzai growing up in rural Pakistan under the increasing influence of the Taliban. Beginning in 2007, when Taliban forces moved into the area, gunfire, violence and death were daily events as the Pakistani government fought to restrain the Taliban forces. The Taliban enforced oppressive Islamic laws, which were not supported by the majority of Pakistani families, including banning of music, television and movies, banning of education and employment for women, and restricting women's appearance in public without a male relative. In 2009, Malala began to blog for the BBC, using a pseudonym to shield her identity, about her dreams of a career and her constant fears of the extremists. Her crusade made her famous and emboldened other girls. In 2011, she was awarded the National Youth Peace Prize by the President of Pakistan. However, the Taliban targeted her for assassination.

This article provides detail about the daily living conditions that existed in Pakistan and that led to Malala's outspoken and courageous advocacy of education for girls. It describes the harsh restrictions imposed by the Taliban on Pakistani families, and the

reign of fear that prevailed when the Taliban extremists were in control. It explains why a single voice like Malala can have such a powerful effect in stirring hearts and minds to support a righteous cause.

Malik, S., & Courtney, K. (2011). Higher education and women's empowerment in Pakistan.

Gender & Education, 23(1), 29-45. doi:10.1080/09540251003674071

Ms. Malik and Ms. Courtney present a compelling picture of how Pakistan's patriarchal society remains a powerful obstacle to achieving parity between the genders in education. Social and cultural values are deeply-rooted in Islamic law, resulting in a male-dominated society where women are disadvantaged in almost all aspects of life. Decisions are made by males in the family. Education has not been mandatory or free, and many children never enter the educational system at all. Of those who do, many drop out, and the drop-out rate for girls is much higher than for boys. Literacy rates increased overall from 2000-2005, but literacy rate for boys is 64.5% compared to only 40.1% for girls. One major problem - Pakistan spends only about 2.5% of its Gross Domestic Product on education; many facilities lack basic infrastructure, and there are not enough trained female teachers. Very poor families have very limited access to quality education.

This paper is based on findings from a 2005 doctoral study by Malik, using both quantitative and qualitative data. Surveys and interviews of female students and faculty members at ten public universities in the four Pakistan provinces were conducted. These revealed deep-rooted gender issues within the male-dominated Pakistani society, and how difficult these are to overcome, even when the United Nations, other international groups and the Pakistan government have prioritized goals to address gender inequality. Cultural

attitudes and traditions continue to keep the educational status of girls and women in Pakistan among the lowest in the world.

Yousafzai, M. (2013). *I am Malala*. New York, NY: Little, Brown and Company,

Malala Yousafzai tells her own story about growing up in modern day Swat, a province in northern Pakistan. Malala explains some of the uncertainties of life in Pakistan, including poverty, religion, government policies and political turmoil. She describes the many changes that occurred in everyday life after takeover by the Taliban, and the harsh restrictions that were placed on girls and women. Her father, who ran a school for boys and girls, inspired Malala from a very early age to seek education and excellence. She talks about her resistance and determination to speak up for girl's rights to an education, and how it led to her being targeted by the Taliban and shot in the head. She survived and has continued her fight for this cause, gathering world-wide support and acclaim for her courage.

This personal account of life in Swat, Pakistan, gives great detail about the daily lives of the Pakistani people and the educational system, and the dramatic changes that occurred before and after the takeover by the Taliban. It describes both poverty and joyfulness and gives insight into a Pakistani perspective and experience. It helps to explain why Yousafzai has strong convictions and confidence in herself and her actions.

Yousafzai, M. (2013). LET US WAGE A GLORIOUS STRUGGLE. *Vital Speeches Of The Day*, 79(9), 266-267.

This speech, given to the United Nations by Malala Yousafzai on her 16th birthday, recognizes the thousands of human rights activists that have struggled to bring about education, equality and peace; and the millions of people that been killed or injured by

terrorists. Yousafzai says that the attack on her life only strengthened her resolve to speak for the weak and powerless. She calls on world leaders to protect women's and children's rights and she emphasizes the importance of continuing the war against illiteracy, poverty and terrorism.

This speech gives insight into Malala's extraordinary abilities to persuade, and her conviction that she is meant to continue this struggle despite personal danger. She has displayed great courage and composure for such a young person.