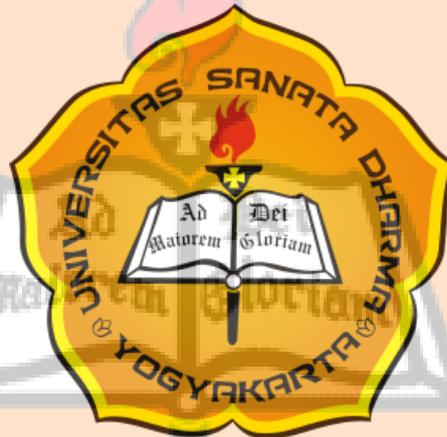


**THE IDEOLOGY OF WOMEN EMPOWERMENT IN
MALALA YOUSAFZAI'S SPEECHES: A CRITICAL
DISCOURSE ANALYSIS**

A THESIS

Presented to the Graduate Program in English Language Studies
in Partial Fulfillment of the Requirements
for the Degree of Magister Humaniora (M.Hum.)
in English Language Studies



by

Mentari Putri Pramanenda Sinaga
166332004

**THE GRADUATE PROGRAM OF ENGLISH LANGUAGE STUDIES
SANATA DHARMA UNIVERSITY
YOGYAKARTA**

2018

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Yogyakarta, April 3th, 2018

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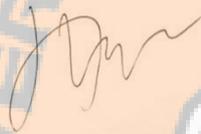

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Dr. G. Budi Subanar, S.J.

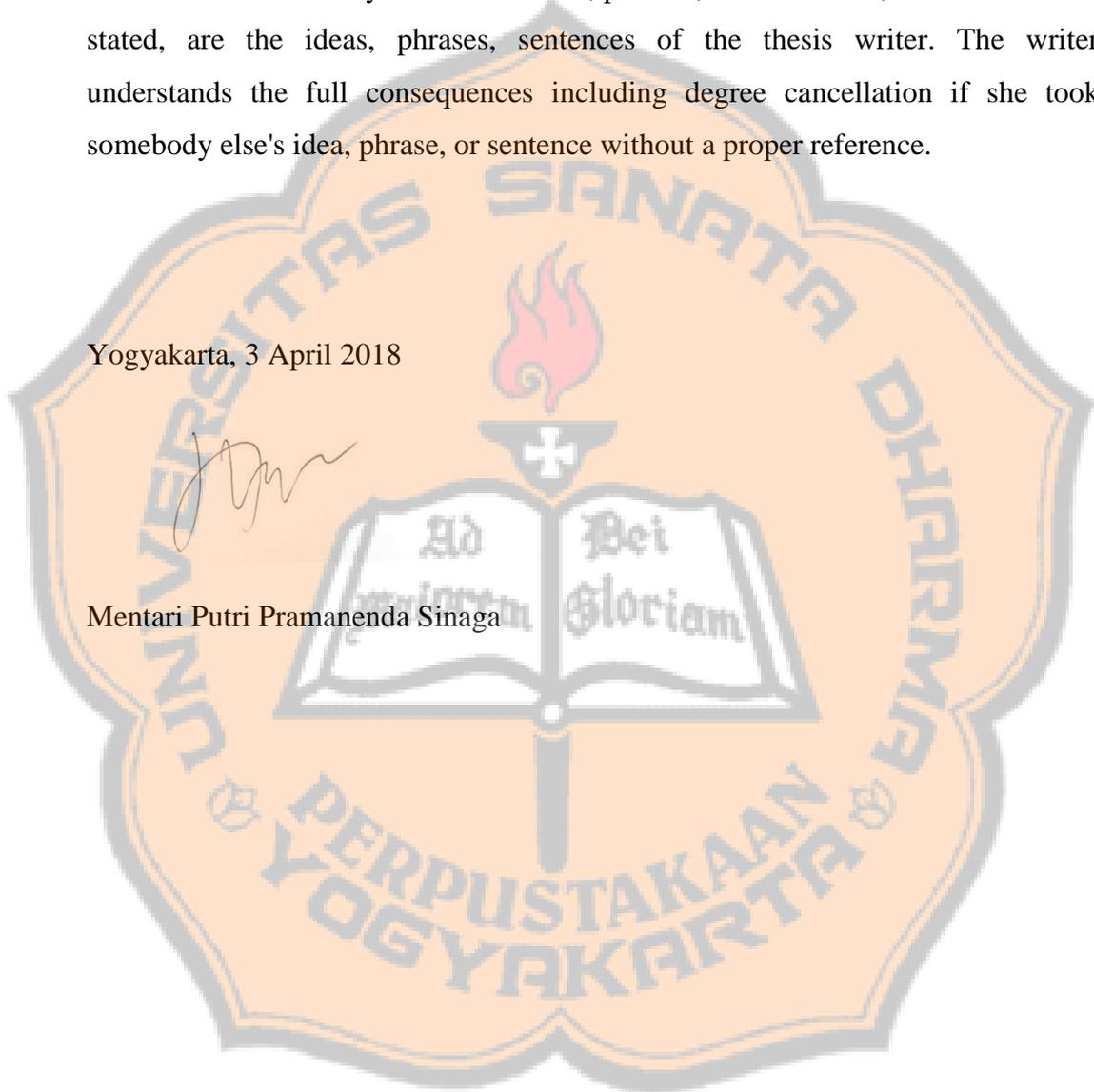
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Yogyakarta, 3 April 2018



Mentari Putri Pramanenda Sinaga



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Mentari Putri Pramanenda Sinaga

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DEDICATION PAGE

**For all women
For all girls
Mothers, wives, daughters
And men who have supported us**

“No nation can rise to the height of glory unless their women are side by side with them...It is crime against humanity that our women are shut up with the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live.”

Muhamad Ali Jinnah, Father of the Nation

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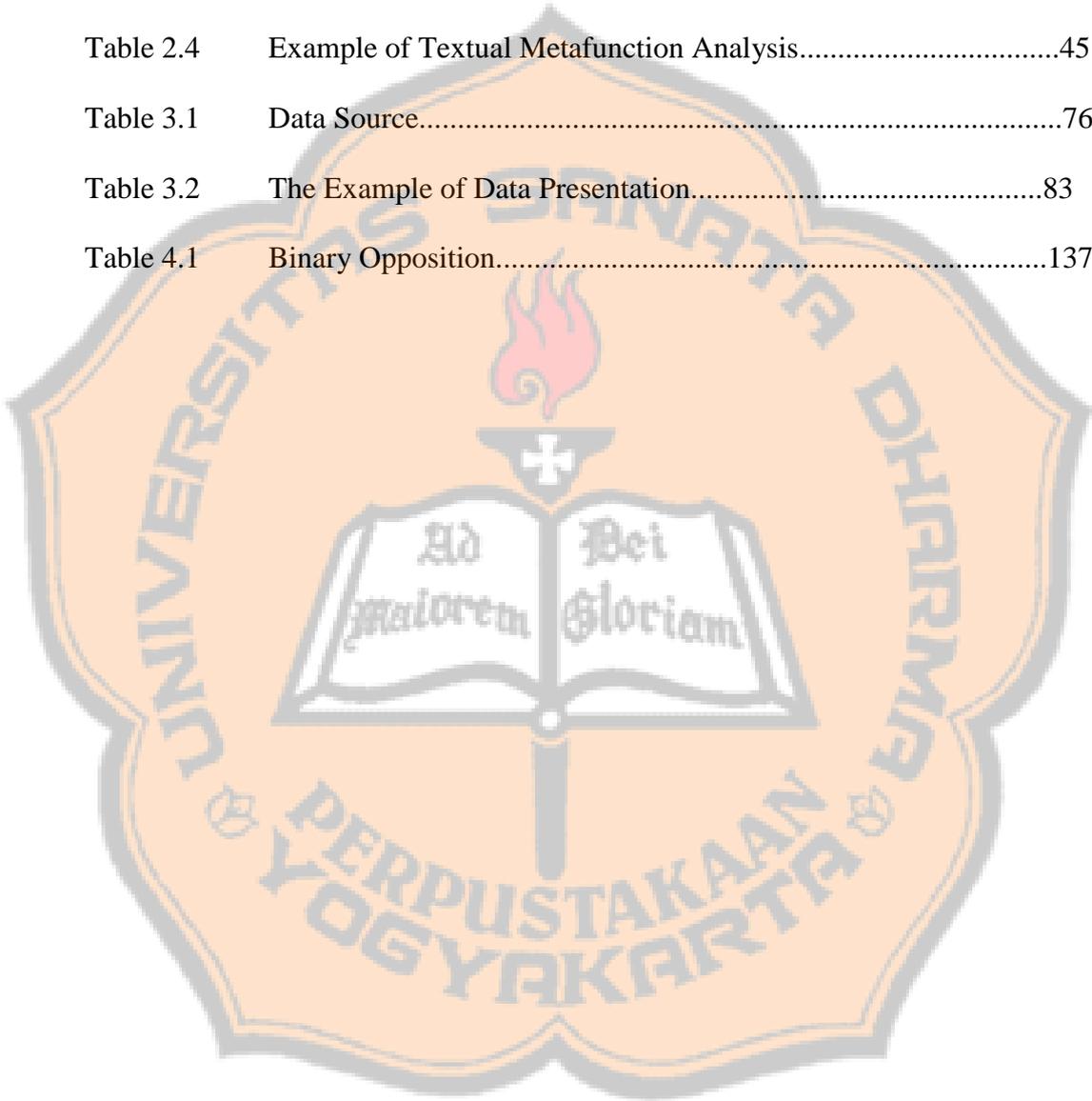
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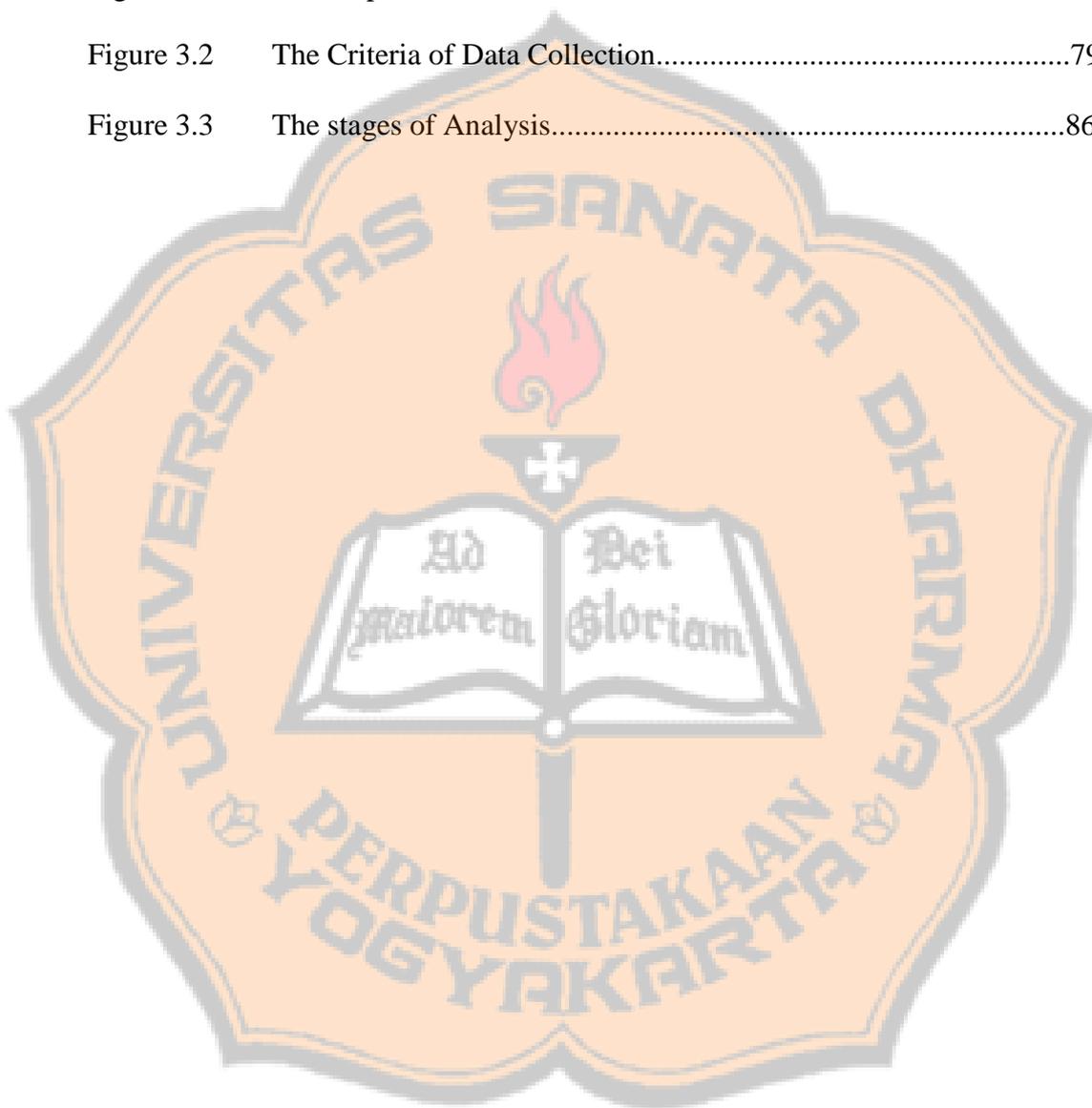
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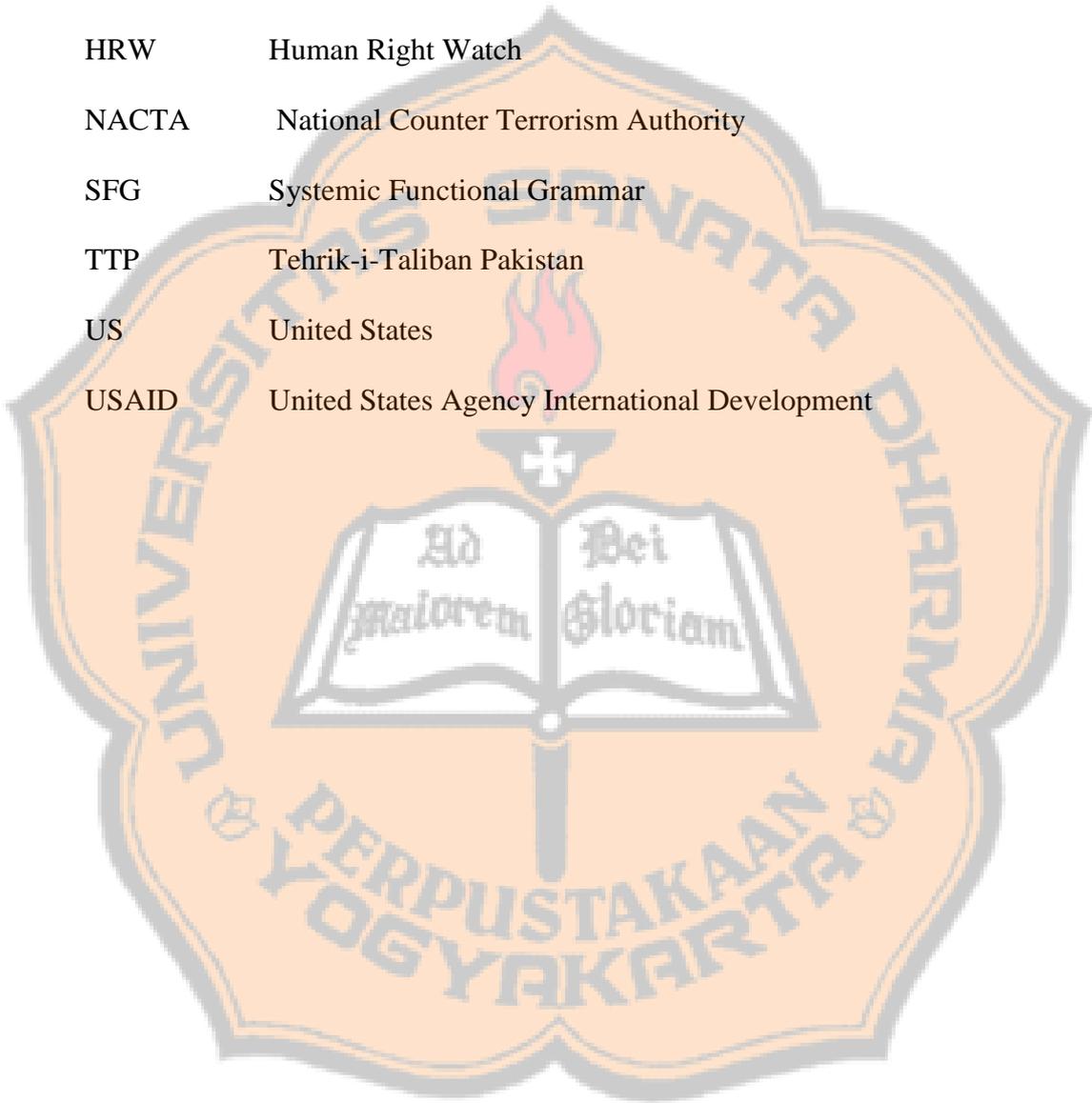
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LIST OF ABBREVIATIONS

AWK	Analisa Wacana Kritis
CDA	Critical Discourse Analysis
DA	Discourse analysis
HRW	Human Right Watch
NACTA	National Counter Terrorism Authority
SFG	Systemic Functional Grammar
TTP	Tehrik-i-Taliban Pakistan
US	United States
USAID	United States Agency International Development



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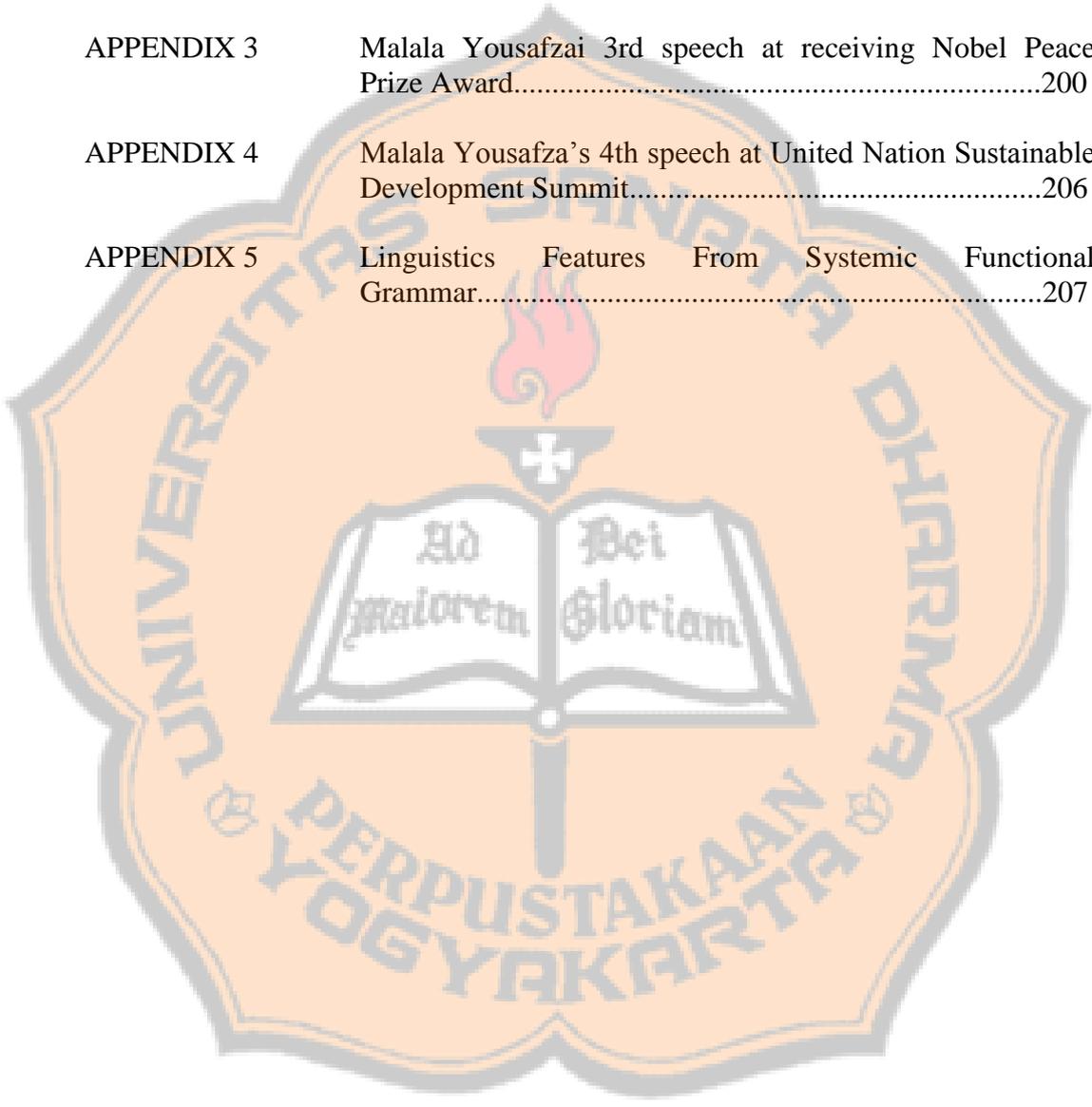
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ABSTRACT

Sinaga, Mentari Putri Pramanenda. 2018. *The Ideology of Women Empowerment in Malala Yousafzai's Speeches: A Critical Discourse Analysis*. Yogyakarta: The Graduate Program on English Language Studies, Sanata Dharma University.

The ruling terrorist, namely Tehrik-i-Taliban Pakistan (TTP/Taliban) has ruled Pakistan since 2007. This terrorism movement in Pakistan has caused girls and women experience suffering. They become victims of terrorism because they cannot obtain proper education and participate in society. They are excluded and restricted. Malala Yousafzai who is one of the victims of Taliban has delivered her speeches as a campaign to protect girls' education and women's rights. The authority of Taliban has violated human rights especially girls' education and women's rights. As an activist, Malala Yousafzai raises her protest against terrorism in Pakistan to bring back education and respect for the girls and women. Her resistance attribute is revealed through Critical Discourse Analysis (CDA).

The aim of this study is to answer two research questions. The first question is *What ideology on women is reflected in Malala Yousafzai's speeches?* The second question is *How do the linguistic features employed in Malala Yousafzai's speeches construct the ideology?* There are some theories that are used to answer the research questions: ideology, CDA, Systemic Functional Grammar (SFG), Resistance, Women Empowerment, and Pakistan. The theories are employed to scrutinize the ideology from social and discursive practices. Besides, the implication of the theories aims to gain critical analysis of the discourse.

The methodology of CDA guides the researcher collects and analyses the data based on Roy Bhaskar's explanatory critique which consists of four stages. The stages lead the researcher to discover the social wrong, obstacles and the position of the social wrong in social order. Then, it is developed to define the ideology of the speeches. The possible ways to pass the obstacles are also elaborated. The interpretation of the ideology is presented through the provided clauses that present transitivity, interpersonal and textual metafunction. The researcher considers the verb processes that are done and addressed by particular actors in transitivity clauses. Additionally, the analysis on the position of the subject and attached modality is done to discover the speaker's attitude towards the clauses. This analysis belongs to interpersonal metafunction. Specifically, textual metafunction emphasizes the message carried in the clauses by considering the Theme. The result of SFG analysis provides proofs to the ideology construction.

The finding shows that the ideology of Malala Yousafzai's speeches is women empowerment. The discursive practice elaborates five strategies from Malala Yousafzai to present the ideology. The five strategies are: *she focuses on her mission, she shows girls and women as the dominated group of people, she presents Taliban's response on girls' education and women's rights, she describes the importance of education and she shows struggles and persuasion*. This set of strategies which forms the ideology is presented through material process,

relational process, mental process, subject choice, modal auxiliary and textual metafunction. The ideology appears as the protest and struggles against Taliban's authority. There are oppositional perspectives between Malala Yousafzai and Taliban. Furthermore, there is a tendency of transformation to happen. Therefore, the ideology of women empowerment belongs to positive ideology because the language power in Malala Yousafzai's speeches functions to resist.

Keywords: *Systemic Functional Grammar, Critical Discourse Analysis, Malala Yousafzai, Resistance, Women Empowerment*



ABSTRAK

Sinaga, Mentari Putri Pramanenda. 2018. *The Ideology of Women Empowerment in Malala Yousafzai's Speeches: A Critical Discourse Analysis*. Yogyakarta: The Graduate Program on English Language Studies, Sanata Dharma University.

Teroris yang berkuasa bernama Tehrik-i-Taliban Pakistan (TTP/Taliban) telah menguasai Pakistan sejak 2007. Gerakan terorisme di Pakistan ini telah menyebabkan anak-anak perempuan dan wanita mengalami penderitaan. Mereka menjadi korban terorisme karena mereka tidak bisa mendapatkan pendidikan yang layak dan berpartisipasi dalam masyarakat. Mereka dipinggirkan dan dibatasi. Malala Yousafzai yang merupakan salah satu korban Taliban telah menyampaikan pidatonya sebagai kampanye untuk melindungi hak pendidikan bagi anak-anak perempuan dan hak-hak perempuan. Otoritas mereka telah menyalahi hak asasi manusia terutama hak pendidikan bagi anak-anak perempuan dan hak-hak perempuan. Sebagai seorang aktifis, Malala Yousafzai menyuarakan protesnya melawan terorisme di Pakistan guna mengembalikan pendidikan dan rasa hormat untuk anak-anak perempuan dan wanita. Perlawanannya diungkap melalui Analisa Wacana Kritis (AWK).

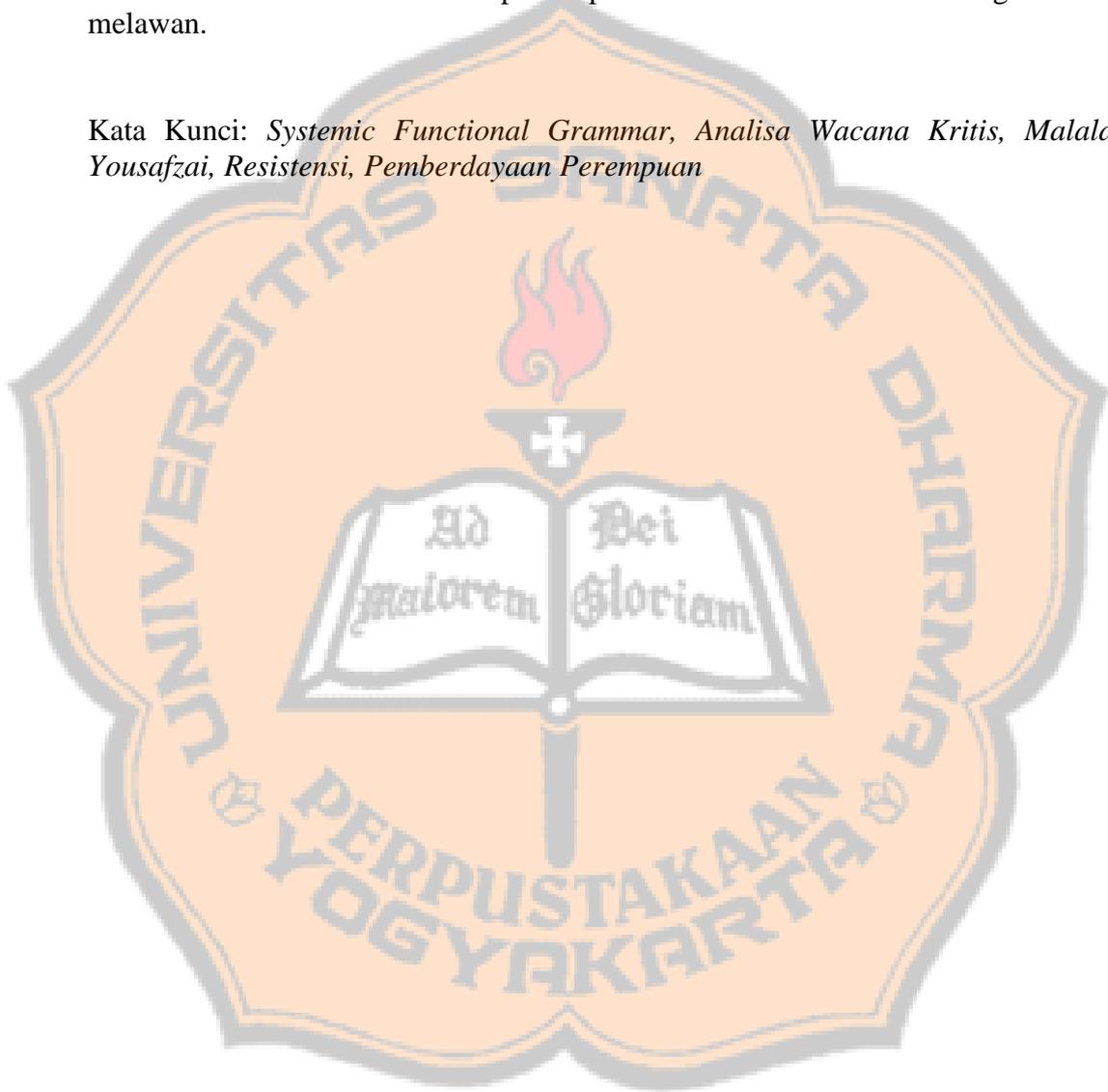
Tujuan dari penelitian ini adalah untuk menjawab dua pertanyaan penelitian. Pertanyaan pertama adalah Ideologi pada perempuan apa yang tercermin dalam pidato-pidato Malala Yousafzai? Pertanyaan kedua yaitu Bagaimana unsur-unsur linguistik dalam pidato-pidato Malala Yousafzai menyusun ideologi tersebut? Terdapat beberapa teori yang digunakan untuk menjawab pertanyaan tersebut: ideologi, AWK, *Systemic Functional Grammar* (SFG), resistensi, pemberdayaan perempuan, dan Pakistan. Teori-teori tersebut diterapkan untuk meneliti ideologi dengan cermat dari segi sosial dan praktik diskursif. Selain itu, penerapan teori-teori tersebut bertujuan untuk mendapatkan analisa wacana yang kritis.

Metodologi AWK mengarahkan peneliti untuk mengumpulkan dan menganalisa data berdasarkan *explanatory critique* milik Roy Bhaskar yang terdiri dari empat tahap. Tahapan tersebut menuntun peneliti untuk menemukan permasalahan sosial, halangan dan posisi dari permasalahan sosial tersebut dalam tatanan sosial. Kemudian, itu dikembangkan untuk menentukan ideologi dalam pidato. Cara-cara yang dapat mengatasi halangan juga dijelaskan. Pemaknaan ideologi ditunjukkan oleh klausa-klausa yang menunjukkan *transitivity*, *interpersonal and textual metafunction*. Peneliti harus memperhatikan *verb processes* yang dilakukan dan dialamatkan oleh aktor tertentu di klausa *transitivity*. Selain itu, posisi dari pada subyek dan *modality* yang melekat juga membawa arti. Itu semua termasuk dalam *interpersonal metafunction*. Secara spesifik, *textual metafunction* menekankan pesan yang dibawa dalam klausa-klausa dengan memperhatikan *Theme*. Hasil analisa dari SFG memberikan bukti-bukti pada penyusunan ideologi.

Penemuan menunjukkan bahwa ideologi pada pidato-pidato Malala Yousafzai adalah pemberdayaan perempuan. Praktik diskursif menjelaskan lima strategi dari Malala Yousafzai untuk menunjukkan ideologi tersebut. Kelima strateginya yaitu: ia fokus terhadap misinya, ia menunjukkan respon Taliban

terhadap pendidikan anak-anak perempuan dan hak-hak perempuan, ia mendeskripsikan pentingnya pendidikan dan ia memperlihatkan perjuangan dan ajakan. Kesatuan strategi yang membentuk ideologi ditunjukkan melalui *material process*, *relational process*, *mental process*, *subject choice*, *modal auxiliary* dan *textual metafunction*. Ideologi muncul sebagai protes dan perjuangan melawan otoritas Taliban. Terdapat pandangan yang berlawanan antara Malala Yousafzai dan Taliban. Lebih lanjut, terdapat tendensi perubahan untuk diwujudkan. Dengan demikian, ideologi pemberdayaan perempuan termasuk dalam positif ideologi karena kekuatan bahasa dalam pidato-pidato Malala Yousafzai berfungsi untuk melawan.

Kata Kunci: *Systemic Functional Grammar, Analisa Wacana Kritis, Malala Yousafzai, Resistensi, Pemberdayaan Perempuan*



CHAPTER 1

INTRODUCTION

This chapter contains four sections that are classified into background of the study, research questions, research objectives and benefits of the study. The reason and significance of conducting the study are elaborated in background of the study section. The problems that matter to answer are formulated into research questions. Objectives of the study present the purposes of the study. Benefits of the study provide the importance of the study so the readers can obtain the benefits from the study.

1.1 BACKGROUND OF THE STUDY

Many women, girls and children have become victims of conflict, crisis or disaster around the world. They suffer from death, unexpected pregnancy, poverty, HIV/AIDS, sexual harassment, discrimination and hunger. It is reported by USAID (United States Agency International Development) (2012), that the recent conflict from the Balkans to sub-Saharan Africa, the Middle East and Central Asia had risked women and girls to rape, sexual assault, abduction, mutilation, forced prostitution and sexual slavery. Socially-constructed norms are also able to harm women and girls. The example is a gender tradition in India that prohibits women and girls to learn how to swim. This affected them to be killed four times as many females as males in Ocean tsunami in 2004. Some regions in Indonesia such as Kodingaren Island, South Sulawesi and Tanah Datar, West

Sumatera have early child marriage tradition (pikiranrakyat.com, 2016). This tradition affects girls to stop their education. In fact, they are too young to marry. There are many girls about 13 until 15 years old becoming a wife and a mother. Another tradition comes from Baduy tribe. Kurnia and Sihabudin (2010) expose their observation and interview results about Baduy tribe in their book *Saatnya Baduy Bicara*. They tell that Baduy refuses modernization and formal education. According to this, there will be many girls and children who cannot go to formal school. Mr. Ban Ki-Moon (2010), Secretary-General of the United Nations reports that there are 72 million children of primary-school do not go to school and two-thirds are girls. This heart-breaking portrait of women and girls indicates that they are discriminated and on sufferance. There is an absent involvement of women as decision maker in conflict and crisis. They are excluded from the important stage of consolidation, negotiation, and protection. The gender-biased also puts them at disadvantages. Many girls and women are exploited and not educated because they have no power. They are controlled by the institution, custom and individuals. In fact, they are reliable and capable.

Recently, there was a girl namely Malala Yousafzai who won Nobel Peace Prize and became the youngest United Nations messenger of peace because of her struggle to help girls in her place to get education and women's rights. The terrorism regime of Tehrik-i-Taliban Pakistan (TTP) or usually called as Taliban has banned hundreds of schools in Pakistan especially girl's schools. The girls could not go to school including Malala Yousafzai. The women were also restricted in public sphere and social participation. This affected them to be the victims of Terrorism. However, Malala Yousafzai's rebel to Taliban has helped

many girls and women in Pakistan to go back to school and receive education. Malala Yousafzai had delivered some speeches to speak out her opinions regarding the suffering in Pakistan and other countries that face terrorism. These speeches are considered as the resistance attribute used by Malala Yousafzai to decrease domination of terrorist specifically Taliban. The speeches are her campaign to eliminate suffering of many girls and women who experiencing violence and discrimination.

Speech involves speakers' ideology. It contains speakers' point of view and beliefs which reflect their ideology. Speech has been widely used as a monologue language to deliver perspective, arguments and persuasion. Jones and Pecci (2004) defines that the use of language in speech tends to imply rhetoric contribution to succeed the speakers' goals. It becomes a tool to voice persuasive ideas regarding to a particular issue such as politic, economic, or humanity in a campaign, independence/national day, inauguration and other prominent formal occasions. Furthermore, Wareing (2004) states that language is able to influence people's thought, belief, perception and attitudes. Speech affects people to make decision and define perspective because the speakers can use some language strategies to control the hearers' mind. Moreover, Bayram (2010) says that it controls people's ideologies. It is because the speech itself contains ideology. This is confirmed by some studies on finding ideologies in speeches. Hoyer (2008) studied British speeches of ex-prime minister, Tony Blair, regarding to the war on Iraq. Hoyer reveals Blair's ideological stance which is to legitimize the war on Iraq. His speeches tend to support the war by underlining the expresses of his worldview. Additionally, a research by Hovarth (2009) on Obama's inaugural

speech shows that Obama used persuasive strategies while delivering his speeches to support his covert ideology. The result also uncovers the ideologies in speech which are pragmatism, liberalism, inclusiveness, acceptance of religious and ethnic diversity and unity. Even though speech is only a monologue language but it serves strong functions for the speakers.

Speeches are articulated in the form of written text and orally delivered. The speakers generally prepare their speech in a written or printed form. Fairclough (1995: 4) defines 'A text traditionally understood to be a piece of written language'. Therefore, speech belongs to text. Simpson (1993) says there are beliefs and meaning that reveal ideologies because ideologies are derived from taken-granted assumptions and value-system. Furthermore, he explains that speakers' beliefs, interest and biases are encoded in different media. Those can be in the form of written or spoken such as, articles or speeches. Similar to conversational analysis (1964), he says that belief system is the conceptual construction of ideology. It contributes to structure an individual's view on various issues. Accordingly, the speakers or writers of texts are able to represent their beliefs, interest and biases through text production. Hence, belief system which is arranged in text such as in speech constructs ideologies.

Text expresses ideology that might not be recognized by readers or hearers. The ideology is derived from meaning in language. This language use in text is defined as discourse. Generally, an ideology is presented implicitly rather than explicitly. This is what Fairclough (1995) calls as presupposition. He states that discourse analysis should not only focus on what is 'there' in the text because there are some absences from the text. However, the absences are actually placed

in the text but presented implicitly. This condition can make the readers or hearers point out the presence and ignore the absence. It means the ideology of the text can be blurred because the readers or hearers only pay attention to the meaning that is explicitly written or uttered in the text. Therefore, the ideology is covered by the explicit one.

Discourse as social practices are identified through the symbolic interaction, such as conversation, text, or pictures. There are social activities and communication in the discourse that use language to define knowledge. This knowledge is then used to achieve the goals of the discourse. The knowledge may influence people to set a certain expected decision. Furthermore, Haryatmoko (2016) explains that social practices in discourse are able to defend, change and solve the social structure. Discursive process may use language to define purpose such as to order, persuade or manipulate and they have aware and unaware consequences. Discourse that contains social practices means that there is a social order presented by language.

When an analyst deals with discourse, s/he also considers the ideology. The language use in discourse is expressed to produce and maintain power dominance. In the same way, the discourse manipulates language to marginalize or to dominate. It represents social identity of group to distinguish them from other social groups. Wodak and Meyer (2001) state that social inequality is expressed through language use or discourse. The critical analysis then proves that the ideology of the discourse presents domination. In other words, the language use in discourse can serve negative ideology. It is also mentioned by Habermas (1997: 259) in Wodak and Meyer (2001: 2) that 'language is also a medium of

domination and social force. It serves to legitimize relations of organized power'. However, Van Dijk (2006) argues that ideology does not always have negative text ideology. 'They are not necessarily dominant, but may also define resistance and opposition' (Van Dijk, 2006: 117). This is called as positive text ideology. Ideology in discourse is related to power because there are social practices reflected in the discourse. The power may cause hegemony of dominance. That breaks equality because the particular adopted ideology. In any case, hegemonic struggle is produced as resistance action toward the domination. Fairclough (1993: 95) states 'I should add that hegemonic struggle includes struggle on the part of dominant forces to preserve or restructure and renew their hegemony in the sphere of discourse, as well as struggle on the part of dominated group'. The resistance is possessed by dominated group against dominance and inequality. Therefore, it can be summarized that ideology does not always demonstrate power that affects inequalities but also how the inequalities is protested and resisted in text ideology.

The language use in ideology indicates power. Thus, ideology becomes 'means through which social relations of power are reproduced' (Fairclough, 1995: 17). Fairclough (1995) elaborates that power attributes particular social class. It becomes identity of group member. The society whose ideology is tied to power may sustain domination and inequality. Hence, the discourse which language indicates power is able to legitimize discrimination and injustice. On the other hand, discourse can challenge the domination. As a belief system, ideology produces a power to dominate or to resist. The language in discourse produces power that becomes its ideology. However, there is also a power to rebel the

power of domination expressed in discourse. The language use that is manifested in ideology shows how the subject resists from the hegemony practices. Consequently, hegemonic struggle appears to fight the hegemony practices.

The power of hegemonic struggle had been demonstrated by Malala Yousafzai through her speeches to resist from hegemony practice of TTP/ Taliban regime. She believes that every child and girl have their right to get education. Women should also be respected. However, the condition where she lived in Swat Valley, Pakistan did not support her expectation. It was reported in BBC news (2017) that Taliban Regime in Pakistan was formed in 2007. The social order in Swat Valley had been structured because Taliban dominated the society. The ruling Taliban brings their ideology of strict Sharia law. In this way, the dominance occurs. They prohibit television, music and cinemas. They obligate men to grow beards and women have to wear the all-covering burka. Moreover, Taliban does not allow girls aged 10 and over going to school. As a little girl whose family concern about education, Malala Yousafzai felt that it was unfair for her and for all girls in Pakistan. She wanted to go to school and get education. It is mentioned by Williams (1977: 124) that 'It is true that in the structure of any actual society and especially in its class structure there is always a social basis for elements of the cultural process that are alternative or oppositional to the dominant elements'. He explains that the oppositional stance possibly occurs when there is a structure in a social order. This clearly explains how Malala Yousafzai expresses her opposite view towards the ruling Taliban. The dominance of Taliban is resisted. Malala Yousafzai's campaign of girls' education and women's rights took her to be the youngest Nobel Peace Prize laureate. Her

efforts to voice the dominated girl and women in Pakistan to get global awareness and supports were shown as her resistance.

Malala Yousafzai's decision to actively voice her aspiration and opinion against Taliban's rules raised public awareness including the researcher. She refused to stop her education. In 2008, Taliban banned girl's school and any modern education. Malala Yousafzai had chosen to campaign about education right for girls. This action could not be permitted by Taliban, hence in 2012 she was shot by Taliban gunman. After her recovery in 2013, she kept campaigning and raising her voice for suffered girls and women in the world especially for Pakistanis. In 2011, she was nominated for the International Children's Peace Prize by The KidsRight Foundation. Malala Yousafzai then won the National Peace Award. In 2013, Time magazine included her in most influential people. At the same year, Malala Yousafzai got an award from European Parliaments Sakharov Prize for Freedom of Thought and she also published her biography book 'I am Malala'. Finally, she gave a speech at United Nation (UN) Youth Assembly and won the Nobel Peace Prize in 2014. Her resistance dealing with ruling regime of terrorism has been noticed and appreciated.

Since a speech is defined as a discourse and it contains ideology, Malala Yousafzai's speeches are a type of discourse which is interesting to be studied. Besides, her life experience which becomes the background of her speeches and campaigns are inspiring and encouraging. Fairclough (1995) mentions that discourse and any specific instance of discursive practice have always simultaneously constitutive of (1) text, (2) discourse practice and (3) sociocultural practice. This three-dimensional conception of discourse is a framework he

believes to connect language and social practice. Fairclough (1995: 94) mentions 'A piece of discourse is embedded within sociocultural practice at a number of level'. It means that a discourse includes the interpretation of relationship between discursive process and the text and explanation of the relationship between the discursive processes and the social processes. Besides, the discourse may include linguistic description towards the language use. Fairclough evaluates the language use in the text by defining it to be written or spoken language. A discourse also includes processes of production and interpretation to understand its meaning. He connects the text with social processes and relations. The processes aim to see the power relations and ideologies contained in the discourse that is generally unclear. Thus, it can be understood that as discourse, speeches are worthy to study because the language use as discursive processes is related to properties of text and social practices that are not recognized by the speakers in the process of production and by the hearers in the process of interpretation. Therefore, the researcher tends to study about Malala Yousafzai's speeches to discover the ideology in her four speeches which concern about girls' education and women's right.

To study about Malala Yousafzai's speeches, the researcher applies Critical Discourse Analysis (CDA) methodology. The aim of CDA is to 'demystify discourses by deciphering ideologies' (Bourdieu in Wodak and Meyer, 2006: 10). Wodak and Meyer (2001) also explain that social problems; especially the role of discourse in the production and reproduction of power abuse and domination is the main focus of CDA. Furthermore, Van Dijk (1995) adds the resistance by social group members through text and talk is also considered. CDA functions to

guide a researcher to study a particular discourse because through its critical method, the researcher will be able to raise the awareness about ideology and social practices contained in the discourse. Besides the oppositional stance to challenge power dominance can be revealed. As what Klapproth (2005) suggests in his paper entitled 'Investigating Journalism as A Mean of Resistance', that CDA is able to investigate resistance through the use of language. 'Language is presented as a powerful tool both to resist and to resist resistance, i.e to maintain power relations' (Klapproth, 2005: 16). CDA study which also considers critical linguistic analysis is expected to be able to identify the ideology that refers to resistance attributes.

CDA refers to critical analysis. Podesva and Sharma (2013) elaborates that the meaning of critical is to demonstrate an awareness of the discourse's nature and aspects which are absurd and unavoidable. Furthermore, the awareness may result subverting the practices of analyses. In short, CDA is considerably helpful for the researcher to examine Malala Yousafzai's speeches because the method is able to achieve the study's aims. As discourse, Malala Yousafzai's speeches are evaluated to see how the power domination as social practices is challenged in the text production. Besides, the text analysis guides the researcher to evaluate the language use such as choice of words, grammar, verbs and modality to reveal the ideology of Malala Yousafzai's speeches.

The researcher implements four stages of Roy Bhaskar's (1986) explanatory critique developed by Norman Fairclough (2012) as the steps of analyzing the data. This framework consists of four key features that should be used to analyse the discourse. The first stage focuses upon a social problem which

has a semiotic aspect. The second stage is to identify the obstacles to social problem is being tackled. The third stage is to consider whether the social order needs the problem. The last stage is to identify the possible ways to pass the obstacles. These stages are able to identify the ideology of Malala Yousafzai's speeches.

Another supporting analysis tool comes from Systemic Functional Grammar (SFG) theory by Halliday (2014). While preparing the speeches, Malala Yousafzai considered the language choice she used. Language functions as linguistics medium to produce ideology because language contains meaning. A complex set of choices will be created by the speakers or the researchers that implies meaning in actual structure (Wetherell et. all, 2001). Hence, this study also discusses the linguistics description of the discourse. SFG has three important elements. Those are ideational metafunction, interpersonal metafunction and textual metafunction. By using SFG, the researcher can interpret the meaning through the linguistics features in Malala Yousafzai's speeches.

In order to have better analysis, the researcher needs other researchers' point of view who already had conducted similar studies. The researcher lists five previous studies. The first study was conducted by Martens (2015) who also studies one of Malala Yousafzai's speeches. The study is aimed to see how Malala Yousafzai demonstrates Chilton's Strategic function of coercion and legitimation/delegitimation to persuade her audience to believe her acknowledgment and advocate of girls' right. The study also employs CDA study with minimum linguistics analysis. The second study was done by Haider (2014) who conducts CDA study about Malala Yousafzai's speech at UN Youth Assembly. His study

tends to discover persuasive rhetoric on Ethos, Pathos and Logos by Aristotle. This study also does not implement deep linguistic analysis. Next, another Malala Yousafzai's speech was analysed by Ivascu and Handeland (2014). The analysis focuses on visual aid on the performance of Malala Yousafzai's speech in Harvard University. The researchers investigate the interaction and engagement between the speakers and audience. The study belongs to multimodal discourse analysis because the study refers to non-verbal and non-linguistic resources. The fourth study was about political media discourse on Suryadharma Ali's and Sutan Bathoegana's corruption case. This study was conducted by Chotimah (2016) that analyses articles from The Jakarta Post. Since this study is CDA study, the researcher aims to find the social wrongs and ideologies depicted in the case. To support the linguistics analysis, the researcher applies SFG theory. The last study is CDA in Barack Obama's speech. Wang (2010) investigates how Barack Obama serves ideology and power in language use. To do the study, he implemented CDA theory and SFL. The study pointed out the transitivity and modality aspects.

The present study examines speeches of Malala Yousafzai, but the aim and the analysis are different from other previous studies specifically the first three studies. The present study digs out the linguistic evidences and employs different theories which three previous studies do not. Even though the aim and the methodology of the present study are considered similar to Chotimah (2016) and Wang (2010), the object of research and the domain are different. The present study does not investigate political media discourse but refers to resistance attribute presented in speeches' ideology.

The elaboration above is the background of this study. The study is considered as CDA since the study examines the form of written language or discourse. The study is aimed to find and reveal the ideology that is presented in Malala Yousafzai's speeches. The ideology will refer to the representation of resistance articulation to Tehrik-i-Taliban Pakistan (TTP/Taliban) and its authority. It is also stated by Van Dijk (2006) that ideology is also able to attribute resistance in relationships of power, as in the concern of feminist or pacifist ideologies. Furthermore, the researcher also analyses the linguistic features to support the findings. The goal of the study is the representation of CDA which is to find the ideology of text that relates to the power, control, inequality, hegemony and oppression in language system by considering the situational context behind it (Van Dijk, 1993 and Wodak, 1995). The implemented method is from Norman Fairclough's stages of Roy Bhaskar's explanatory critique and Halliday's theory of SFG. These two theories are expected to successfully overcome the main problems of the study.

1.2 RESEARCH QUESTIONS

There are two research questions must be answered. The questions are listed as follow:

1. What ideology on women is reflected in Malala Yousafzai's speeches?
2. How do the linguistic features employed in Malala Yousafzai's speeches construct the ideology?

The formulated research questions above are related to each other. The answer of second research question strengthens the answer of the first research

question. The reflected ideology is elaborated through linguistic features that are found in second research question. Those linguistic features become the evidences of ideology construction and interpretation . Accordingly, proposing the first reseach question only does not sufficient without providing the supporting evidences which are presented when answering the second research question

1.3 RESEARCH OBJECTIVES

The first goal of this study is to determine the ideology constructed in Malala Yousafzai's speeches. CDA is related to social actions. It identifies what power, hegemony, and domination rise in the society. Van Dijk (1993) as cited in Weiss and Wodak (2003) states that analysis on CDA focuses on the discursive reproduction of dominance (power abuse) and its consequences on social inequality. Wodak and Chilton (2003: 23) say 'CDA is claiming that discourse stands in a casual relationship to social action'. Thus, the implication of CDA in this study is useful to discover the ideology of Malala Yousafzai's speeches.

The second goal is to present linguistic evidences to support the representation of ideology. CDA is combined with SFG theory from Halliday. It aims to encourage the study from linguistics point of view. Transitivity approach is implemented to analyse ideational metafunction followed by the analysis of interpersonal and textual metafunction. Therefore, SFG becomes the tool to convey the ideology. The analysis of the metafunctions help to see how the lexical and grammar produce meaning that are related to ideology interpretation and construction.

The study reveals ideology of Malala Yousafzai's speeches that attribute resistance and obtain the linguistic features that are constructed the ideology. After this, the finding of this study will invite the readers' attention to realize that actually the ideology refers to struggle and rebel. This objective is accomplished through Roy Bhaskar's explanatory critique developed by Norman Fairclough.

1.4 BENEFITS OF THE STUDY

Firstly, the study serves practical benefits to the readers especially language learners who focus on linguistics field. The knowledge and analysis in this study can be a guidance to conduct a CDA study. The method and steps used in the study, hopefully become the readers' reference to conduct similar study.

Secondly, this study is expected to give contribution to the development of CDA study. The combination of CDA methodology and linguistics analysis of SFG may serve another example of CDA study. SFG theory helps other researchers to have knowledge of linguistic elements to interpret meaning. These linguistic elements become the constructions that are converted to be an ideology. By applying SFG theory, the findings of the study are evaluated from the grammar, finite form, subject, mood and theme. Particularly this study presents another example of CDA object of study.

Ultimately, from the study, it may raise society's awareness. The analysis informs the readers and other researchers about text ideology and social practices constructed in discourse. Therefore, Haryatmoko (2016) suggests the CDA analyst to be an agent of change because his/her contribution of problem solving and critical analysis. Society is expected to be conscious to the discourse they

consume because language produces meaning. The meaning can be implicitly served.



CHAPTER 2

LITERATURE REVIEW

There are three sections in this chapter which are review of related literature, review of related studies and theoretical framework. The review of the theories discusses the prominent theories that are applied in the study. The review of related studies present five previous similar studies that can give insights in conducting the study. The theoretical framework gives clear statement about how the theories can answer the research questions.

2.1 REVIEW OF RELATED LITERATURE

This section discusses the theories that are implemented to clarify the research problems. There are six main theories. Those are Ideology, Critical Discourse Analysis (CDA), Systemic Functional Grammar (SFG), Resistance, Women empowerment and Pakistan.

2.1.1 Ideology

Simpson (1993) defines that ideology presents the interaction between our mind and words to society. The process requires the social context investigation within symbolic forms which construct and constructed. For Thompson (1990), the symbolic forms in ideology are spread to form social world. Van Dijk (2006) assumes that ideology is belief systems. It is because ideology is socially promoted by social group; hence it becomes their social representation. This maintains the group's existence and controls their reproduction and attitude.

However, Fairclough (1995: 84) said 'It is this conception of ideology as an implicit philosophy in the practical activities of social life, backgrounded and taken for granted, that connects it to common sense'. This common sense deals with sustaining unequal relations of power. It is related to degree which means ideology may establish and consolidate solidarity relations among members of a particular group. On the other hand, Lenin in Boudon (1989) states that ideology is struggle device. It is an idea system or theory used for class struggles. Every social class possess ideology. It is used to protect their entity and identity, hence the truth and falsehood of the ideology are vary. When the social classes are threated, the protagonist actors of the social classes appear to defend their status by showing their ideology. This becomes their struggle. Ideology consists of symbolic actions that must be interpreted. The investigation of symbolic actions is established to seek the relation between ideology and social groups because ideology is implicit. Based on the definitions above, it is concluded that ideology is a state of mind which is reflected least explicit to construct a social reality. The ideology is able to legitimize or undermine a particular social power.

Ideology is the representation of meaning. It is the focus point of ideology purpose. The standard representation of ideology is commonly on discursive events. The structure which constructs the events is also the location of the ideology. In addition, Fairclough (1995) defines that there is a textual variant of ideology location. 'Ideology reside in texts' (Fairclough, 1995: 71). Therefore, text contains ideology and produces meaning. Meaning is produced through text interpretations which permits various interpretations. Fiske (1987: 305) states 'Text-as-meaning is produced at the moment of reading, not at the moment of

writing'. It means that, the ideology interpretation occurs when the readers or listeners consume the text. They are able to understand the text meaning based on their own interpretation. Otherwise, ideology is meaning of text that is obtained through text consumption. Fairclough (1995) suggests that diverse interpretations may occur because ideological process is viewed from the whole social events not to the texts which are produced, distributed and interpreted as moments of such events. The interpretation is based on the consumers' perspective and must be connected to social events, hence the multiple meanings may occur.

Generally, ideology is not clearly stated in the text so it must be critically analysed. The symbolic forms puzzle the readers or the listeners to interpret the ideology. 'Critical' and 'ideology' are important (Athonissen, 2001). However, ideology never leaves the text but the meaning is isolated by the play of the symbols. The ideology is already served but implicitly expressed since the structure of the signs might cover the meaning. The covered ideology appertains to domination. Thompson (1990) states symbolic forms in text actually maintain relations of domination. It is indirectly stated to prevent conflicts and problems. Fairclough (1989) believes that ideology is powerful when it is concealed. 'If one become aware that a particular aspect of common sense is sustaining power inequalities at one's own expense, it ceases to be common sense, and may cease to have the capacity to sustain power inequalities, i.e to function ideologically'. (Fairclough, 1989: 85). Araising out of this, the critical investigation of ideology should examine how the symbolic forms manage and form the relations of domination.

Ideology has two functions. It consists of social and cognitive functions. In social function, ideology can be used by dominated group as a basis for resistance. Van Dijk (2005) explains that ideologies cannot be judged as wrong or right but how ideologies effectively promote the interest of a group. Ideologies function as the co-ordination of group members towards their social practices and their goals' realization, and the protection of their interest. It can be concluded that, generally, ideologies are used to 'sustain, legitimate or manage group conflict, as well as relationships of power and dominance' (Van Dijk, 2005: 24). The ideology possessed by particular social group and ideology in discourse may cause conflict because of the constructed power in them. However, ideology is also able to control the conflict by showing the attitude of resistance. It is elaborated in Morley's paper (2004) that Fairclough tends to scrutinize the process of ideological interpretation which is related to power and language. The consequence of ideology provokes struggle for power. This ideology requires protection to the speakers', researchers' or group's interest and they also want to eliminate the domination and injustice. Consequently, ideology can promote resistance attribute as the response to the ideology which promotes domination.

On the other hand, ideologies as a cognitive function are used to establish social cognitions among social groups. Their action shows their thought. It means what the group members do is their ideologies. Therefore, Van Dijk (2005) defines that ideologies involve beliefs or mental representation. Through social cognition, group members will have their self-image about their own group which is different to other groups. Thus, ideologies of certain group members are able to produce negative judgments to other social group. Here, ideologies successfully

produce identity of group member. 'Ideologies may be represented as group self-schemata, featuring such categories as Membership (Van Dijk, 2006: 25). Ideology as a social cognition refers to how it creates specific attitude of group members that is able to distinguish them from others.

Since ideology is able to control particular group member, ideology can produce dominance. It has power to manipulate text in order to marginalize particular group. Hence, this group can be dominated. In consequence, the dominated group may produce their own ideology. 'Oppositional or dominated groups also share ideologies' (Van Dijk, 2012: 5). This opposite ideology is established to resist the dominant groups. Therefore, text does not always represent negative ideology but it also reflects positive ideology. Ideology has power to dominate and power to resist. Both ideologies are the basis of prestige, dominance, inequalities, resistance and other ideological assumption which represent power to control social relationships.

The concealed ideology requires critical analysis. An analysis of a text might show a meaning behind the text and what beliefs constructed the ideology. The theory of ideology may help the researcher to define ideology as a state of mind that promotes values, beliefs and point of view which maintain and legitimize power relations. Ideology has functions in social practices that lead the researcher to identify resistance attributes in Malala Yousafzai's speeches. Here the ideology is uncovered to see how resistance articulation is presented in the speeches.

Malala Yousafzai's speeches reflect ideology. There are beliefs and meaning that convey ideology because it is derived from taken-granted

assumptions and value-system (Simpson, 1993). Malala Yousafzai brings ideology into her speeches that is shared socially to other people. She shares her state of mind. Therefore, her speeches reflect ideology. She does not try to establish power to dominate a particular group but her speeches reflect opposite response to a dominant ideology brought by a group of extremists. She brings power to resist domination and authority of terrorists, specifically Taliban. Marxist vision of ideology explains that there are various ideologies and they can attack each other. An ideology will fight the major ideology that is able to take over the society (Morley, 2004). This is the ideology representation that the researcher tends to obtain. Malala Yousafzai's speeches produce social function of ideology to protect her fellows' interest who become dominated side. Moreover Van Dijk (1995: 21) said 'however, ideologies are not restricted to dominants group. Oppositional or dominated group also share ideologies'. The rebel than may occur among the ideologies which forms resistance. Here, Malala Yousafzai brings her ideology in her speeches as the social function of resistance. She protects her girls' education and women's rights. In other words, in this study, the referred ideology is resistance attribute. The researcher tends to discover the ideology to attacks Taliban's ideology which refers to domination and inequalties.

2.1.1.1 Ideology and Discourse

Fairclough (1995) defines spoken and written language use as a discourse which includes other types of semiotic activity which means producing meaning. Those can be photography, film, video, diagrams (visual image) or gesture (nonverbal communication). Discourse is a tool in social practice because it is

used to express meaning and intention. Likewise, Wodak (2002) defines discourse as a social practice because it implies a dialectical relationship between a particular discursive event and situation(s), institution(s) and social structure(s). Therefore, discourse is socially constitute as well as socially situated. It forms situation, objects of knowledge and the social identities and relationships between people and group of people. The social practice is demonstrated through language use in the discourse. According to that, the hearers or readers of the discourse will know what message the discourse tries to tell.

As language use, discourse is viewed as a system (Schiffrin, 1994). Language functions to organize way of speaking in social and culture. Since discourse signifies the social practices, it refers to social and culture. However, situational, institutional and social settings influence the discourse. 'And on the other hand, discourses influence discursive as well as non-discursive social and political processes and action' (Wodak & Meyer, 2001: 66). In representing social practices, discourse, presents language to socially be shaped and socially constitute, rather than opting one-sidedly for one other. Here, text brings influences in shaping social identities, social relation, and system of knowledge and belief whether it is in society or in culture. Furthermore, language use might transform those elements. Hence, there are two functions of discourse. It can maintain and transform the social identities, relations and system of knowledge and belief.

Discourse cannot be separated from text because text carries ideology. Text consists of language, spoken or written, that is used to state certain topic. Text is also named as discourse because discourse is the language that is used in the text.

For certain researchers, discourse and text are described differently. ‘In English speaking world, discourse is often used both for written and oral texts’ (Wodak, 2002: 4). Lemke (1995) in Wodak (2002) understands text as the physical form of abstract knowledge (discourse). Otherwise, text is the concrete form of discourse because it captures the language use into particular forms of text where people can read or hear the text.

From figure 2.1, it can be defined that discourse is a complex set of three elements: text, discourse practice and social practice. This set is correlated to discover ideology. The key point to find ideology is on a property of structures and property of events. Therefore, this three-dimensional is provided to analyse discourse in both structures which shapes the outcomes of past events and the present events (Fairclough, 1995).

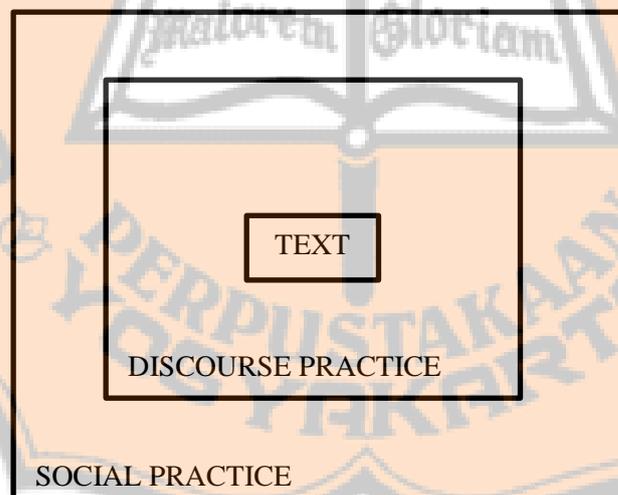


Figure 2.1 Discourse as text, discourse practice and social practice

First, text belongs to description stage of written or spoken discourse. There are text genres and types of categories. ‘It concerns with formal properties of the texts’ (Fairclough, 1989: 26). It includes linguistic features and all semiotic

indications, such as, vocabulary, grammar and text structure. Besides, images, colors, sign are also considered as text. The example is the use of modality *let us in and let us stand up for our rights*. The text presents linguistic elements of modal auxiliary to be part of an analysis.

Second, discourse practice is the interpretation of the text. This is the (re)production and consumption of the text. There is an object and assumption within a text. In the semiotic aspects, the focus must be on the speech acts, coherence, and intertextuality that link a text and its context. Here, the process of finding meaning in description of written or spoken discourse (text) is obtained. Fairclough (1989) states there is a complex and visible relationships of transitory social events and durable social structures which constitute and are constituted by these events. For this reason, the example in previous paragraph can be related to the movement when Malala delivered the speech, where the speech delivered, who the audiences are, what motive behind the speech, or relate it with a question about who Malala Yousafzai is. The clause indicates a suggestion to persuade audience follow the speaker's intention. In addition, the background of Malala Yousafzai must be considered to know her intention in producing the speeches. It aims to cover the text (re)production and consumption.

Last, social practice is the explanation of the meaning in the relation between interaction and social context. The context of socio-cultural, economic, political and environmental conditions is involved in production and interpretation of text meaning. It may establish the ideological effects and hegemonic practices. The text analysis of previous example carries other kinds of discourse or social practices to see power behind the text. The political situation in Pakistan and

Pasthun tradition are the social aspects to define resistance attribute in Malala Yousafzai's speeches.

Discourse implies text ideology. The language use in the discourse promotes ideology (Simpson, 1993). It can be identified through the critical linguistic analysis. Language is used by writers or speakers to deliver their perspective to the readers or listeners. In their perspective, they transfer their beliefs and assumptions that are transformed as the ideology. Their state of mind will be described through language use. The way they express their ideas through discourses can be varied but their language use will try to control their readers' or listeners' perception. Language can be used to persuade, to manipulate, to describe, to provoke, to convince or to instruct. If language is expressed in a specific topic of a discourse, the function of language will be seen and the ideology of the discourse can be identified. 'Ideologies are largely expressed and acquired by discourse, that is, by spoken or written communication' (Van Dijk, 2006: 122). Thus, discourse and ideology are correlated. Discourse reveals the ideology and ideology is expressed through discourse (language use).

The relation between ideology and discourse leads the researcher to understand where the ideology generally placed. Furthermore, this shows how the ideology is expressed and shaped. Besides, the researcher becomes more certain to choose the types of discourse in order to make sure that the discourse contains ideology. Therefore, the researcher chooses Malala Yousafzai's speeches as the discourse to examine.

2.1.1.2 Discourse and Struggle

Semiotics is part of social practices. Discourses are constituted by semiotic aspects in the representation and self-representation of social practices. Fairclough (2012) divides semiotic dimension of social practices into social order and order of discourse. Social order is the realization of social practices and order of discourse refers to text. 'An order of discourse is a social structuring of semiotic difference – a particular social ordering of relationships amongst different ways of making meaning' (Fairclough, 2012: 5). Fairclough gives example of the social practice of domination. The meaning making system can be dominant, oppositional or alternative. The order of discourse may legitimize power dominance or resistance stance.

It is already elaborated that discourse and ideology are correlated. Ideology has an effect of maintaining and establishing relation of power. Here, the discourse, where the ideology grows, presents its attitude toward the domination through the language use. Fairclough (1993) argues that in discursive practice, language use might produce reproduction and negotiation of power relations which are ideological processes and ideological struggle. He adds a set of discourse covers ideologies that are unclearly seen. The subject in the discourse will take particular position and show particular knowledge and beliefs. Thus, there is a particular relationship between categories of participants. In the same way, Wodak (2002) claims that discourse and ideology considers to contend and struggle for dominance. Discourse presents not only power to control, but also power to resist from control because the ideology implied in the discourse show hegemony in various domain of civil society. Ideology shows hegemony because

ideology takes position and spreads certain beliefs regarding to particular relationships.

‘Hegemony is leadership as well as domination across the economic, political, cultural and ideological domains of a society’ (Fairclough, 1995: 76). As well as power, hegemony takes over the control to maintain the unfair situation created by power. This injustice among classes or group members is negotiated to achieve stability. As same as Gramsci in Paskash (2016), he defines hegemony to leadership attitude to settle dominated and subordinated classes. This commonly used by intellectuals to influence people. It means hegemony has a concern of struggle by creating equal structure of society through alliance. Additionally, Fairclough (1995) states that hegemonic struggle manages a significant extent in discourse. This hegemony of struggle is structured in discursive practice in order to produce, reproduce, challenge and transform power. It means that hegemony promotes practices to undermine power.

The discursive practices implied in Malala Yousafzai’s speeches reveal ideology. Hegemony of struggle conveyed in her speeches shows that she defies Taliban’s power and hegemony. As the author and the speaker of her speeches, her arguments and perspective are able to clarify her position towards Taliban’s domination. It can be seen through critical analysis of the language use in the speeches. Thus, this paper examines semiotic aspects of Malala Yousafzai’s speeches.

The understanding of discourse and struggle might relate the meaning of ideology in previous paragraph and resistance attributes. This part is keen to present how resistance articulation becomes the attributes in ideology. Ideology

functions not only to maintain and legitimize power but it also resists the power. There is resistance in discourse because there is a struggle in the ideology as it is placed in discourse. The researcher then determines Malala Yousafzai's speeches as the discourse that shows hegemonic struggle to resist power dominance.

2.1.2 Critical Discourse Analysis (CDA)

Baxter (2010) claims CDA is a critical perspective. It combines other approaches and programme of scholars to be a discipline theory. They are integrated to be related to linguistics and social science. CDA adopts a variety of theories into its foundation. It appears to consolidate social theories and linguistics theories in one discourse. Therefore, CDA works in transdisciplinary way 'where the logic of one discipline (for example, sociology) can be put to work in the developments of another (for example, linguistics)' (Weiss & Wodak, 2002: 7). This is a critical approach to discourse analysis. Ehlich and Romaniuk (2013) explains CDA views discourse from social structures and social practices in discursive dimension to see inequalities. Therefore, Fairclough (2012) concludes that CDA, as an approach, connects some disciplines theories to address contemporary process of social change. To sum up, CDA functions as a theory and a methodology. It examines discourse through transdisciplinary way to raise awareness of social problem. It works on linguistics theory and social theory to reveal social practices in discourse. It aims to overcome a problem.

Language brings ideology. It is depicted through the use of language as the media of delivering. People produce text with language, hence the discourse contains ideology. The ideology, then becomes the interest of CDA study. CDA

analyst wants to know what meaning inside the discourse. Fairclough (2012) states CDA is a research about ideology critiques. It focuses on the relation of semiotics on social relation of power. Ideology becomes CDA's interest of study because ideology is the prominent tool to legitimize and sustain dominance and resistance. Wodak and Meyer (2001) say that 'Ideology, for CDA, is seen as an important aspect of establishing and maintaining power relations. They can promote injustice but also show how the attitude of resistance is expressed. CDA concerns to criticize discursive means in discourse in order to reveal how the opposite stand defies the power.

CDA studies also put its interest in relationship between languages and power. It has been explained previously that discourse brings language use as the representation of reproduction and negotiation of social power. Language has some components to illustrate power in particular discourse. There are finite verbs, modality, subject, and other lexicogrammatical aspects involved in the discourse. Those properties of language use are analysed using CDA in order to find out how they are able to produce power. The power plays as a control to dominate. It becomes social issue that produces social problems. In CDA, dominance is a notion to describe social power by elites, institutions or groups, that result social inequality, including political, cultural, class, ethnic, racial and gender inequality. Therefore, Van Dijk (1993) concludes that the analysts or researchers of CDA specifically aim to discover what structures, strategies or other properties of text, talk, verbal interaction or communicative events perform dominance. Furthermore, language use may imply the dominated group's power because they also have power to fight back the power of domination.

CDA is integrated with language, power, and ideology. CDA analyses discourse that manifests power through the use of language. This power will be portrayed in ideology. Thus, ideology operates to manage the relationship between power and dominance. According to Wodak and Meyer (2005) CDA aims to identify the language use that expresses, constitutes, and legitimates social inequality in discourse. Furthermore, Wodak and Chilton (2008) state that CDA focuses on language user in daily talk, elite talk, and text to indicate particular behavior, actions and attributes. These particular characteristics are indicated to have exclusionary practices. In any case, Van Dijk (1995: 18) states 'when studying the role of discourse in society, CDA especially focuses on (group) relations of power, dominance and inequality and the ways these are reproduced or resisted by social group members through text and talk'. CDA deals with social problems which interrupt social relationships of class, gender, ethnicity, race, language, religion, age, nationality. Those affect inequalities, domination, poverty, injustice and prejudice. These problems happen because of power. Consequently, CDA considers the major ideologies that demonstrate a struggle against domination and inequalities.

Haryatmoko (2016) claims CDA should give scientific development and social and political changes. Furthermore, he explains that analysts and researchers of CDA study should take position in deconstructing and demystifying the ideologies which involve power and dominance. They have responsibility to criticize the social disorder and inequity related to gender, politic, class, religion, language and race. Thus, they should contribute to social changes. To summarize, the purpose of CDA study is to create public awareness and provide solutions

dealing with social problems such as gender gap, dominance power in politics and economic, social and economic inequality through critical analysis on language use in specific discourse.

CDA differs from Discourse analysis (DA). CDA is one of discourse analysis branches which has critical aspects. DA only focuses on how language becomes an action. Schiffrin (1994) defines discourse is known as language embedded in social interaction. Meanwhile, CDA evaluates discourse as an ideology which brings social issue of power and inequality. CDA also focuses on linguistic processes to interpret meaning. CDA presents visible data to analyse the structural relationships of dominance, discrimination, and hegemony implied in language. This analysis is called as critical analysis because it identifies social problems occurred in society (Haryatmoko, 2016). CDA has critical notion that becomes its specialty. In addition, Ehlich and Romaniuk (2013) states that the critical aspect in CDA affects an awareness of the naturalized dimensions of discourse. The critical analysis tends to conduct investigation on the aspects of discourse which aims to realize particular practices (domination, inequalities) on it. Through its critical investigation in discourse, CDA seeks for the causes of problems and any social practices. Therefore, this present study seeks for structural relationships of hegemonic struggle that is relied on linguistic elements. This hegemony presents actions against the power. In conclusion, DA analyses linguistics features to interpret them but CDA relates the language interpretation with social practices.

CDA focuses on social dialectical relations. According to Fairclough (2012) there are three levels of social practices that constitute social field, institutions and

organization, and social events. First is social activity. It refers to the action of language user in particular ways such as teaching and learning activity led by the teacher. Second is a semiotics figure in representation of social actors. The actors will present their self-reflection of their own practices in the matter of their activity depends on their position in social fields or organizations. Third is related to how the actors show their identities. Social practices appear to negotiate the relationship between general and abstract; social structure and particular; concrete social events and social field; institutions and organizations.

To conduct this CDA study, the researcher employs four stages of Roy Bhaskar's (1986) explanatory critique adopted by Fairclough (2012). These stages consist of some steps that are able to help the researcher integrates this study with other discipline theories and investigate linguistic aspects. Weiss and Wodak (2003) have explained that CDA does not offer one specific theory or methodology. For this reason, they suggest the CDA analysts to specify which research or researcher they relate to. To this end, in this study the researcher relates the analysis with Fairclough's four stages that have been developed from Bhaskar's explanatory critique.

The first stage is to focus upon a social wrong in its semiotic aspect. Social wrong can be defined in many ways. It may address to social system and forms or order which are detrimental to human being. The examples of social wrongs can be poverty, forms of inequality, lack of freedom or racism.

The first stage is elaborated in two steps. Firstly, the researcher needs to select a research topic which points up a social wrong. The research topic should productively be approached in a trans-disciplinary way such as, food security,

global economic or digital era. The present study discovers the social wrong about human right violation experienced by girls and women in Pakistan. The rules to women and girls that implemented in Pakistan or other places where terrorists take control, limit their movements and activities. Secondly, the researcher needs to construct object of research to initially identify research topic by theorizing it in a trans-disciplinary way. Here, the topic of the research is narrowed to be the object of research. To do so, Fairclough (2012) suggests to consider other relevant theories. 'Constructing objects of research are a trans-disciplinary process, so we would need to decide which relevant bodies of social science and theory to engage with.' (Fairclough, 2012:7).

The second stage is to identify obstacles to solve the social wrong. This stage invites the researcher to figure out the difficulties in solving the social wrong. The obstacles are the threats in which structured and organized social life can prevent social wrong is being addressed. This stage consists of three steps. First, the researcher analyses dialectical relations between semiotics and other social elements. Second, the researcher selects text, focuses and categories for the analysis, in the light of and appropriate to the constitution of the object research. Third, the researcher carries out analysis of texts, both interdiscursive analysis and linguistic/semiotic analysis. This stage requires consideration and understanding among different theories to have broad analysis of object of research in terms of dialectical relations between semiotic and other elements that is correlated with social practices and the level of the events. The researcher tends to find texts that are related to object of research. After that, the analysis is conducted by correlating social elements and semiotic element. The implication of other

disciplines theories such as SFG, resistance, women empowerment and Pakistan are important to complete the analysis.

The third stage is to consider whether the social order needs the social wrong. In this stage, the researcher is required to have a critical thinking to specify whether the social order can be addressed within it or change it. If a social order can be shown to inherently give rise to major social wrong, which is a reason for thinking that perhaps it should be changed. The elaboration of the reasons must be provided. This stage is also connected to ideological point of view to see the production of power and domination. The identifying process of ideology in Malala Yousafzai's speeches arises in this stage of investigation in order to challenge power and domination. In this study, unequal relations of power in the speeches are ideologically constrained by gender differences and religious strand.

The last stage is to identify possible ways solve the obstacles. It includes developing a semiotic point of entry into research on the ways in which these obstacles are actually tested, challenged and resisted. This stage will focus to uncover the unrealized possibilities for change within the ways things are. This may be a matter of showing contradiction or gaps within the domination in the social order or a matter of showing difference and resistance.

2.1.3 Systemic Functional Grammar (SFG)

Text is not only in the form of written but also spoken. Every day, people produce text through their speaking or writing. Their text contains meaning because they have intention and importance that are ready to be interpreted by their listeners or readers. When producing text, they will use language to express

it. Language takes prominent function to create communication between the creator and also the audience of the text. Words, grammar, and sounds in language are collaborated to form meaning. Hence, the readers and the listeners are able to understand the intention of the text.

Every writer and speaker have purposes in their text. By using language, they convey their ideas to be understood as their purpose. The way they use language is governed by their purpose. 'Language is being used to do a job for the speaker; it is being used by the speaker' (Fontaine, 2013: 3). Therefore, language is a system that has a function to create a meaning based on why and how writers and speakers use the language. For Halliday (2014) language is a resource of meaning. It means that language that is used in a text is process of producing meaning in context. If language produces meaning, there must be prominent elements constitute the language. This is called as forms which consist of linguistic expressions. To conclude, language has meanings and forms. The production of meaning is the realization of a set of forms.

Systemic Functional Grammar (SFG) is theory of grammar that focuses on meaning. It is implemented to analyse linguistic expressions which create meaning. SFG is favorable theory to combine with CDA method. Fowler et al. (1979) state that SFG works in line with CDA. It is implemented to reveal the ideology of text. To this end, meaning is the interpretation of text ideology and its interpretation is realized by the linguistic expressions.

Halliday (2014) proposes three dimensions of language metafunctions: ideational/transitivity, interpersonal, and textual. It has been stated before that meaning is structured by elements of language. Since language cannot be analysed

as a whole construction, thus its elements must be classified. Units that form language in this metafunctions are analysed as linguistic evidences to figure out the meaning of the discourse. SFG helps the researcher to ‘uncover linguistic structures of power in text’ (Halliday, 2014: 6). Van Dijk (1977, 1981) conducted a research in text linguistics and discourse analysis. The linguistic interest is larger than sentences. He considers that there is relevancy between discourse and language processing. Additionally, Fairclough (2012) says that linguistic and semiotic features are needed to analyse to see texts in broad sense that becomes part of social relation, social identities, institutions and so forth.

Ideational metafunction or is also called as transitivity analysis refers to actor of clauses and its processes. The processes are material, behavioral, mental, verbal, relational (attributive and identifying) and existential process. The examined clauses evaluate the actor, who is involved in every process and define the actor’s goal. For example, in table 2.1 shows an analysis of material process from speech one sentence six. According to the analysis, the actor of the process is *they* which are Taliban. Here Taliban is defined did something which is *shot* the target. The direct target is the goal of the action. The material clause below represents a doing meaning.

Table 2.1 Example of Transitivity Analysis of Material Process

<i>They</i>	<i>Shot</i>	<i>My friends too</i>
Actor	Process	Goal
Nominal group	Verbal group	Nominal group

Material process is the process of doing and happening. The participants are actor, goal, beneficiary, or scope. Here the actor in the clause or sentence shows

the action of doing something. Thus, it is called as material clauses. ‘A material clause construes a quantum of change in the flow of events as taking place through some input of energy’ (Halliday, 2014: 224). The verbs of material process such as *build*, *reduce*, *sew*, *rule*, *buy* and *make* are brought by the actor to give impacts or features to the goal or another participants. When those verbs are put in the clauses, there will be an actor who will be attached to the verbs. The actor who is the agent brings the energy of doing the action and the action may change the event. An action of *cut off* will affect to the things that is cut. Similarly, an action of *make* will produce something new like food, pictures or stuffs.

Mental process deals with sense of seeing, thinking, wanting, and feeling. This process requires a conscious attitude to express a particular action and also to perceive the action. The human being has a role as the senser who feels, thinks, wants or perceives a phenomenon. The senser is placed in the subject position of a clause. A conscious senser is not always defined as human being. It can be a human collective such as *the world* and *the whole journalists* or a product of human consciousness like *the song*. *The brain* and *the eyes* can also be the senser because they are one of a person’ parts. Halliday even gives an example that *the empty house was logging for the children to return* remains *the empty house* as the senser. Phenomenon represents object of mental consciousness. The senser may experience or imagine kind of creatures, object, or abstraction. The thing that becomes the phenomenon is divided into macrophenomenal clauses which show an act and metaphenomenal clauses that present a fact.

Table 2.2 Example of Transitivity Analysis of Mental Process

<i>I</i>	<i>Want</i>	<i>Education</i>
Senser	Process	Phenomenon

The table above illustrates the analysis of mental process. It describes that *I* is the senser who desires an education. Education is the phenomenon of a fact. It is a fact or metaphenomenal clause because it represents the sense of demanding a thing. This thing typically denotes a fact. There are different types of sensing, thus mental process are taken to four sub-types. Those are perceptive (*saw, taste, notice*), cognitive (*think, realize, forget*), desiderative (*want, plan, refuse*), and emotive (*like, regret, mourn*). In short, mental process is elaborated as types of sensing where the senser experiences the world consciously.

Clauses that represent the process of being and having are categorized as relational process. They show characteristics and identification of participants, acts and facts. The two types of relational process are identifying and attributive clauses. Identifying (*means, represents, spells, are*) refers to identifier and identified. It means ‘one entity is being used to identify another’ (Halliday, 2004: 227). The sentence of *Mr. Park is the owner* is the example of identifying clause because it is reversible. Another special type of identifying clause is the structure can be switched to be *The owner is Mr. Park*. In any case, Attributive (*sad, delight, tragic, doubtful, acceptable, important*) refers to a carrier who brings particular characteristic and the identity is not reversible such as, *Mr. Park is kind* cannot be switched into *kind is Mr. Park*. ‘Relational clauses are served to characterize and to identify’ (Halliday, 2004: 259). There is relationship of being that is experienced by the participants through the acts and facts. Halliday

explains that there should be two parts to the 'being' means there are two inherent participants. For example the use of *is, am, are, was, were* represent relational process. The clause of *she was in her room* shows that there are two participants that are *she* and *room*. The use of *is* present the relationship among the participants.

Verbal process is produced from verbal action like saying, talking, whispering, and shouting. A set of verbs that serve verbal clauses are say, talk, told, exchange, reply and counter. In uttering the verbal clauses, there is one participant who becomes the speaker or sayer. S/he talks to the hearer. In academic discourse, Halliday (2014) adds that the use of point out, suggest, claim, assert refer to verbal processes. The participants should not only human being with consciousness but they can be inanimate like *my watch says, the study says, the letter says, the states are asked, and the notice tells*. There are three participants' functions in addition to the sayer: (1) receiver is the participant as conscious speaker who say directly, (2) verbiage is the function that corresponds to what is said, and (3) target is the object to whom the utterance is addressed to, that can be a person, an object or an abstraction.

Behavioral process leads the analysis to see how the participants are typically conscious being. Halliday (2014) emphasizes that the processes of (typically human) physiological and psychological behavior, like breathing, coughing, smiling, dreaming and starting. The actor, who is behaving, labeled as behavior. An example of behavioral clause is *he is smiling* and *Matt is breathing*. He and Matt are the behavers.

Existential process identifies the existing actor and mostly can be recognized through the use of ‘there’ in the clause. This process represents something exists or happens. *There* can function as the subject when it begins the clause or sentence but it will not be a participant nor a circumstance because it has no representational function. Typically, this process uses be after *there* such as, *there was a big old house* and *there is a complicated problem*.

The second metafunction is interpersonal metafunction. There are two main points in this analysis. They are subject and finite that construct mood of clause (Halliday, 2014). Subject as one of the elements in clause creates its own function to control the clause. Generally, subject is substituted in the beginning of the clause but more than that, it is the doer and shows the mood of the clause. Speakers or writers use subject to make claim about something. Subject which is nominal group can argue, convince and the next speaker reacts to the claim whether to accept or reject. Finiteness is very important because it defines the tenses of the clause. The primary tense shows whether the verb belongs to finite verb (present, future, or past tenses) or modality (e.g can, must). The speaker judgment’s on what is being said and is uttered is identified from its modality.

There are two importances of modality. It is showed in figure 2.2 (Halliday, 2014: 691) the modality consists of modalization and modulation. The first is modalization that includes degrees of probability on *will, may* (possibly/probably/certainly) and degrees of usuality on *will usually, will always* (sometimes/usually/always). The use of modality in this modality shows speaker’s thought or belief, yet in an interrogative form it is a demand from listener’s point of view. Another name of modalization is proposition (Fontaine, 2013). The

second modality is proposals belong to the so-called modulation. This modulation offers degree of obligation in command such on *must*, *should* (allowed to/supposed to/required to) while degrees of inclination on *will not* is expressed in offer (willing to/anxious to/determined to) of clauses. Modulation represents not only commands and offers but also suggestions like *let's go home*, *you should go home* and *we ought to be going home*.

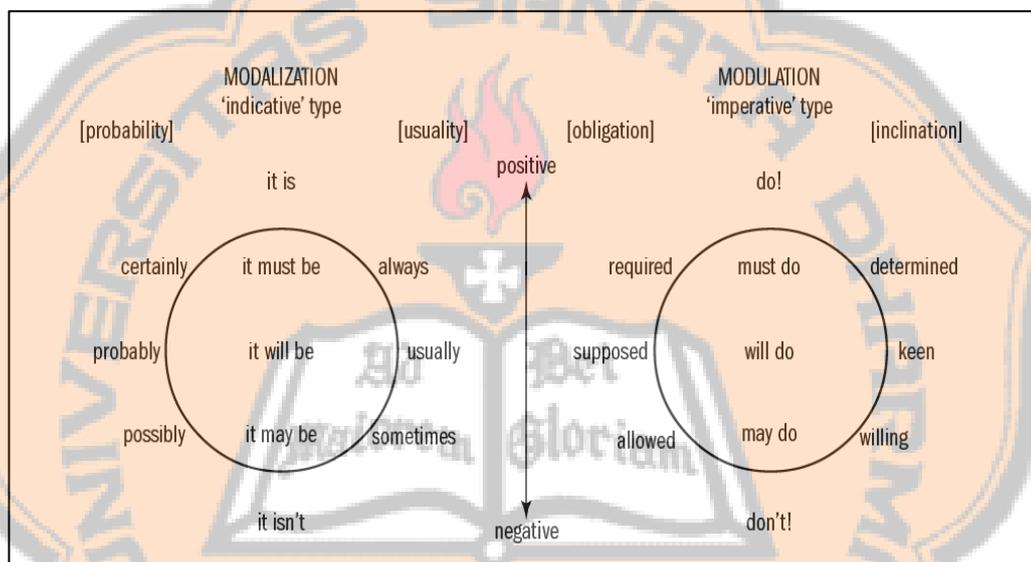


Figure 2.2 Types of Modality

Every modality has degree, polarity and mood. The degree can be low, median or high. It will depend on what type of auxiliary is used. Clauses that have positive meaning belong to positive polarity. However, the inflexion of morpheme *not* should be attached to single lexeme. This bound morpheme is considered in two noticeable function which are simply a formal or written variant of the Finite element *n't*; or noticeable modal adjunct in Mood or Residue. The form of reduced *n't*, however, cannot be applied in non-finite clause due to what Fontaine

(2013:142) calls as ‘the absence of finite element’. Besides, modality might indicate clause mood of declarative, exclamative, imperative or interrogative. Halliday says ‘Subject and finite are closely linked together, and combined to form one constituent which we call them Mood (2014: 142).

Table 2.3 Example of Interpersonal Metafunction Analysis

Code	Clause	Subject	Modality	Mood	Degree & Polarity
SPC2.20	We can fight wars through dialogue and education	We	Can	Declarative	Low (+)

The example in table 2.3 is taken from speech 2 sentence 20, *SPC2.20* We as the subject has a finite verb of modality. It is defined as modulation that refers to degree of obligation. The use of modality *can* has low degree of modal operator. It has low degree because the subject is not required with a high pressure.

Modality is indeterminate. Subjects of clause will use modality to show their point of view. Thus, it contains degree of modality to show how necessary or how certain the subjects point the utterances. ‘The basic distinction that determines how each type of modality will be realized is the ORIENTATION’ (Halliday, 2014: 692). The use of modality depends on the subjects orientation. Similarly, the hearers will have their own orientation to interpret the utterances. According to this, modality becomes interpersonal projection based on who are the speakers or subjects and hearers.

The use of modality has three functions. The first function is to express orientation of implicit and explicit. The clause of *she can keep the whole audience enthralled* express ability/potentiality. The orientation will be different. It can be subjective (implicit only) realized by *can/can't*, objective implicit by *be able to*, and objective explicit by *it is possible*. The second function is validity of assertion as point of view. Every speaker will have their own perspective. The values of high, median and low should be attached to make sure the listeners or interpreters understand the point. They can interpret that degree of correctness and validity of the utterance. Accordingly, it is prominent to substitute the assertion (*I think*). The last function is to conceal by objectifying the expression of certainty. Speakers will add *I'm sure, I think, I don't believe, I doubt* to show a high value of probability. Such in *Tom is dead* can be simply said *He's died*. If the speaker adds a high value probability, it can be *Tom's certainly left, I'm certain Tom's died, or Tom must have died*. It means that the speaker avoids the sense of doubt. Angle of perception plays important role in modality interpretation. It will determine the validity of the assertion or on the rights and wrongs of the proposal.

Lastly, textual metafunction attributes to theme and rheme that contribute to the creation of text. Textual metafunction believes messages are expressed through clauses. According to that, this metafunction creates text. The speakers or writers will express their intention through a text. There is something to be said to express it. The essential position of clauses they make is realized into two parts. What comes first and 'whatever is left to be said has to follow in particular order' (Fontaine, 2013: 140). The first position presents the topic of what is said. It is considered important since it connects to other surrounding of the text, orient the

message in a particular way, or mark a transition in the text. Halliday defines the beginning of the clause as the theme, (1) an adverbial group or prepositional phrase (2) a nominal group not functioning as subject, while the rest as the rheme. *Tom brings his paper to Mr. Lee's office* shows that *Tom* is theme and *brings his paper to Mr. Lee's office* is rheme.

Table 2.4 Example of Textual Metafunction Analysis

SPC4.9 Education	is not a privilege.	Unmarked
SPC4.5/2 how many more	will we see killed, being rejected, neglected, being homeless?	Marked
Theme	Rheme	

SPC4.9 is defined as unmarked because it starts with nominal group as the participant. However, themes are sometimes begun with non-nominal group like clause SPC4.5/2. It is an interrogative clause so the theme is marked because it is not started with nominal group. Theme is center of message that is used by the speaker to begin the topic. However, rheme is other elements in clause that do not belong to theme but it constitute the message.

SFG theory is implemented to identify the linguistic features which support the ideology construction. It aims to examine the ideology from linguistic perspective. Fairclough on Morley (2004) argues SFG is used to raise critical awareness of ideology interpretation. Language is attributed to ideology thus it should be explained how language manifests power. Furthermore, linguistic analysis can show how the power is attacked by another power of resistance. Ideology refers to social relation, hence domination and resistance can be

identified through language awareness. The subject choice in the speeches can show the participants in the social order. The clauses also reveal the actors who possess the power and who defy the power. Besides, the finite verbs indicate the actions of the subject and those are classified into transitivity processes. Additionally, the use of modality is able to guarantee the degree of modalization. In implementing SFG theory, the researcher will investigate the language use from all metafunctions perspectives. Hopefully, it can enrich the analysis results. Ideational, interpersonal and textual metafunctions are considered effective device to discover the ideological preference of resistance exist in Malala Yousafzai's speeches.

2.1.4 Resistance

Domination, which is the result of power, causes resistance. Giddens (1990) defines power as transformative capacity. According to him, every individual in this world brings power that can be used as social power. Through the power people are able to create changes according to the authority they have. They bring their individual authority which means they have inherent power. Additionally, Dahl (1961) on Sadan's (1997) book states that power is making individuals to obey the preferences of whose possesses the power. The power possessor can prevent the individuals to do what they don't like and convince them to follow the power possessor's preferences. Similarly, Luke (1974) on Karlberg (2005) gives an illustration about how A uses his power to ensure B doing what actually B does not want to do. Here power functions to control thoughts and desire. The researcher concludes that power is an ability to control social devices because of

the strength in persuading and influencing. Power exercise is able to take over individuals' preference and shape another preference to do. Power is also human's entity which functions to make social changes in positive or negative ways.

Since power has ability to control and form, power has functional role in society. Power can produce orderliness and harmonious system because it has strength to give instruction in controlling aspect and make some transformations. Deluze (1990) argues that power has changed to be a "society control". It means that power can produce disciplinary mode, arrange good behavior, and prevent damage. This power technic is defined as good power. However, the authority in power might also affect insist, violence, and discrimination because individuals try to undermine power. When people exercise their power, the unexpected impacts can be appeared. In this case, a group of people can possibly rebel the power. Vinthagen (2007) defines that power is hierarchy. Power tries to subordinate individuals with brute force at other situation by productive power. The authority places people based on how strong their power in society. People are grouped and structured in order to classify their role and position because it shows their power strength. If the power rises up to dominate system and individuals, a conflict can occur because the dominance is expected to be omitted. At the end, power produces domination, unfairness and inequity.

If power occurs to eliminate justice and harmonious, there will be another power undermines that power. This action is called resistance. As cited on Roulledge's (1997:361), Vinthagen (2007) states that resistance is 'any action imbued with intent that attempts to challenge, change or retain particular circumstances relating to societal relations, processes and/or institutions..[which]

imply some form of contestation ..[and] cannot be separated from practices of domination'. Resistance is established to solve domination caused by power. It has been explain that power can result domination and disorder because the possessor intimidates individuals, institution, or civilian to follow the possessor's intention. This is a force. The dominated side then is able to make any movement to rise their voice and struggle their position. Another definition of resistance by Pile & Keith (1997) is the individuals who hardly strove of freedom, democracy, and humanity. Power can take over individuals' and society's right. Thus, they need justice to carry off their rights. Resistance is individuals' action to resist the power possessor. Fernandes (1988) in Vinthagen (2007) adds resistance is counter-hegemonic social attitudes, behaviours and actions. Resistance disobeys the dominant power because it aims at weakening social categories and exercising power. The purpose of resistance is to gain equality. Otherwise, it can be concluded that resistance is action against power dominant to obtain freedom and fairness. Power dominant is threats for social structures and categories, hence resistance opposes power to replace power with equality and justice.

Resistance looks for equality and fairness. Resistance is a reaction to power as well as power. They are related each other because when the power dominates, there will be a rebellion to decrease force and colonialism. Furthermore, when individuals show their resistance, the power will use its authority to control. In other words, resistance and domination are such a cycle that affects each other. 'In the subsequent default of a particular phase of a dominat culture there is then a reaching back to those meanings and values which were created in actual societies and actual situation' (Williams, 1977: 123). Resistance is the reaction of

domination. This becomes human experience in which people react to the social practice of domination. It can neglect, undervalue, oppose, repress or not recognize. In this case, the domination is opposed. Hollander and Einwohner (2004) discuss this relationship in terms of a cycle: 'Resistance and domination have a cyclical relationship, domination leads to resistance, which leads to the further exercise of power, provoking further resistance, and so on' (Einwohner, 2004: 548). It can be stated that resistance is an action against power dominance because it can control an individual and resistance is the reaction over the domination to gain freedom.

Scott (1987) classifies resistance into public and disguised resistance. These two types of resistance are the response to domination of material, status and ideological and are performed in different ways. Public resistance will undermine power publicly through three types of resistance. First is the resistance through demonstration, land invasions, petition or open revolts is called as *public declared resistance* against material domination. Second, *assertion* of worth or desecration of status symbols against status domination. Third resistance is counter-ideologies against ideological domination. However, disguised resistance will not raise an obvious struggle to oppose the power. It also has three types of resistance. The resistance will be hidden and cannot be interpreted directly because the actor has no direct intention to resist. This kind of resistance belongs to number four which is *everyday resistance*. The resistance refers to poaching, squatting, desertion, evasion and foot-dragging. Fifth resistance is hidden *transcripts of anger or disguised discourse of dignity* against status domination. The last resistance is called *dissident subculture* which is millennial religion, myth of social banditry,

class heroes against ideological domination. These two main types of resistance refer to how the resistance expresses to undermine the power. It can be seen obviously or unconsciously expressed.

Vinthagen (2007) also provides two forms of resistance. Those are nonviolent resistance and constructive resistance. Nonviolent resistance is also called by civil resistance. It is the activities against power that characterized by politeness, peaceful, non-military or non-violence (Roberts, 2007). Randle (1993) states that characteristics of civil resistance are collective action and non-violence action. According to its name, non-violence resistance will not use physical and destructive action. It also does not include military action because it can affect war. It refers to demonstration, vigils, petition and civil disobedience as the strategies to cover the problems. Randle (1993) adds that civil resistance is connected to protest and persuasion. Those articulations are used to avoid serious damage. Another form of resistance is constructive resistance. It is a proactive activity to fight the domination system by replacing and changing it by constructing the alternatives (Vinthagen, 2007). The actions of constructive resistance try to reconstruct the social system that is authoritative, dominance and injustice. Constructive resistance will not only challenge the power but also creating new social relation and system. Civil resistance and constructive resistance have different purpose. Civil resistance uses protests to undermine the power because it creates inequalities, more than that, constructive resistance will actively replace unwanted system with new social structure.

Power and resistance are framed in the discourse. It shows how the power is structured in discourse and also presents how the power is tackled. Power causes

domination which invites reaction to it. It is resisted and undermined. Williams (1977) states if the dominant is able to control, it means the ruling definition of the social. Malala Yousafzai's speeches are considered as the resistance attribute against authority. She refused Taliban's rules who restricts girls' education and women's rights. This terrorists group produces power dominance. They are called as ruling regime because of their extreme ideologies. Therefore, Malala Yousafzai creates another power against Taliban. Hence, in this study, resistance is any texts, sentences and clauses which indicate counter-arguments, struggles finding equality, and demand of change. Resistance in Malala Yousafzai's speeches tend to constitute freedom of education, women's involvement to actions and their awareness of women's rights. resistance should change the condition in Pakistan with justice and fairness. This theory then is notable to define Malala Yousafzai's resistance and the role of her speeches' ideology as social function. This theory is also helpful to define the social wrong.

2.1.5 Women Empowerment

Many reports have shown women and girl are harmed from violence, abuse and discrimination. The power around them, limit their movement, voice and ability. They cannot express their knowledge and do not have opportunities to decide. This condition should be changed to improve their role in society because women and girls also have rights. It is stated in Universal Declaration of Human Rights (2015:40) that 'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and

regardless of frontiers'. The rights are given to every gender and every race. Those will not exclude particular group of people because of their religion, color or language. This right's declaration is expected to be able to declare women's and girls's power to have liberty in exploring their interest, voicing their knowledge and ideas and also taking part in any sectors of government and social.

It is the time to invest in women and girls. They are not property of power. They need support to raise women's empowerment against discrimination and domination. Empowerment is a chance to move their conservative point of view to see how they can become effective and capable. According to Kvinnoforum/ founder of Women's forum (2005), 'empowerment is defined as all those processes that increase women and men's ownership of their lives at individual, group and societal level'. This is gender equality to allow both, women's and men's capability to exercise their right. Empowerment gives chance to people to realize their self-authority and encourage them to make positive changes towards their life. Similarly, Lazo (1993) understands empowerment is creating awareness and insight about undesirable and unfavorable situation. Lazo emphasizes that empowerment is change of perception. People should be able to recognize the possibilities and chances they have to gain better situation. The researcher understands that empowerment tends to promote equal right of women and men to achieve their freedom. There is no gender gap that can distinguish women and men. They have their right to obtain better life, use their competence and improve their ability.

Women empowerment focuses to open and create equal power between men and women so women can have opportunities, resources and choices to grow and

contribute in their communities. Women empowerment rises women's awareness that they have right to explore and advance their capability. USAID (2012) defines women empowerment as a power acquiring to act freely, to exercise girl's and women's right, and to fulfill their potential as equal as all members of society have. Through women empowerment, women are led to involve into public or private institution, into government or social communities depends on their interest. Women are allowed to conduct activities outside domestic institution. They are allowed to join and found an organization and build relation to make changes. The change is gender transformation. Stromquist (1993) points out empowerment as a strategy to switch women's thought. Girls and women have exclusive responsibility as a wife, a mother or a child. They should not only stick to constitution of family and marriage. They should have beliefs and expectation about their self-competence and representation in which they can achieve them. Women empowerment leads women and girls to use their legal rights effectively to shape dynamic life, remove negative stereotypes, and form dignity. The researcher summarizes that women empowerment builds women's awareness to their capability, roles and rights, hence they can function effectively in society, organization and work. Women empowerment gives spirit and dedication for every women to help them come out from conservative mindset and encourage them to involve in society.

Women participation is allowed to expand to any categories and field. They can participate in health improvement, economic development, nation security and peace, politics or food security as leader, decision-maker or member. There should be no more discrimination on women and girls that can eliminate their

potency and contribution to the world. According to Kopell (2010) Director of the institution for Inclusive Security, women are able to rebuild the government's legitimacy because they are considered as less corrupt and more trustworthy. Furthermore, women have effective contribution to community reconciliation and rebuilding process. Ki-Moon (2010) also adds that women are able to improve food security, to build community resilience and to find solutions to poverty. The skills, ability, and knowledge owned by women can empower world, end the crisis and decrease the suffering. They should be involved because they promote development. They become the agent of change who also has equal power to men.

In order to support women's empowerment, it is needed to fulfill their needs of educational access. Education functions to increase their skills and critical thinking. It enriches their knowledge and becomes their resources to grow. UNESCO and UNICEF (2010) agree that education for women and girls is related to their empowerment. Besides it helps them from poverty reduction, income growth, economic productivity, social justice and democracy. USAID found that in Afghanistan, Chad, and the Central African Republic; fewer than 70 girls per 100 boys are enrolled in primary school. Girls are less likely to complete primary education in 24 countries, including Lesotho, Nicaragua, Suriname, Namibia, Bangladesh and Bhutan. These cases must be stopped to avoid female from gender gap and inequalities. Mowla (2009) studied Egypt Labor Market Panel Survey with variations among women (15-64) with different levels of education and among women (15-29) with different types of education. His study shows that a number of policy interventions needed to strengthen education as a path to enhance women's empowerment. Additionally, a study conducted by Noureen

(2011) to Pakistani women presents a result that education is obviously important to decrease barriers and obstacles. Education is also needed to bring changes in women's life by giving confidence and raising their status in the family and society. Education becomes an access for women and girls to be empowered. Education will open their mind to think critically about a particular impact of an action and decision. They are expected to be more aware to their needs and strategies to complete the needs.

Women empowerment becomes the strength for girls and women facing the global challenges and also opportunities. When they are situated in a problem because of domination and discrimination, they are reminded about the power they also have. Women empowerment tends to give rooms for them in order to build and develop their competence, skills, role and carrier. They can participate in any legal communities or organizations. They should not be limited because of their gender. They have responsibilities in tradition, marriage and schools. On the other hands, they also have rights.

This theory explores the effectiveness of women's role in society. They have capacity in every social order and they can aid the society to achieve a good living. They should be aid with empowerment through education. The social wrong in Malala Yousafzai's speeches is related to how Taliban treats girls and women in unequal way. Their rules limit them and are very disadvantageous. On the contrary, women are very effective to help society. Malala Yousafzai disagrees with Taliban. She voices her right and women's right of education because every gender is equal. Thus, women empowerment shows Malala Yousafzai's perspective in responding Taliban's domination. Women

empowerment, in this study, aims to create women's awareness of their rights and competence. They socially function to exercise their interest and capability to help surrounding. They have equal opportunity to study and to works. They are allowed to speak and act.

2.1.6 Pakistan

Islamic Republic of Pakistan is the official name of Pakistan. It is located in South Asia. Pakistan was proclaimed its independence in 1947 and became homeland for Indian Muslims. This country is the second major Islam population after Indonesia. Pakistan established the name to be Islamic Republic in 1956 (Meyer, 1976). Kearney (1975) explains that Pakistan had Parliamentary period in 1947 until 1958. The country experienced seven changes of prime ministers. Pakistan had ever adopted martial law, civil law and islamic law.

The first president of Pakistan is Iskander Mirza. He ruled Pakistan with martial law. He then was replaced by President Ayub Khan and President Yahya Khan in 1958 – 1971. The two era of Khan's leadership brought different results for Pakistan. In 1962, Ayub Khan changed the constitution to be presidential system. During his leadership, Pakistan received economic growth but had minimal improvement in education. After replacing Ayub Khan, Yahya Khan implemented civil rule to the country. During Yahya Khan's authority in 1970, Pakistan held first democratic election. It won by Zulfikar Ali Bhutto from Pakistan People Party (PPP). However, Yahya Khan refused to hand over his position. During these eras, Pakistan also underwent violence, damage and disastrous because of civilian wars and its war with India.

In 1972 to 1988, Pakistan was under Zulfikar Ali Bhutto's and Zia-ul-Haq's presidential. Ali Bhutto faced crisis identity for his country. Kearny (1976) states that Pakistan's problems are national identity, political rules, relations between the centers and the provinces, the roles of political parties, military and civil service; and excluded groups in Pakistan's society. 'By the spring of 1977, Bhutto had also lost the support of a large part of his original constituency and had totally alienated his opposition (Burki, 1986: 97). He then replaced by Zia-ul-Haq. Zia tried to conduct Islamicization to the economy and society in order to strengthen togetherness among the society. In 1988, Zia was died on an airplane crash.

Daughter of Zulfikar Ali Bhutto, Benazir Bhutto became the first female Prime Minister to run Pakistan government in 1988 - 1990. She was replaced by Nawaz Sharif in 1990 – 1993. Benazir Bhutto served Pakistan again as Prime Minister in 1993 but she should step down her position in 1996 because of her corruption case. She was then replaced by Nawaz Sharif until 1999. President Pervez Musharraf served in 2001 – 2008. Since 2008, Prime Minister has been served by Yousaf Raza Gilani and Asif Ali Zardani is governed Pakistan as President. In 2013, the President position was held by Mamnoon Hussain and Shahid Khaqan Abbasi was elected to be the Prime Minister in August 2017. They lead Pakistan until this day.

Embassy of The Republic of Indonesia for Pakistan (2015) states in its website that now Pakistan implements parliament system of government. Since its independence in 1947, Pakistan used Parliamentary system. However, President Pervez Musharraf had changed it to be Presidential system. It means that the President has the higher *de-facto* than the Prime Minister. Pakistan imposed

constitution of 10 April 1973 that had ever been disposed in 5 July 1977. The constitution was effective again in 31 December 2002. The application of law system refers to British law that is adjusted with Islam values.

Pakistan participates in some International organizations and has diplomatic relations with other countries. Pakistan is the member of United Nations, the World Trade Organization (WTO), the International Monetary Fund (IMF) and the World Bank. This country also builds diplomatic relations with United States, United Kingdom, China, Turkey, Saudi Arabia and other Muslim countries. These international relationships consider about terrorist attacks, conflict, bilateral economic, education, health and natural disaster handling. On 23 February 2017, Pakistan which has cooperated with Turkey since 2009 just signed 60 agreements for cooperation the council (Ministry of Foreign Affairs of Republic of Turkey, 2017). This bilateral relation focuses on any level of sector. United State also has big influences to Pakistan. Both countries open business opportunity cooperation to explore commercial chances in transportation, energy, chemicals, constructions, and communication (U.S Department of State Diplomacy, 2017).

Pakistan is defined as a developing country. It facilitates major cities with modern services but has limited facilities in outlying areas. Pakistan encountered massive natural disasters in 2005 and 2010. The infrastructures in Kashmir and the Khyber Pakhtunkhwa were destroyed because of earthquake. A heavy flood also damaged the infrastructure. Global Security Organization (2017) reports Pakistan faces other challenges on the security and law enforcement. There are numbers of extremist groups target Pakistan government and civilian. In late 2010, the militants responded the Pakistani armies' campaign against them by

increasing their attacks. Additionally, Human Right Watch (HRW) (2016) mentions some issues dealing with Pakistan government's problems. In 2015, Pakistan should tackle the issue of attacks on minorities and sectarian violence. There were many attacks executed by terrorists. This affected women and girls in Pakistan because they became victims of violence, rape, murder and forced marriage. Furthermore, the freedom of expression was also limited because the militant groups tried to decrease publication from journalist. They attacked and killed some journalists to create fear. At the end, Pakistan government decides to censor online content, criminalize internet users and permit to access metadata for privacy protection. In 2012, YouTube was also banned. The issues of children's right also became their consideration according to sexual abuse which affected 280 children.

As an independent country, Pakistan has chosen its own way of government systems. Parliamentary system was decided after some considerations and challenges the country encountered. There were also some national tragedies such as wars and natural disaster which destroyed Pakistan. Like other developing countries in Asia, Pakistan also faces problems of economic, health, security and education. The current situation in Pakistan still describes similar previous problems. Terrorism and women's right now become the country's main focus.

The two issues of Terrorism and women's right are carried in Malala Yousafzai speeches. She aims to discard Taliban's domination to Pakistani and their discrimination to women. The problem that occurred since 2007 realized Malala Yousafzai to help her fellows. Malala Yousafzai has missions to protect girls' education and women's right.

2.1.6.1 Taliban in Pakistan

In accordance with the previous paragraphs, Pakistan deals with terrorism and issue of women rights. The violence caused by the terrorist affects women and girls in Pakistan. They have no safe place to life and study. They are scared of being raped, murdered, and abused. The threats restricted them to get education because the terrorist banned the schools.

Terrorism was firstly recognized in France (Keane, 2004). It is called as a classical form that was found in March 1793 to July 1794. Zulaika and Douglas (1994) define that terrorism should be recognized through the behavior and the process of doing terrorism. 'In our view, terrorism's "reality" is intrinsic to certain kinds of behavior - play, threat, ritual, dreaming, art – characterized by a radical semantic group between concrete action and that which it would ordinarily denote' (Zulaika and Douglas, 1994: 16). Keane (2004) states that terrorism as the third form of violence. It aims to change the political order by using destructive action from the terrorist. Today, terrorism has become enemy for most of the country. Terrorism can result conflict and crisis because of violence it makes. Every movement of terrorism can possess different ideology and purpose. However, commonly they cause violence through their jihad.

The actors of the terrorism are the terrorists. They execute their actions to achieve their goals. Keane (2004) emphasizes the political purpose of the terrorist by creating fears. 'In the sense that they can use assassins and other violent undercover agents to govern through their subjects' fear of violent death' (Keane, 2004: 27). The terrorists are not soldiers but they are organized and trained to handle weapons and explosive things. Similarly, Moghadam et. al (2014) explain

that the terrorist groups prefer to form smaller in size and use uncompromising violence. Scales and Douglas in Moghadam et. al (2014) agree that the growing Islamist terrorists become skilled soldiers by combining traditional and modern war-fighting tactics. Their acts of violence do not tend to kill many people. Classical terrorism also tends to do suicide attacks which had occurred in Beirut in 1980, Tokyo Metro in 1995 and World Trade Center in 2001. Terrorists carry their own beliefs and transmit it to build their own constitution and area. They justify their brutality in name of Islam and Allah.

The major attacks faced by Pakistan come from Tehrik-i-Taliban Pakistan (TTP). TTP which is also called as Taliban who operates in Pakistan, is defined a deadliest militant (www.stanford.edu, 2017). Their demand is to replace the Pakistan constitution into a strict Sharia law. Pakistan's identity as Islamic state must be strengthened by applying this law. The fighters who are known as Taliban armies sometimes coalesce with other factions of Islamist groups. However, Taliban uses violence to achieve their goals by combating the government and United States. They also attack civilians and establish defensive jihad. This action labels them as terrorists. General Pervez Musharraf (2006) states 'centre of gravity of terrorism had shifted from Al Qaeda to the Taliban and has roots in the people' (Behuria,2007: 1). Taliban becomes the major threats for Pakistan's force and security. They are more organized than Al Qaeda. He adds that Taliban is minority which the Taliban was a more dangerous element because it shares hatred, violence and backwardness.

In early 1990s, Taliban firstly developed in Afghanistan. The personnels of this movement are Pakistanis who studied at religious seminaries (Madrasas) in

Pakistan. They were educated students, hence Taliban means students. This largest militant group is different with TTP. TTP is the subset of Pakistani Taliban and decides Pakistan as their territory. It has close relation with Afghan Taliban but they share different goals and ideologies. TTP conducted its first attack to a military convoy in Mingora in December 2007. Since that time, TTP proclaimed its formation.

According to www.stanford.edu (2017) TTP establishes three main ideologies. First, TTP aims to change the Pakistan constitution with strict Sharia law. TTP's interpretation about Sharia law should be the new identity for Pakistan as Islamic State. Second, TTP commits to combat and repatriate United State coalition force. Thus they have anti-western beliefs. Last, TTP works to displace security force from FATA and organize Jihad against Pakistan government. Their basic goal is to implement Sharia law in order to replace the constitution of Pakistan Government. They will use defensive Jihad strategy as their self-defense and struggle to create the Land of Allah. They restrain secularism and westernization including education.

TTP has claimed that they were responsible for an attack to Malala Yousafzai and two of her friends in 2012. TTP has emerged Swat Valley, Pakistan Since 2007 and closed hundreds of schools there. They stopped education for girls because they assumed that the education in Pakistan belongs to secularism and modern things. It flouts Sharia law. Additionally, Ahmad (2012) in his case study found that female education is not permitted in the law of Islam. According to Taliban, Women and girls should only be at home and do household things. Because of Malala Yousafzai's effort raising this issue to BBC blog in 2009 and

her struggle to protect girls' right of education, she was then shot by TTP gunman. She told about her and her friends experience under Taliban's control. For Taliban, she was considered against Islamic rules.

This section becomes the background of Malala Yousafzai's speeches production in 2013 - 2015. The problems occurred in Pakistan dealing with ruling Taliban (TTP) since 2007 realized Malala Yousafzai to start resisting the regime in 2008. The ideology and goals brought by TTP could not be accepted in this era because everyone needs education including girls and women. Since Taliban could control Swat Valley, Malala Yousafzai tried to not follow their rules. She wanted education. Therefore, she has commitment to do campaign about education right. The speeches are the example of her campaign.

2.1.6.2 Malala Figure

Malala Yousafzai was born in Mingora, Pakistan in 12 July 1997. She grew up in one of districts in Pakistan namely Swat Valley. Her father, Ziauddin Yousafzai is a teacher of English and Urdu. He was responsible to on of the schools in Pakistan. He is an educational activist who always encourages Malala Yousafzai to express her ideas about the importance of education. Both of them are able to speak English and they love education.

In 2007 Taliban came to their place and ruled everything. They prevented girls to get education and banned many things such as television and music. In 2008, when she was just 11 years old, she started blogging in BBC about her experience under Taliban's authority (www.malala.org, 2018). She used the pen name *Gul Makai* to cover her identity because it would be dangerous if Taliban

recognized her writing. In 2009, New York Times invited Malala Yousafzai and her father to produce a short documentary about her experience and struggle to protect girls' education in Swat Valley. At that time, Malala Yousafzai's identity was recognized by Taliban.

In 2011, Pakistani armies were able to eradicate Taliban. Some schools were reopened. Malala Yousafzai and her friends returned to their school. In this year, she began to publicly campaigns for girls' right of education. She then won Pakistan's first National Youth Peace Prize. Because of her major campaigns in Pakistan and around the world, Taliban shot her and harmed two of her friends in 2012. She was hospitalized in United Kingdom for free treatments. She also got multiple surgeries. After months of rehabilitation in 2013, she could gather with her family and go to school again.

Malala Yousafzai gave a speech at the United Nations on July 2013. It became her first appearance after her accident. She decided to continue her campaign for education right. She and her father committed to found Malala Fund as an organization to help girls to access education. She also started to meet girls around the world and heads of states. She delivered speeches as her campaign. In December 2014, she won a Nobel Peace Prize. She is the youngest-ever Nobel Laureate. She had helped many girls in Nigeria, Kenya, Rwanda and Syria. In October 2015, she released a documentary film *He Named Me Malala* which shows about Malala Yousafzai's story.

In September 2016, Malala Yousafzai launched her campaign to encourage people around the world to support education. She named her campaign #YesAllGirls. In April-September 2017, she conducted some trips to

North America, the Middle East, Africa and Latin America for her campaign. She carried mission to help girls there end the barriers they have. Malala Yousafzai demands to hear the girls' story. Her concern about education is then directly brought to world leaders. She had dozen of meetings with presidents and prime minister to talk about education right and give some recommendations. Now, Malala Yousafzai is registered at the University of Oxford to study philosophy, politics and economics.

Malala Yousafzai is the writer of the speeches chosen by the researcher to be used as source of data. She wrote her own speeches that were delivered in United Nations and Harvard University. Her background and life story are inspiring and interesting. She carries messages and missions in every speech she delivers. Her aims are to struggle and fight against Taliban regarding education right for girls. Her campaigns are not only about her life experience under Taliban's power but it is also about other girls who undergo same things. Currently, her focus is to help girls around the world especially developing countries to get free, safe, and quality access of education. Her top priority is girls who drop their secondary education in Pakistan, Afghanistan, India, Nigeria, Lebanon and Jordan. Through her foundation, she cooperates with her father to tackle the threats of education like poverty, war and gender discrimination. Her access to meet presidents of any countries becomes her way voicing girls' right of education.

2.2 REVIEW OF RELATED STUDIES

In order to have another insight and better understanding, this part presents other related studies that were conducted by other researchers. All of the studies conduct discourse analysis with different implemented methodology and theory. Three of them took Malala Yousafzai's speeches as the research object. This discussion might show the differences between the present study with the previous studies.

The first previous study was conducted by Martens (2015). The researcher uses Malala's Yousafzai's speech at UN Youth Sustainable as research object. The study aims to explore the ideological stance of Malala in delivering persuasive speech. The researcher identifies how Malala Yousafzai employs Chilton's strategic function of coercion, legitimation and delegation to identify to persuade her audience. To conduct the study, the researcher applied CDA. The study shows that Malala Yousafzai attempts to legitimate her right to speak, to draw audience into the in-group (people who favour girl's right to education) and to have audience denounce the out-group (people who against girl's right to education). There are some significant differences between this study and the present study.

The second previous study was conducted by Haider (2014). The analysis focuses on describing the meaning of Malala Yousafzai's speech and investigates what her intention towards nation and terrorists. The data is taken from one of Malala Yousafzai's speech that was delivered at UN in 2014. The researcher applied CDA approach specifically Ethos, Path, Logos theory by Aristotle. This theory successfully reveals Malala Yousafzai's epic struggle, nobility, dignity and

compassions. She is aware of her persuasive technique. The speech is interpreted as a masterpiece of passion, emotion, skill, incredible belief and daring hope.

The third previous study also analyses one of Malala Yousafzai's speech which delivered in Harvard University. This discourse analysis was conducted by Ivascu and Handeland (2014). They analyse the recorded video of Malala Yousafzai's speech to see the non-verbal semiotic aspects. The implemented theory is Leeuwen's multimodal communication theory. The study aims to evaluate how non-linguistic resource such as paralanguage and kinetics are used as complementary tools in spoken discourse. The findings show that the major kinesics are iconic and beat gesture. The most common type was head nods with direct gaze to the audience. Those refer to clause boundary to affirm or to emphasize a point in the speech. Besides, the speech was a prepared monologue and the speaker had limited movement in delivering the speech.

The next previous study was conducted by Chotimah (2016). She analyses six political media articles from The Jakarta Post. The study tends to find the social problems and ideologies in the discourse related to corruption case of Suryadharma Ali and Sutan Bathogana. This study belongs to CDA study and applied Roy Bhaskar's explanatory critique. To analyse the linguistic features, the researcher uses SFG theory. The social problems of discourse are the media scared of KPK detention, focus on actor's trivial things to avoid the law enforcement, being strict to the law enforcement, focus on the contradiction, focus on the propaganda action and emphasize the KPK obedience to the law/ legal process. The ideologies appear on Suryadharma Ali case is limiting of KPK's authority while on Sutan Bathogana article shows the powerful KPK.

The last CDA study was done by Wang (2010). His study was about an analysis on Barack Obama's speeches. The researcher was aimed to discover how language use produces ideology and power. Furthermore, he also wanted to know what political purpose of the speeches dealing with the power. To accomplish the study, he focused on three metafunction from SFG theory which are ideational, interpersonal, and textual function. The study serves a report that, (1) Barack Obama used more simple words and short sentences, (2) material process has been used most in his speeches that shows what the government has achieved, he are doing and will do, (3) through the modality analysis, it is interpreted that Barack Obama use has understandable speeches to make his audience understand and accept the speeches. Ultimately, CDA is able to elaborate the relationship between language, ideology and power and help the researcher to interpret the subject in the discourse.

There are some similarities and some differences between the present study and the five previous studies. Compared to study by Marten (2015), Haider (2014) and Ivascu & Handeland (2014), the present study also analyses the same speech but also other three speeches of Malala Yousafzai. Besides, the present study does not apply the same theory but refers to Bhaskar's explanatory critique and SFG. The three previous studies focus on persuasive features rather than on linguistics perspective. The present study also uses CDA as the main framework of the study but the present study analyses four speeches with detail linguistic identification. As same as Chotimah (2016), the preset study applied SFG and explanatory critique. However, the present study applies four stages of explanatory critique but Chotimah used five stages. Both studies look for ideology

of the discourse, but the studies have different object of research and type of ideology. The present study prefers to investigate speeches and ideology of resistance. It can be seen also that the present study and study by Wang (2010) have similarities on the methodology, applied SFG, and type of data analysis which is speech. Wang (2010) does not apply any specific theory to analyse social practice. Wang focuses on how language use produces ideology and power, while the present study interprets the language use to reveal the ideology.

2.3 Theoretical Framework

This study proposes two research questions. To answer those questions, there are six main theories used in this study. The theories are about ideology, Critical Discourse Analysis (CDA), Systemic Functional Grammar (SFG), Resistance, Women empowerment and Pakistan.

Ideology becomes the basic foundation of the study because the study is going to discover ideology of Malala Yousafzai's speeches. This theory discusses the way to understand meaning of ideology. Its relation to text guides the researcher to mean language use, ideology and power which are connected. Besides, the position of the ideology in this theory ensures the researcher that ideology and discourse are correlated. They both present struggles. The theory describes how the ideology of Malala Yousafzai's speeches becomes a hegemony struggle to show her resistance because she wants to challenge Taliban's power. The application of this theory helps the researcher to define what kind of power produced by the language use, the function of ideology in social order and ideology as resistance attributes.

The second implemented theory comes from CDA. The understanding of CDA is definitely important since it becomes the approach of this study. CDA describes the aim of the study which is to see the resistance attitude of Malala Yosafzai in her speeches. CDA becomes the foundation of conducting this study because the study is going to reveal the ideology of the speeches. Furthermore, the researcher refers to Bhaskar's explanatory critique developed by Fairclough (2012) as what Wodak suggested that it will be better if CDA analyst refers to specific theorist. The four explanatory critiques is the prominent tools of investigation to answer the first research question.

The third implemented theory is Systemic Functional Grammar (SFG) from Halliday (2014). This theory becomes supporting device to obtain the findings. This social scientific research belongs to CDA study but CDA analysis is considered not enough to enrich the findings. Accordingly, linguistic identification from SFG theory is implemented to support CDA methodology. This theory will provide linguistic evidences that strengthen the results of this study. Specifically, this theory is able to answer research question number two.

The next theory is resistance theory. This theory defines what resistance is and how resistance is presented in Malala Yousafzai's speeches. This theory is needed to be put in as the trans-disciplinary way in explanatory critique stages. It helps the researcher to determine what kind of reaction regarding the ruling power in ideology of the speeches and what possible strategies to tackle the obstacles of social wrong.

The fifth theory is about women empowerment. This theory helps the researcher to see how social wrong exist in the social order. The social wrong

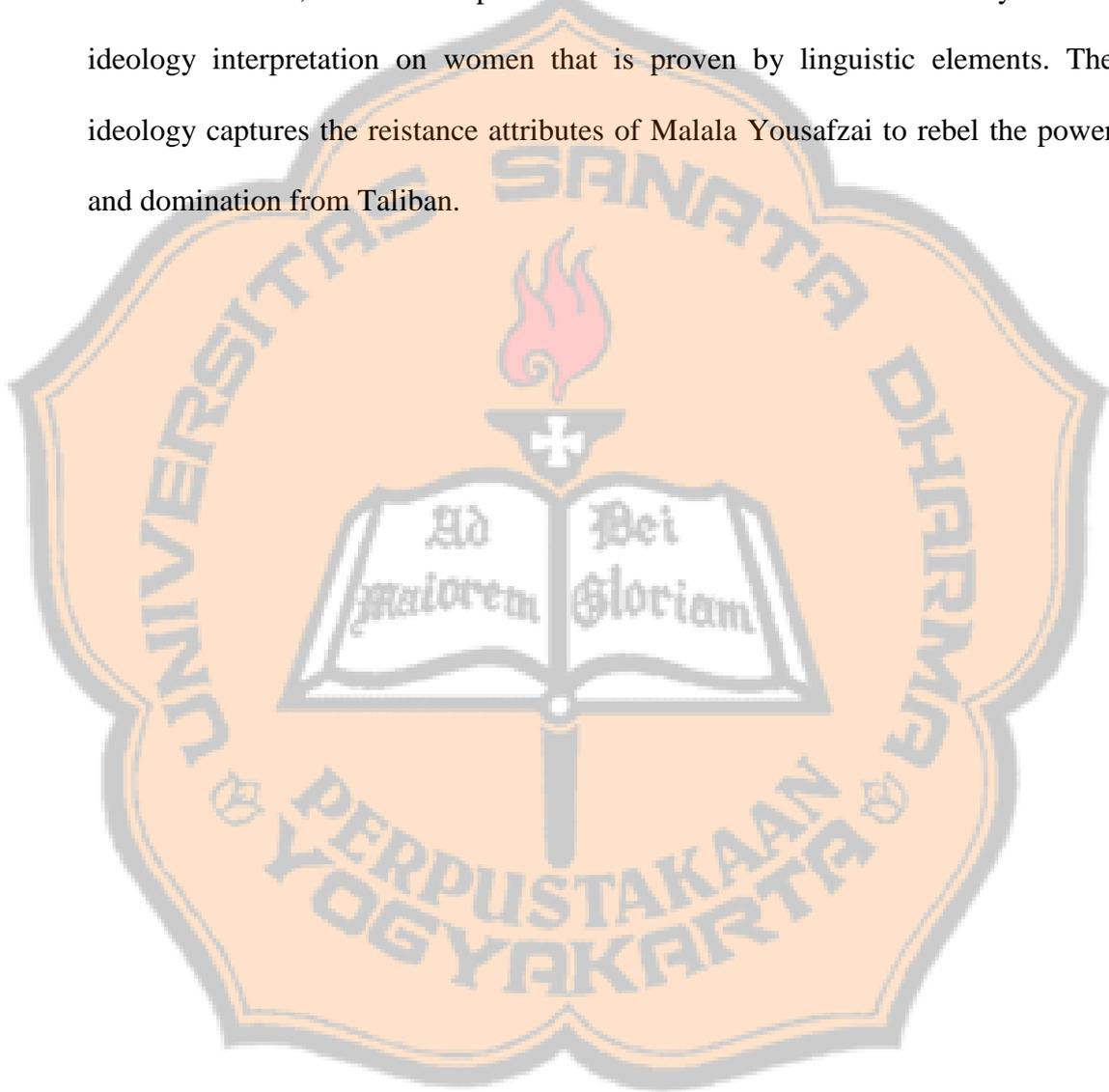
appears when there is an obligation, statement or custom that enables or limits women's empowerment. The social wrong guides the researcher to discover the ideology. The elaboration of women empowerment also leads the researcher to have critical analysis in explanatory critique stages. This theory explains about how women can be effective in social order but Malala Yousafzai argues that Taliban cannot see it; hence the theory contributes to the construction of ideology.

The last theory about Pakistan will give an overview about the context of the speech. It helps the readers to understand the background of discursive production in the speeches. Furthermore, it enriches the researcher's understanding about historical background of Pakistan and Taliban. It also explores the life experience of Malala Yousafzai. This theory becomes the intertextuality aspect to see the relation between texts and others out of the text.

This study also discusses some related studies that have been conducted by other researchers. Those studies provide examples and knowledge that might help the researcher to do the study. Even though four studies conduct same principles of CDA, three of them analyse Malala's Speech, and two of them use SFG metafunction, the present study does not investigate persuasive attitude represent in the speeches and analyse more than one speech. Besides, the implemented theory of Bhaskar's explanatory critique has not been applied to analyse Malala's speech and all of the analyses do not focus on linguistic perspective as what the present study does. Additionally, none of the studies investigate the hegemonic struggle of Malala's speeches. This present study will focus on another aspect that has not been done by other researchers; hence the researcher provides resistance theory. To investigate the language use, the

researcher used SFG theory in order to provide linguistic features as the proofs of the ideology interpretation.

The implemented theories are helpful to answer two proposed research questions. The combination of linguistics analysis and interdiscursive theories from resistance, women empowerment and Taliban in CDA study results ideology interpretation on women that is proven by linguistic elements. The ideology captures the resistance attributes of Malala Yousafzai to rebel the power and domination from Taliban.



CHAPTER 3

METHODOLOGY

This chapter discusses six parts namely, type of research, source of data, data collection, data presentation, data analysis, and result validation. The elaboration of this part will clarify the essence of what the study about and how to conduct the study. This chapter also presents the data which are analysed and describes what the study will look like.

3.1 TYPE OF RESEARCH

This study is aimed to examine Malala Yousafzai's speeches to discover its ideology and how the linguistics features construct the ideology. The speeches are discourse that contain ideology of Malala Yousafzai who deals with Taliban. There is a hegemonic struggle and resistance attribute in the discourse. As what the researcher has explained, Van Dijk (2006) states that ideology of resistance against dominance or inequality can be revealed through CDA study. CDA becomes the significant framework to overcome main problems of the study. Discursive analysis and critical analysis are necessary aspects to uncover the ideology. Since, in this study, the researcher tends to discover an ideology in Malala Yousafzai's speeches and find out how the linguistic features convey the ideology, this study is categorized as Critical Discourse Analysis (CDA).

The communicative events in Malala Yousafzai's speeches are the source of text production and consumption. It includes problems and facts. Those events are real. It is important thing to consider that CDA refers to a fact. Haryatmoko

(2012) mentions one of six CDA foundation is about text and context. The text and object of study should be taken from reality that is related to local context, global and socio-culture. CDA concerns about social events that really happens. Malala Yousafzai's speeches capture the social reality in Pakistan and she responds to it. The opposite arguments she shows aims to resist the terrorist's rule. She struggle for girl's education and women's rights. This indicates that her action of resistance through speeches is a reality.

As a trans-disciplinary methodology, this study collaborates with some related discipline theories. The researcher included resistance and women empowerment theory. They were combined with CDA to produce fruitful results. The researcher also considered the historical events and knowledge about Pakistan, including Taliban's profile and Malala figure. The theories help the researcher to critically examine social practices in the speeches. Besides, linguistic perspective is considered beneficial to corroborate the finding of the study. This enriches the critical analysis and specifies the addressed social practices. As the representation of language use, Malala Yousafzai's speeches consist of meaning and forms. Its meaning should be revealed to find the speeches' ideology. Therefore, to unconceal the speeches' ideology, the researcher employed Systemic Functional Grammar (SFG) theory to evaluate the complex linguistic expressions in the forms. Podesva and Sharma (2013) suggest Hallidayan SFG as an analytic tool to provide much information to do CDA. The linguistics evidences are going to be presented to see how the ideology is formed. SFG and other theories contribute to this present study.

3.2 SOURCE OF DATA

The data of the study was taken from speeches that originally written by Malala Yousafzai. There were four studied speeches cited from four different reliable websites. The selected speeches refer to resistance attribute. The speeches were about Malala Yousafzai's response and point of view dealing with terrorism. Wodak and Meyer (2001) explain that CDA study may take times. 'A "full" analysis of a short passage might take months and fill hundreds of pages' (Wodak & Meyer, 2001: 99). The important consideration is the data must be relevant for the study to answer the research questions. Thus, this present study limited the data to four speeches in order to conduct an effective and efficient analysis.

The speeches, source of data and figure behind the speeches were purposefully selected. Malala Yousafzai is a well-known young activist that has big contribution to Education in Pakistan and other developing countries such as Afghanistan, India, Nigeria and countries housing Syrian refuges (Lebanon and Jordan). Through her foundation (Malala Foundation), she can also help other girls around the world to get free education and eliminate poverty, war and gender discrimination. She is just 21 years old by this year. She nominated in some Nobel awards and won the Nobel Peace Prize in 2014. It was because of her struggle voicing the interest of girls' education and women's rights. Her actions against Taliban had been started since 2008 when she was 11 years old. She had questioned about the importance of Taliban banning education in her place, Swat Valley. She also brought her aspiration anonymously in 2009 to a blog for BBC Urdu website. She wrote a lot about how Taliban affected her District Swat and her experience dared to go to school. However, her identity finally revealed and

she got famous by the time. In 2012, Malala Yousafzai was shot by Taliban gunman because of her active participations for educational campaigns. After her recovery in 2013, she gave many English speeches in some countries and organizations to speak about education right. Four of them became the source of data. Since Malala Yousafzai has good contribution to education development and peace, her special figure becomes the inspiration to the readers and especially the researcher. Besides, she has ability of speaking English and capability to deliver a speech. Thus the researcher chose her to be the figure behind the speech.

Table 3.1 Data Source

Number	Event	Date
Speech 1	The Youth Takeover of The United Nation	July 12, 2013
Speech 2	Receiving The Humanitarian Award	September 27, 2013
Speech 3	Receiving Nobel Peace Prize Award	December 10, 2014
Speech 4	United Nation Sustainable Development Summit	September 25, 2015

The four speeches were written in English and delivered in different places and time but the topic of every speech is same. The first speech was delivered in the Youth Take Over of the United Nations on July 12, 2013. It was watched by over 500 youth delegation from all countries in the world, 100 school organization and organization members of United Nation. The second speech was given when Malala Yousafzai received Humanitarian Award at Harvard University on September 27, 2013. This speech was delivered in Harvard University, United States. There were some scholars, university students and the lecturers. The third speech was spoken on December 10, 2014 when Malala Yousafzai won the Nobel

Peace Prize. Same with the first speech, this third speech was presented for United Nation. There were some world leaders invited in that occasion. The last speech was delivered at United Nation Sustainable Development Summit on September 25, 2015. These four speeches talked about the same struggle. Those were also delivered in front of many people specifically important people such as world leaders, members of United Nations and professors in Harvard University. Malala Yousafzai tends to speak about the importance of education rather than wars. She delivered her perspective and ideas. Terrorist namely Taliban who had created wars made children especially girls could not go to school because they banned the schools. Furthermore, the rules brought women in barriers because they are limited. The four speeches were sufficient data to capture the recited ideology. Those are in English that made the researcher able to analyse. Besides, the speeches were also written personally by Malala Yousafzai.

The researcher picked the data from websites. However, the websites are considered reliable because those are official websites of organization where Malala Yousafzai gave her speeches. Those are from official website of United Nation (www.un.org), official YouTube account of Harvard Foundation (www.youtube.com), official website of Nobel Prize organization (www.nobelprize.org) and official blog of Malala Yousafzai (www.blog.malala.org). The second speech was taken from Harvard Foundation's YouTube account and then it was transcribed through the provided application in YouTube. However, it did not decrease its authenticity because the researcher has compared the transcription and the voice produced by the video. The researcher has made sure that the transcription from YouTube is exactly same with the

written form of Malala Yousafzai Speech. These digital speeches can be accessed anytime, anywhere, and anyone as long as they have an internet connection. Even though the speeches have been published for several years ago, they still can be seen by browsing them on internet. Moreover, the capability of those online websites in content serving has been acknowledged and accessed across the world. According to this, the study relied on those resources as the data.

3.3 DATA COLLECTION

There are two steps in collecting the data. The first step is selecting the important clauses and sentences in Malala Yousafzai's speeches. The second step is coding the selected clauses and sentences based on the principle of SFG. Meyer (2001: 23) mentions 'there is no typical CDA way of collecting the data'. Fairclough (2012) suggests the researcher to collect the data depends on the project and object of research. It means there is no specific requirement in collecting the data as long as the data refers to the problems of the study. According to this, the researcher did not analyse all of sentences in the speeches, but only selected some clauses and sentences.

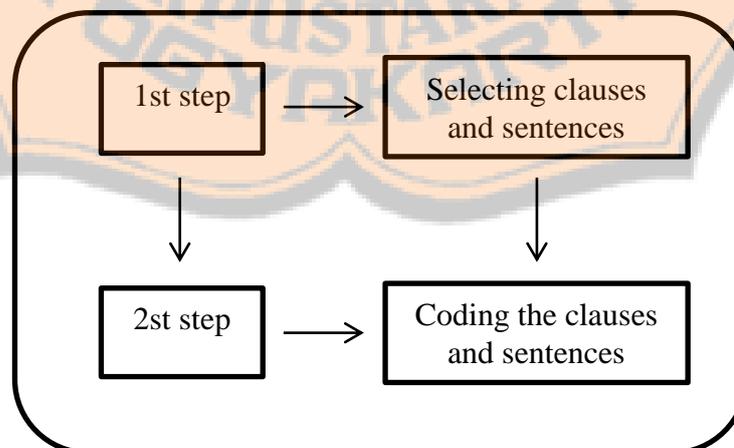


Figure 3.1 The steps of Data Collection

Figure 3.1 illustrates the procedures of data collection. There were two steps to collect the data. First, the researcher selected the potential clauses and sentences. Second, the researcher coded them into a table. The study focused on clauses and sentences because CDA study considered the linguistic aspects. The most omitted clauses were in opening part of the speeches.

The first step of data collection began with selecting the clauses and sentences. In order to make the study becomes tangible and significant, the clauses were chosen for several considerations. The researcher decided four criteria in selecting the clauses and sentences which is shown in figure 3.2.

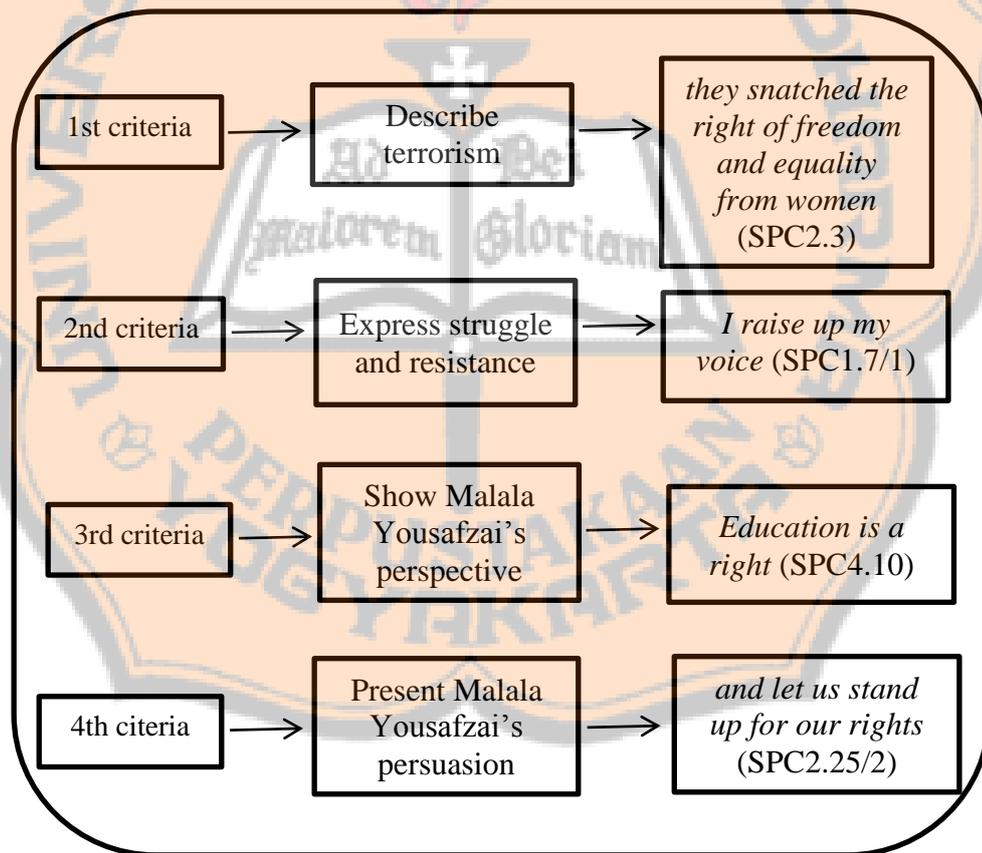


Figure 3.2 The criteria of Data Collection

The first criteria is that the clauses and sentences describe terrorism specifically Taliban regime. It aims to know what power and whose power are resisted. Terrorism has become the research topic of this study. It has been decided in the first stage of analysis. It is clearly shown that Malala Yousafzai refuses terrorism specifically Taliban, because they prevent education. Malala Yousafzai says *they snatched the right of freedom and equality from women* (SPC2.3). Through interpersonal analysis, it is identified that *they* is the subject who is responsible to the clause. It means, *they* who are the terrorists had conducted a particular action. It is supported by material process. The actor is *they* and the scope is *the right of freedom and equality from women*. It means the terrorist have a power towards the women because they are able to do something to the women.

The second criteria is that the clauses and sentences express struggle and resistance. It has been elaborated in the first chapter that the speeches contains resistance. The language is presented to legitimize power to resist. It is not a power to dominate. In addition, it has been known that as an activist, Malala Yousafzai always has missions. One of her missions is conducting a protest against something. It shows through her resistance. In SPC1.7/1 *I raise up my voice* shows the existence of Malala Yousafzai's resistance because she as the subject clause gives a protest to the unsatisfied situation caused by terrorism. The verbal process in the clause refers to an objection. Another example is taken from SPC3.8/1 *it is time to take an action*. According to the unfair condition that Malala Yousafzai and her fellow experienced, she was committed to change it. She had to do something, thus this clause presents her resistance. The relational

clause is related to the description of a thing. Malala Yousafzai pictured that the condition was not good so the transformation must be achieved.

Third, the clauses and sentences show Malala Yousafzai's perspectives. Those refer to her point of view against Taliban's rule. Malala Yousafzai refuses Taliban's rule to stop going to school, thus the researcher needed to consider Malala Yousafzai's opposite perspective. It is obvious that ideology is state of mind, hence the criteria involve perspective in it because perspective is an opinion produced by mind. For instance, *Education is a right* (SPC4.10). Interpersonal analysis shows that Malala Yousafzai was going to identify the character of education. She wanted to tell Taliban that education is a basic needs of every person and they have the right to study. Similarly, (SPC3.10) *Education is one of the blessings of life* also represents different point of view between Malala Yousafzai and Taliban. Malala Yousafzai is sure that education is a blessing and it should not be removed. It is supposed to be different to Taliban who prevents education for girls and women. Both clauses are identified through relational process.

The last criteria is that the clauses and sentences present Malala Yousafzai's persuasion. Since the ideology is about resistance articulation, there must be a persuasive action to create a change. Resistance requires transformation. To achieve it, Malala Yousafzai used persuasive strategies to convince and remind her audience that education is important so they must fight terrorism. For example is *Then, in this 21st century, we must be able to give every child quality education* (SPC3.61). The use of *must* refers to a high intention of an order. It is not offering but it is a command to the audience. Besides, *and let us stand up for our rights*

SPC2.25/2 also depicts Malala Yousafzai's persuasion. The use of *let us* becomes a median degree of offering. It refers to a suggestion for the audience to make them to be aware and brave to the injustice they face.

The second step of data collection is making a data coding. The researcher put all the selected clauses and sentences into a table. Here, the researcher considered the principles in SFG theory. When all of the clauses and sentences have been selected, they were put into tables to create a coding system. The researcher then selected subjects and finite verbs of every clause and sentence. This step helped the researcher to decide the clauses and sentences which belong to a particular metafunction. It is also useful to define the clause mood. Furthermore, the data about marked and unmarked clauses were obtained in textual analysis.

In doing the study, the researcher focused on two aspects which are semiotics and social practices. To obtain data for semiotic aspects, the researcher organized a table to maintain the data. Accordingly, the four speeches were coded into 162 number of data. Those belong to sentences and clauses. Harris (1957: 13) states 'when the linguist find that all additional material yields nothing contained in his analysis, he may consider his corpus adequate'. The data is considered sufficient to answer the two research questions. This data grouping accommodated the process of SFG analysis. This way also helped the researcher to criticize the language use in detail. Furthermore, the analysis produced new data of transitivity, interpersonal and textual metafunction. In transitivity metafunction, the researcher had 5 processes. Those are relational, material, mental, verbal and existential processes. There was no behavioral process

occurred in the discourse. In interpersonal analysis, the researcher got the data about four dominant subjects and also found the occurrence of four types of modality. The subjects were *I/Malala, We, Taliban/they/ you* and *The extremist/terrorists/they*. These data were used to accommodate ideology interpretation.

3.4 DATA PRESENTATION

Semiotics aspect is related to discourse. As social action, language use represents behaviors and ideas as the product of social life. Language constitutes social representations 'as a bulk of concepts, opinions, attitudes, evaluations, images and explanations' that are socially shared (Moscovici in Michael Meyer: 21). Therefore, language as one of semiotic elements play prominent role in discourse. It reveals the meaning of the discourse. It refers to ideology, thoughts, and point of view which are the aim of this present study. Reisigl and Wodak (2001) claim discourse has linguistic acts which are simultaneous and sequential. Those manifest social field of action as interrelated semiotics, oral or written tokens, usually called texts. Thus, it can be seen that social practice is presented in semiotic elements.

Malala Yousafzai's speeches are considered as discourse. They contain social practices and representation that are manifested in semiotic elements. To discover the form of representations and interpret them to be ideology of Malala Yousafzai, the researcher classified the semiotic aspects in Malala Yousafzai's speeches into groups of clauses and sentences.

Table 3.2 The Example of Data Presentation

No	Code	Clauses/sentences	Transitivity	Subject	Md	M	T
1	SPC1. 3/1	Thousands of people have been killed by the terrorists	MT	Thousands of people	-	D	U
2	SPC2. 9	we raised our voice for the right of education	V	We	-	D	U
3	SPC3. 50/3	we must fight for education.	MT	We	Must	Im	U
4	SPC4. 14	Education is a right.	R	Education	-	D	U

The speeches were coded and listed into tables. The first speech was coded as SPC1. The second speech was coded as SPC2. The third speech was coded as SPC3. The fourth speech was coded as SPC4. Every speech (SPC), clauses and sentences were numbered to organize them in a good order. It helped the analysis going systematically. The example is SPC2.13 means speech 2 sentence 13. Another example is SPC4.4/3, means speech 4 sentence 4 clause number 3. One sentence could be consisted of more than 1 clause so the researcher needed to split the clauses of particular sentence. Since there are six types of processes and three types of mood, the researcher coded them. MT is for material. R is for relational. MN stands for mental. The abbreviation of verbal is V. B is for behavioral and E stands for existential. The modality (Md) consists of probability (prob), usuality (us) , obligation (ob), and inclination (in). Those types of modality are categorized into high, medium (md) and low. The mood (M) consists of declarative (D), exclamative (E), imperative (Im) and interrogative (In). There will be unmarked

(U) clause and marled (M) clause in textual column. This data presentation is provided in appedix.

Since CDA and SFG are correlated and SFG helps the data interpretation, thus the coding system is necessary. SFG aims to investigate meaning of every clause and sentence. It identifies subject, finite verb, modality and other linguistics elements. Data coding helps the researcher in applying SFG because the speeches have been classified into clauses and sentences.

3.5 DATA ANALYSIS

CDA examines semiotic elements as the data to interpret its ideology. The speeches of Malala Yousafzai became the suitable source of data in this study because they were written texts that were told orally. The speeches delivered the speaker's ideas through her arguments and point of views because the speaker shared her thoughts to the listeners. There are clauses and sentences that convey ideology in the speeches. Therefore, those selected clauses and sentences must be analysed to reveal the ideology of Malala Yousafzai's speeches.

To analyse the data, the researcher combined Bhaskar's (1986) explanatory critique adopted by Fairclough (2012) and SFG theory by Halliday. The illustration in figure 3.3 presents the four stages of explanatory critique. SFG analysis was placed in first, second and third stage. As an extra analysis device, SFG was able to provide linguistic features to support the interpretation. The analysis of the relation between semiosis and other social pracices was also conducted. The researcher also considered other disciplines theories since CDA study requires trans-disclipinary way.

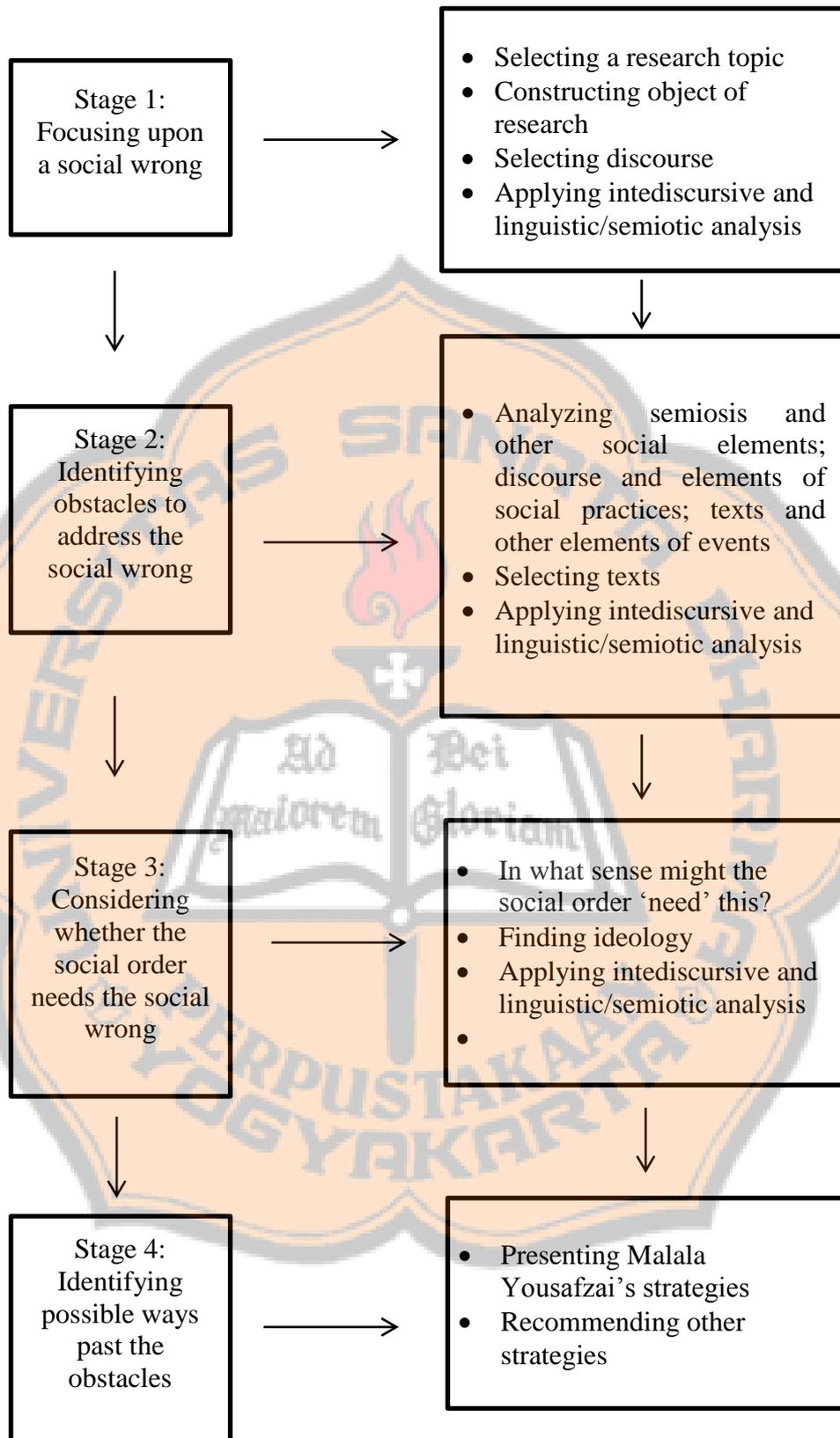


Figure 3.3 The stages of Analysis

In the first stage of analysis, the researcher identified the social wrong. To do this stage, there was a selection of research topic which was *Terrorism*. After that, the research topic was translated to research object. The research object was *Resistance dealing with Terrorism dominance*. The researcher selected discourse that related to the research object. Here, the researcher selected four speeches of Malala Yousafza. Furthermore, the researcher specified the subject to be *Malala Yousafzai's resistance to the ruling Taliban*. In this stage, the data was analysed in trans-disciplinary way with the relation between semiotic and other practices. Therefore the result of this stage was *human right violation*.

The researcher had to recognize where the power dominance came and who was the dominated side. Clause (SPC1.13) *Dear Friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead* indicates that Taliban had authority. It was seen from the use of the subject choice in interpersonal metafunction. *The Taliban* did something to Malala Yousafzai as *their goal*. The material process represented the power of Taliban. The researcher also proposed some clauses that affirmed the social wrong such as *We women and girls are forced to get married at early age* (SPC2.11/1). The subjects in the clause represent *women and girls* as the dominated side. There is a power behind this but it is not clearly mentioned in the clause. It indicates that mentioning the actor is less important because the speaker emphasizes the position of *women and girls* as the victim. The use of other texts about human's right and Taliban's profile were also required to confirm the social wrong. Clauses and interdiscursive texts were compared to see how they are both related.

Second, the researcher identified obstacles to solve the social wrong. The researcher had to find texts that were related to research object in previous stage. It aimed to examine relations between order of discourse and other elements of social practices. According to the discourse, the obstacles in solving the social wrong were *well-trained Taliban army* and *attitude of Pakistani women*. The implication of transitivity and interpersonal analysis were effective to see powerful and powerless side. For example in SPC1.28/2 *they killed many female teachers and polio workers* shows *they* as the subject of the clause. It becomes the actor who carries goal to *many female teachers and polio workers*. The action is *killed* and this belongs to material process. According to this the researcher knew the type of power brought by the actor in the discourse. Besides, relational process like in *where women's right are accepted* (SPC2.25/5) illustrates how Malala Yousafzai describes Taliban's power and the needs of girls and women. Relational process is functioned to know the attribute of the carrier, thus this process is effective to recognize the characteristics of an actor. The use of modal auxiliary is also considered to define girls and women in Pakistan are not encouraged in the time when the terrorism came to Swat Valley. Therefore, Malala Yousafzai appeared to voice their suffering and persuaded them to be brave. The high intention in *Dear sisters and brothers, dear fellow children, we must work..not wait* (SPC3.67) presents the high intensity of persuading her audience. The use of subject also indicates to whom this utterance is addressed to. The data interpretation of transitivity and ideational had significant role because those led the researcher to not only defined powerful and powerless side but also guided the researcher to find of ideology in stage three.

Third, the researcher decided whether the social order needs the social wrong. The researcher considered about what if the social wrong inherently applied to Pakistani. It is defined that the social wrong which is *human right violation* is needed to be implemented in order to *maintain Islamic values and establish the land of Islam*. However, it should be changed because it decreases female's dignity and freedom in Pakistan. In this stage, the researcher also interpreted the ideology of Malala Yousafzai. After discussing many aspects and linguistics analysis in the first, second and third stage, the researcher concluded that ideology of Malala Yousafzai speeches is *women empowerment*. After discovering power relation and domination, the researcher was able to list the clauses contains the ideology. Women empowerment can be described in SPC1.61/3 and *let us shield ourselves with unity and togetherness*. The clauses demonstrate resistance through the action of a protest. There is an advice that refers to persuade Malala Yusafzai's audience especially women and girls to be united to carry off their rights. The use of *let us* becomes an invitation. Textual analysis was included in this stage because the researcher provided some clauses which carried messages about how Taliban's authority is restricted. The clauses also told about the struggle from Malala Yousafzai that was defined as women empowerment.

SFG theory was employed to complete the ideology interpretation and the finding in stage one until three of Bhaskar's explanatory critique. The word processes in transitivity, subject and finite verb or modality in interpersonal metafunction and messages brought by textual metafunction were used to clarify every interpretation in the stages.

Last, the analysis ended by finding the possible ways to tackle the obstacles. There were some solutions and strategies to fight the obstacles. In accordance with the text, the solutions came from Malala Yousafzai. *We must believe in the power and strenght of our words* (SPC1.59), *Education is the only solution* (SPC1.64) and *Now it is time to call them to take action for the rest of the world's children* (SPC3.59) are the stratgies proposed by Malala Yousafzai. To support the solutions, the researcher suggested the Pakistan government, local government, civilians and foreign governors to destroy Taliban's funding resource, move the civilians, and conduct women empowerment.

3.6 RESULT VALIDATION

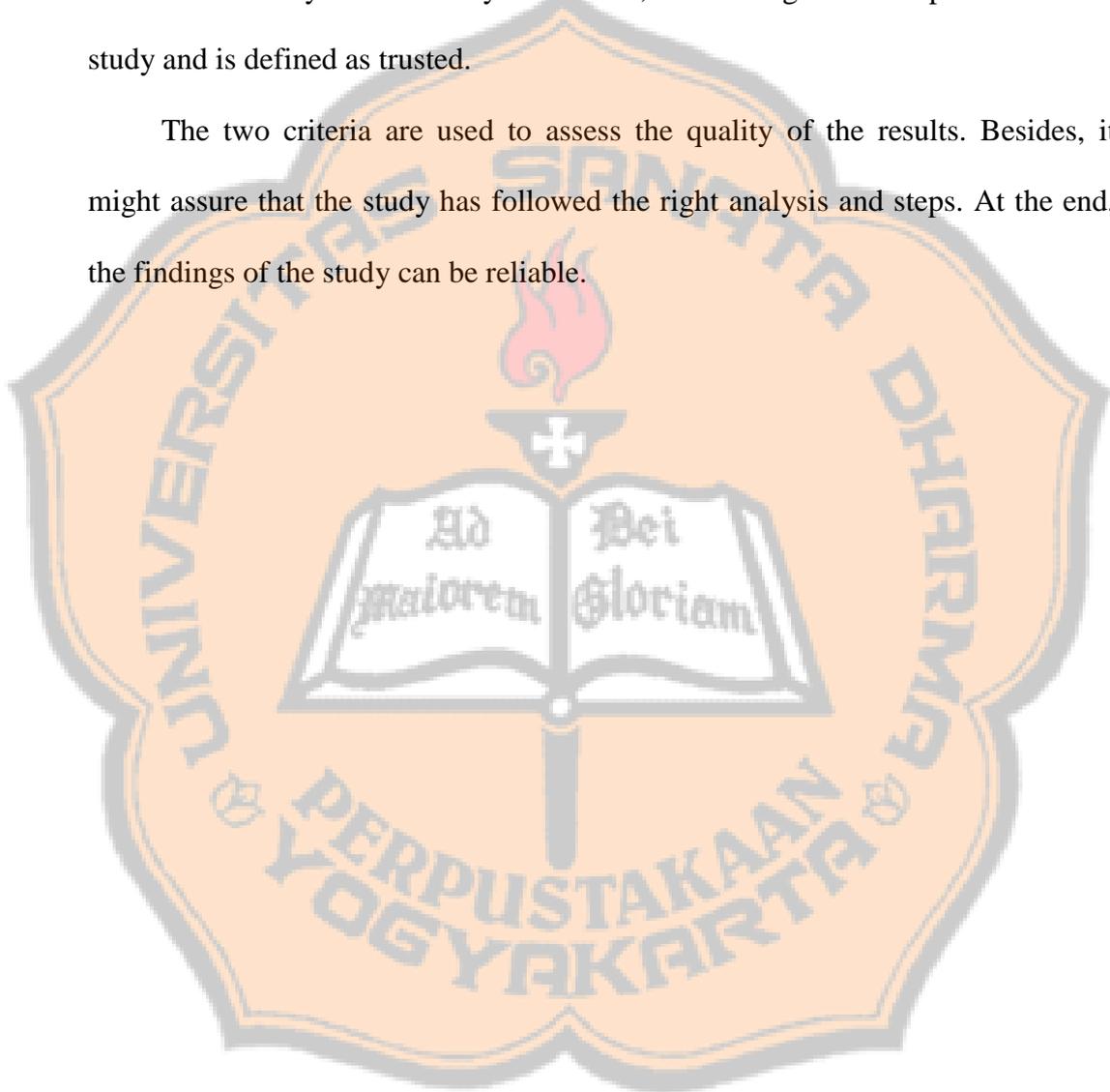
Validation is provided to guarantee the results of the study. It has a concept to trust and validate the findings. In this study, there are two criteria to define that the analysis is trusted and valid.

First, there is recurrent ideology in Malala Yousafzai's speeches. It means that the ideology is reflected in many clauses in four speeches. This concept refers to Potter and Wetherell (1987) in Jorgensen and Philips (2002) about 'fruitfulness'. The analysis should provide new explanations regarding the ideology in Malala Yousafzai's speches. The ideology that has not recognized is revealed through the analysis. Thus, the study will be fruitful because it does not only occur in one clause but also in many clauses of the four speeches.

Second, there are linguistic evidences which support the analysis. Jager in Wodak and Meyer (2001) says 'completeness' becomes the criterion of reliability and validity of the results. It means the application of linguistic devices reveal

findings. In this study, the researcher employed SFG as an analysis device to help the researcher to examine the language use in the speeches. The result of Malala Yousafzai's speeches study is 'complete' when the linguistic evidences corroborate the form of ideology. To discover the results, linguistic analysis were followed correctly and critically. Therefore, the findings can complete the CDA study and is defined as trusted.

The two criteria are used to assess the quality of the results. Besides, it might assure that the study has followed the right analysis and steps. At the end, the findings of the study can be reliable.



CHAPTER 4

RESULT AND DISCUSSION

There are four main sections in this chapter to provide the answers of formulated research questions. The discussion of the sections follow the four stages of Roy Bhaskar's explanatory critique. Those sections are social wrong, obstacles to address the social wrong, the position of social wrong and strategies past the obstacles. Every section is provided to follow the stages as the steps of analysis. The analysis examines semiotic analysis to reveal the language use and interdiscursive practices to gain critical results. Therefore, this chapter answers the two research questions stated in chapter one.

The stages of the analysis focuses upon the social wrong, identifies obstacles to address the social wrong, considers whether the social order needs the social wrong and identifies possible ways past the obstacles. In the first section, the resercher defined the social wrong depicted in the discourse. Before doing so, the resercher chose an interesting research topic that attracts public attention. It should be a latest issue and the researcher noticed it as a living aspect. Thus, the topic of terrorism was chosen because it has become an international issue. The selection of discourse was conducted to see the problem in trans-disciplinary way. The second section required the researcher to identify the obstacles when the social wrong was resisted. To do this stage, relevant texts were selected. The semiotic analysis was conducted to scrutinize the language use. Hence, linguistics and interdiscursive analysis were provided. The third section explained whether

the social order needs the social wrong. The ideology of discourse were also discovered in this stage. The last section became the solution for the obstacles in second section. There was a positive perspective to overcome the obstacles.

4.1 SOCIAL WRONG

The analysis of social wrong tends to juxtapose Taliban's profile regarding their principles and ideologies with Universal Declaration of Human Rights specifically women rights. As human beings, women also have same rights to men. Their rights are even specialized to be women right to education since there are many abuses againts them. This comparison resulted contradictory point of views between Taliban and universe. The contradiction captures violations to women and girls performed by Taliban. The violations become the social wrong because it is not acceptable in society and it is a contravention. It means that the social practices in Pakistan contribute the formulation of the social wrong. The clauses in the speeches also confirm the social wrong through the use of SFG. Therefore, the violation against women is described in the clauses and in the social practices.

The finding of ideology in Malala Yousafzai's speeches begins with the first stage of Roy Bhaskar's explanatory critique. It focuses on the social wrong depicted in discourse. Aspects of oppression and domination are the domains to define what problematic case that needs to be revealed and changed. The research topic about terrorism becomes the researcher's choice. This recent issue has globally caught governments' and leaders' attention. This topic is also relevant to the problem of the day. Terrorism appears in most of countries in the world such

as in Iraq, Iran, Russia, Egypt, France, Philippines and Indonesia. Those countries definitely decline terrorism. After that, the research topic is translated into a research object. The research object is resistance dealing with terrorism dominance. Here, the researcher aims to focus on how the oppressed subject shows resistance attributes to the dominant power. In other words, the researcher tends to see how victim of terrorism presents an attitude against terrorists. For this reason, the researcher specifies the subject to be Malala Yousafzai's resistance. It aims to make apparent topic and sharp focus of the analysis.

The social wrong that contains a semiotic aspect is **human rights violation**. This social wrong is affirmed by clauses and power in the discourse that have coherent interpretation and relation with the social wrong and trans-disciplinary analysis. The rules set by Taliban are considered able to decrease girls' and women's dignity as a human being who possesses rights in life including marriage and working. Taliban's decision to stop education for girls cannot satisfy the Pakistani civilians' needs. Thus, the civilian cannot fulfill the rule. Consequently, they suffer from violence and murder. Consequently, there is a disobedient act performed by Malala Yousafzai. This opposite position is defined as resistance attitude since Malala Yousafzai challenges the authority of Taliban.

Terrorism is widely known as a group of people who use violence to achieve their aims. The terrorists commonly force the government to complete their aims. Moghadam et. al (2014) identify terrorism as a group of terrorists who brings extra-normal violence to scare public and influence them. Terrorism has been a crucial problem faced by most countries in the world. It also becomes a common issue that affects world's leaders to maintain their security system

including Indonesia. There are some terrorism movements exist in the world with different names, places of territorial, types of attack, goals and ideologies. The researcher specifies the terrorism that occurs in Swat Valley, Pakistan. It is mentioned by Malala as Taliban. The clauses show:

1. Dear Friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead. (SPC1.13)
2. Pakistan is peace-loving democratic country. (SPC1.33)
3. The terrorist, they used to slaughter two or three innocent people every night. SPC2.2
4. Three years ago Swat was the target of terrorism in the month of January 2009. (SPC2.1)

Clause (1) is uttered to mention the actor of violence in Pakistan. Material verb process *shot* in this clause confirms the action of violence conducted by Taliban. The actor is addressed to Taliban who targets *me (Malala)* as the goal. It means that Malala Yousafzai is the target of terrorism because she showed her resistance attitude. Her resistance invited global awareness and it made Taliban disappointed. She was attacked by Taliban. From interpersonal analysis, Taliban is pictured as the people who are responsible to the action. Taliban is claimed to have done something in this doing clause. Therefore, the speeches used in this study will focus on Taliban or also called as Tehrik-i-Taliban Pakistan (TTP).

Clauses (2) and (4) refer to relational metafunction. The use of to be (*is, was*) is going to describe the situation in Pakistan specially Swat Valley. Generally in these clauses, Malala Yousafzai is going to tell the place where the terrorism occurred. In clause (2), she gives a feature to Pakistan that actually it is a good country before the terrorists came. She describes about her country where Taliban authorizes it. According to interpersonal analysis, the use of subject

Pakistan tends to make a judgement that Pakistan is a safe country. People should not worry about terrorism.

However in clause (4), Malala Yousafzai specifies the terrorized area in Swat Valley. Swat Valley is one of districts in Pakistan where Malala Yousafzai was born and grew up with her family. The use of *was* in relational clause tends to give attribute about the condition in Swat. It explains that Swat Valley became Taliban's place. Swat Valley was terrorized. This clause which appears in speech two also emphasizes the existence of Taliban as the actor of violence because they are attributed to a particular entity which is the place they rule.

Clause (3) tends to show a habitual action of the subject actor. It is similar to clause (1) which expresses material process. The verb process of *used to* which is demonstrated by the actor *the terrorist*, tends to notify the abusive action of Taliban. This action is addressed to the goal which is *innocent people*. It means there is a brutal deed affected Pakistanis. From interpersonal metafunction, this clause is used to confirm who must be responsible to the brutality. It is used by speaker to judge Taliban as the actor. They are also judged as *the terrorist*. It shows that Taliban is viewed as terrible threat.

The Taliban shot me on the left side of my forehead
Theme **Rheme**

Pakistan is peace-loving democratic country.
Theme **Rheme**

The terrorist, they used to slaughter two or three innocent people
Theme **Rheme**

Swat was the target of terrorism in the month of January 2009
Theme **Rheme**

The position of four nominal groups above does not only function as subject choice in interpersonal metafunction, but are also defined as the topic of the text. In textual metafunction, these three entities have corelated relation since they are put as the Theme. They are the focus of the clause message. Clause (1) tends to emphasize that *The Taliban* is the topic of discussion. This group of people has brought big impacts to Pakistanis. Therefore, in clause (2), *Pakistan* becomes the topic of the sentence. Pakistan should be the topic of discussion because this is the country where Taliban has affected. Clause (3) considers the Taliban as *the terrorist* regarding detrimental effects they bring to Pakistan. They are labeled as terrorist because they establish a ruling regime whose actions are harmful. To be specific, the use of *Swat* in clause (4) as the Theme, invites the audience to pay attention to the place where terrorism occurs. The speaker directs the audience to picture Swat as the most affected place of Taliban. These four topics are used to draw the point of the speeches in which *Taliban* as the actor of terrorism has ruled *Pakistan* and *Swat Valley* is the most affected district in Pakistan. They are judged as *the terrorist* because they conduct violations.

Taliban, which terrorizes Pakistan, is actually called as Tehrik-i-Taliban Pakistan (TTP) but Malala Yousafzai simply names it as Taliban. Taliban proclaimed their formation in December 14, 2007 (Abas, 2008). However she also mentions some other terrorism movements that affect brutality to girls and women.

5. We need to work a lot for children in suffering countries, children of Pakistan in Afganistan or victims of terrorism. (SPC2.12/2)
6. The parents of the girls abducted by Boko Haram, with tears flooding from their tears. (SPC4.4)

The clauses above indicate that Malala Yousafzai does not only focus on Taliban's attack but also terrorism in different places. She mentions the scope of mental process in (4) includes not only Pakistan but also another country. The subject choice *we* and modality *need* create a mood of imperative clause. It is an order to *we* to work. The combination of mental process *work* and modality *need* stresses Malala Yousafzai's statement as an obligation to create a peaceful world. To achieve this aim, people are obligated to do some actions.

Another actor is also mentioned above. Clause (5) applies passive voice to mention Boko Haram who has conducted particular action. Boko haram is another terrorism movement that has no relation with Taliban. This clause only appears to notify the audience and also the readers that Malala Yousafzai has main focus on terrorists who abuse girls' and women's right. However, it only appears twice in her four speeches.

The occurrence in another country which becomes victim of terrorism and another actor of terrorist shapes Malala Yousafzai's aims of campaign. Her speeches represent her campaign that focuses on girls' education and women's rights. Clause (5) and (6) try to inform her audience that terrorism occurs in many countries. Malala Yousafzai also tends to emphasize her aim to protect girls' education and women's rights that are threatened by terrorists. Her concern is for terrorism victims. However, specifically, her speeches in this study are addressed to Pakistan.

The power to dominate was shown to Pakistan society specifically in Swat Valley. As a group of people, Taliban has ideologies and goals to expose their identity and interest. This can differentiate them from other movements. The

assigned ideologies and goals create Taliban to be a ruling movement that is called terrorist. They spread Sharia law to refuse democratic system, secularism and westernization (Valentine, 2009). They are defined as a hard line group because they often use violence to force Pakistani and the government to follow their rules. They ban girls' school and prevent girls from getting education. They limit women's right and the rules burden Pakistani girls and women to develop. It is because their ideologies and goals. Everything must be based on Islam and all Pakistani as Muslim must obey this law.

Taliban produces power to remove education and dignity from women. A social disorder then signs inequalities to female. Abbas (2008) who has served in the administration of Benazir Bhutto and Pervez Musharraf in Pakistan, lists five objectives and principles of Taliban.

1. Enforce Shari`a, unite against NATO forces in Afghanistan and perform "defensive jihad against the Pakistan army."
2. React strongly if military operations are not stopped in Swat District and North Waziristan Agency.
3. Demand the abolishment of all military checkpoints in the FATA area.
4. Demand the release of Lal Masjid (Red Mosque) Imam Abdul Aziz.
5. Refuse future peace deals with the government of Pakistan (Abas, 2008: 2-3).

The main purpose of Taliban is to implement Sharia law in any sectors such as in economy, government, and education. They permit jihad as the way to establish Sharia system and peace to the world. They strongly reject foreign influence including Pakistan military, government, lifestyle, innocent civilians, and *kufir* (non-Islam people) because Taliban thinks that all of them cooperate with western and do not follow Islamic rules. An interview with Mullah Nazir

(2010) (Taliban Commander) to The NEWS in Islam and Akbar (2016) presents the statement below:

“Our *Jihad* isn't limited to Pakistan or Afghanistan. Our *Jihad* is a global *Jihad*, and we aim to liberate Muslims throughout the world and obliterate tumult, oppression and mischief, and establish the system of *Shariah* all over the world. We want the Law of Allah on the Land of Allah” (Islam and Akbar, 2016: 4).

Furthermore, Islam and Akbar (2016) explain that Taliban prohibits girls' school and education, women's employment and visibility in public spaces, and financial aid to women. Besides, female doctors should keep themselves in purdah. Taliban will kill everyone who combats their Islam version. The rules decrease women's and girls' freedom to advance their knowledge and ability. They should stick to the Sharia law without having positive compensations from the rules. They cannot work to exercise their interest and personality. ‘The Taliban authorities made adequate arrangements for only one aspect which is Huququllah (Rights of Allah) while the Huququlbad (Rights of humanity) aspect was ignored’. (Islam and Akbar, 2016: 4). These obligations have abused girls' and women's rights. There are many restrictions which put them into threats.

The principles and ideologies of Taliban are reflected on Malala Yousafzai's speeches. She describes the suffering that she and her fellows experienced. In Malala Yousafzai's speeches, there are indications that the implemented rules to Pakistani citizens cannot fill in human's rights.

7. Their right to be treated with dignity. (SPC1.10)
8. We women and girls are forced to get married at early age. (SPC2.11/1)
9. Girls were stopped from going to school. (SPC3.20)
10. In my life, I have experienced terrorism, displacement and denial from education. (SPC4.1)

All of the clauses above illustrate the detrimental acts from the ruling Taliban. The women and the girls obtain minimum positive treatments and respect. It is stated that female Pakistani had to stop their education and their life is under Taliban's control. All of the clauses above describe that girls and women do not have their rights completely. As a human being, they have to be respected and given their needs. In contrary, they receive unwilling condition.

From interpersonal analysis, the use of subject *their right* in (7) refers to the entity possessed by women. It refers to the right to receive respect. It can be seen through relational process, as human being, *the right* is attributed to dignity. In fact they are treated badly. By using this clause, Malala Yousafzai directly tends to tell how the rule of Taliban cannot treat female Pakistani well. Women and girls have their right to education and peace life. They also have interest and ability that should be developed and used. In fact, this relational clause describes the girls' and women's entity of right has been abused. Through this clause, the speaker, Malala Yousafzai is going to claim the humiliation suffered by Pakistani women and girls. The attributive of *dignity* is not given to them. Thus, the rule applied by Taliban is defined as human right violation because Pakistani women and girls cannot fully achieve their rights.

In clause (8), it is obviously seen who the oppressed people are. The interpersonal analysis shows the subject *we* refers to women and girls. Since this material clause has a passive form, *women and girls* do not only the subject of clause but also the goal in material process. The passive clause presents the subject choice as the aspect that must be emphasized by eliminating the actor. The goal means the target of the actor. By hiding the actor and emphasizing the

subject in passive form, the speaker intends to show that *women and girls* are the victim of Taliban. *Women and girls* are the target of terrorism. They become the victim because it is reinforced by the material verb of *force*. It indicates that the goal has no willingness to do the order or rule from Taliban. It means, they actually do not want follow the rule because the rule of early age marriage is considered abusing. Because of the girls and women are not educated and they cannot use their time to study or practice, they have to comply Taliban's rule to get married. They are not ready to be a wife because they are not supposed to marry. They are still young and better going to school. Malala Yousafzai arises another issue besides education. She also talks about unwanted married and dignity. This belongs to women rights.

There are some disadvantageous things for Pakistani girls and women. As students, they should go to school. However, the rules from Taliban stop their steps. Another proof of the Taliban's violation to girls and women in Pakistan is captured in (9). Again, the subject is girls. It means, the interpersonal metafunction puts the girls as the dominated people. As same as clause (8) that passive sentence is going to hide the actor but tends to highlight the subject affected by the actor. The girls are placed in subject position to emphasize that the victims of terrorism are girls. This clause also involves material process that captures what happens to the subject. The subject in material clause is defined as the goal. It means, in the speech, Malala Yousafzai shows the girls are attached to an action of material process *stop*. Since it is a passive clause, the subjects do not do something but they are affected by an action. The action in material process brings energy to change the goal. The girls are treated and affected. Therefore, girls as the goal are

made to *stop*. The girls must stop their education because Taliban claims that education in Pakistan is secular. The curriculum is not suitable for Islam. In fact, they actually do not want to *stop* but there is energy from power possessor. They are the dominated side from the rule.

The authority of Taliban was able to drive girls' and women's destiny in Pakistan by using the name of Islam. The rules were also encountered by Malala Yousafzai. As a girl who lived in Swat, Pakistan, she was also the victim of the rules. In this speech, she delegates herself to struggle for girls' and women's right. Therefore, in (10) she represents her miserable experience of terrorism by using *I* as the subject clause. It aims to ensure her audience especially girls and women, that she also encountered the same bad things. The subject choice of *I* is applied to make a statement towards the experience Malala Yousafzai had. She is responsible for the clause she uttered. The use of mental process *experienced* indicates Malala Yousafzai's experience of sensing a condition. It requires her consciousness while experiencing it. Since mental process is a projection of a phenomena, *terrorism, displacement and denial from education* becomes a fact she sensed. She tends to share her experience of the violation which is same as other girls and women have. The subject choice in interpersonal metafunction place *I* as the senser of the phenomena. It functions to strenghten the statement that Malala Yousafzai, herself has experienced the same thing like other girls and women.

The researcher concludes that subject choice and processes in Malala Yousafzai's speeches are able to show the social wrong. The use of passive voice in (8) and (9) refers to a concealed actor which mean the subject is not the actor

on material process but they are the goal. Girls and women are the target of Taliban's action (the way Taliban rules girls and women). Moreover, the position of women and girls in this clause as the victim is implied to emphasize them as the people who experienced the material verbs. Another passive form in (7) tends to give attributive description about incomplete women's right. The relational process shows the description about women's right. Senses of mental clauses in (10) become the subject choice to the audience in order to show that Malala Yousafzai is responsible to the clause. She experienced her mental cognition and she keeps to show her sympathetic words.

Pakistan provides education in cities. However, there are little facilities in villages and outside cities. This condition is sicker when the formation of Taliban in Pakistan was proclaimed. Everything was changed. This Taliban conducted many attacks to force Pakistan government to implement Sharia law. Valentine (2009) writes in her paper that after more than one year of sporadic fighting, NWFP (North-West Frontier Province), one of big districts in Pakistan, known as Khyber Pakhtunkwa agreed to implement Sharia law on 24 February 2009 and signed the regulation with Taliban on 13 April 2009. However, it was just a temporary agreement since United States (US) claimed Baitullah Mehsud the leader of Taliban as a terrible man who would be dangerous to Pakistan and Afghanistan. Therefore, Pakistan government still refuses Taliban until now.

Swat Valley, Pakistan is the large area where Taliban took control. The implementation of Sharia law could not be completely accomplished by the society because the regulation is considered not applicable in this era. Today's era provides secularism and many forms of modern lifestyle. The regulation of

education prevention affects the girls to be left behind and this opposes the needs in modern era. People, male and female should be educated to have better life and compete in working place. Women's rights are also decreased to follow Sharia law. They are supposed to work and finance themselves. Female and men have their rights to get equality and a quality life as human beings. The first article of Universal Declaration of Human Right (2015: 4) stated that, 'All human beings are born free and equal in dignity and rights.' The rights of education, nationality, marriage, security, opinions and working are guaranteed by United Nations without distinguishing people based on their sex or origin.

'Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.' (Declaration of Human Right, 2015: 6)

Referring to this declaration, United Nations has also released Women and the right to education. It is stated 'human rights law prohibits discrimination against women in the area of education' (United Nations, 2010: 1).

The decided rules from Taliban cannot afford the Pakistanis expectation of peace life because harm and attacks still happen around them. For this reason, the ruling Taliban violates human rights. They show their power by dominating the society. The implemented rules by Taliban eliminate peace and education because they have their own beliefs and ideologies. These rules become unwanted because they limit the society specifically girls and women to step forward to their future and the rules also capture them as the second gender. The clauses present how

Taliban treats girls and women. Through interpersonal metafunction, girls and women become the subject choice who experience terrorism. It is emphasized through the use of passive form. Besides, the relational process describes the violation they have. The material and mental clause also notify the kind of abusive acts they got from Taliban. The rules impact on dissatisfied and disbelief because it does not bring positive effects for the girls and women. Pakistanis have social problem dealing with the authority of Taliban in Swat Valley, Pakistan. This regime tries to abuse girls' education and women's rights.

4.2 OBSTACLES TO ADDRESS THE SOCIAL WRONG

In this stage, the researcher identifies the impediments to tackle the social wrong in previous paragraph. The analysis focuses on both interscursive analysis and linguistics or semiotic analysis. Knowledge about military forces is provided to seek for barriers faced by Pakistan government to deactivate Taliban armies. Besides, the understanding about Taliban funding resources is also added to know how their military operational can survive. Finding the response of female Pakistani is also necessary to define. Their attitude shows how they accept or refuse Taliban's authority. The theory of Systemic Functional Grammar (SFG) is carried to find the lexicogrammatical elements in order to drive the researcher finding the ideology. The researcher emphasizes the analysis in transitivity and interpersonal metafunction. By considering these two metafunctions, the researcher can recognize the actors who bring their efforts to the goals and the subject choice of every clause or sentence to see the exchange interactions among

the participants in the discourse. The two identified obstacles are **the well-trained Taliban army** and **the attitude of Pakistani women**.

4.2.1 The Well-trained Taliban Army

Considering that militant Taliban aggressively attacks Pakistan, the government has always tried to negotiate with them. However, it has been explained in the previous section that the negotiation was not permanent. Taliban is not an ordinary community. They have a defense system, a leadership authority and an organization structure. They have a leader, a commander and of course armies. Hence, they often have incursions to government and even to the civilians. They equip themselves with weapons since their ideology of jihad were established. They are organized and linked to other terrorism movements such as Al Qaeda and Afghan Taliban.

Military Pakistan is the main protector of Pakistanis. Since Taliban has conducted their first major attack in December 2007 (www.stanford.edu) to legitimize their power and ideology, Pakistan government has also launched their military shield. However, at that time Pakistan had no special military operation to handle Taliban. Hence, in responding the collaboration attack of Pakistan and the Islamic Movement of Uzbekistan (IMU) at the Jinnah International Airport in Karachi, the government formed Zarb-e-Azb on June 2014. Pakistan needed 7 years to have special military operation to eradicate Taliban. Zarb-e-Azb and ISPR (Inter-Services Public Relation) of Pakistani Army are cooperated to launch their strikes. Sharma (2014) writes in his article that United States transferred their armies and agents as a favor for Pakistan. It is called as ISI (Inter Service

Intelligence). On January 2015, Pakistan strengthened their counterterrorism operations by making National Action Plan. Once again, this operation is the response of the tragedy in Army Public School on December 2014. Batten-Carew (2017) explains that Pakistan government also started to strengthen the National Counter Terrorism Authority (NACTA), which launched the Pakistan Action to Counter Terrorism (PACT) program in April 2017. This tends to enhance the capacity and technical expertise of counterterrorism efforts in Pakistan. The formation of military operation indicates the serious strategy managed by Pakistan Government. This decision is considered effective to eliminate attacks from Taliban Armies. Despite this, the counteterrorism is provided after some years of Taliban's authority. On the other hand, it can be conclude that Taliban is a severe problem because they also have organized armies. Their soldiers are well-trained and could not be eradicated easily by Pakistan armies.

There were some militant operations to destroy Taliban in some cities in Pakistan. In 2009, the government sent the Pakistan Army in an operation targeted Taliban. This was organized in South Waziristan. Two years later in 2011, the invasion was planned in North Waziristan. Zahid (2015) explains in his paper that the invasion had been delayed and launched in June 2014. A strike in 2013, Lietenant General Sanaullah Niazi died in the operation in Khyber Pakhtunshwa. Pakistan Government sent airstrike and 30.000 troops marched into North Waziristan. These are the examples of Pakistan Government's endeavor against Taliban.

The researcher realizes that the obstacles become the difficulties to solve the social wrong. It is faced by Pakistan Government and its society. The obstacles

prevent the government to return the situation to be conducive. There are wars and violence occurring in Pakistan. Therefore, the researcher defines Taliban as the actor of power holder. Taliban has abusive authority that can control Pakistanis and even destroy the government. The power of Taliban is presented in material clauses. The clauses show Taliban's power (actor or beneficiary + process + scope) to Pakistan women and girls (goal).

11. they are blasting schools every day. (SPC1.29/2)
12. They snatched the right of freedom and equality from women. (SPC2.3)
13. if you kill all of humanity? (SPC3.29/6)
14. The terrorists tried to stop us (SPC3.32/4)

The first action is showed in (11). This clause belongs to material clause with the formula of beneficiary + process + scope. The beneficiary is *they* which means Taliban because *they* tends to take advantages from the action *they* conduct. The verb process *blast* targets *schools*, thus *schools* become the scope. This material clause shows the material process *blast* requires an effort from the beneficiary. The beneficiary does something to affect the scope. From interpersonal metafunction, this clause is produced to make a claim for the subject *they*. *They* are claimed as the authority possessor. The authority is presented from the rude action from Taliban *blasting* the *schools*. This material clause indicates the effort of Taliban to change the situation of education in Pakistan. The peace learning and teaching process is prevented. It must be stopped by *blasting* the *schools*. They prefer to have education based on Sharia law. The speaker uses the subject choice *they* to tell how Taliban prevents school in Pakistan. This clause is a claim from Malala Yousafzai.

Another existence of Taliban's power is also presented in speech two. Similarly, clause (12) also uses material process to imply Taliban's authoritative action. The formula of beneficiary + process + scope presents the anarchy action because Taliban only conducts things according to their own consideration. The material process of *snatched* is used to capture how Taliban treats Pakistani women in rude ways. The target of the process is *the right of freedom and equality from women*. It means that *they* are going to eliminate women's rights. *They* tend to humiliate women and put women in suffer. The action interprets a concrete change in the freedom and equality. The interpersonal analysis produces a claim about who should be responsible for the action. The subject *they* is chosen because *they* are considered the do-ers and also the people who must be responsible to the violation. The speaker claims Taliban as the beneficiary that are in the wrong action. This affects the sentence to put Taliban as the people who manage the action.

The way Taliban rules Pakistani is defined as a cruel behaviour or treatment. That is why in clause (13) Malala Yousafzai proposes this question *Have you not learnt if you kill humanity*? The underlined clause wants to state that what Taliban has done to girls and women are a kind of inhumanity. This clause is material clause which puts *you* as the beneficiary and *all of humanity* as the scope. *You* which mean Taliban conducts a material process *kill*. It indicates that there is an act from Taliban to end a positive thing. The material verb *kill* is implied to represent a sarcastic action from the beneficiary to the target. The target is the scope. Under the circumstances, *you* (Taliban) tend to violate *all of humanity* because this is their aim. In interpersonal metafunction, *you* become the subject

choice. Since this clause is in the form of interrogative clause, the question is addressed to the subject. *You* is the main addressee of the question. The clause asks for the responsibility of the subject. By expressing this clause, Malala Yousafzai indirectly judges Taliban has no kindness and contribution of peace to the situation in Pakistan. The energy brought by Taliban tends to destroy humanity which is implied in material process.

Last, clause (14) follows different formula of material process. This clause includes actor + process + goal to express power of Taliban. The material process *stop* indicates energy comes from Taliban to make the target *us* (girls and women) to cease their activity which is going to school. The actor is labeled to Taliban by mentioning them as *the terrorists*. *The terrorists* establish an action to affect the goal. By doing the material process, the goal is expected to stop going to school because this is what Taliban expects. According to interpersonal metafunction, this clause requires a negative endeavor from the subject. The focus is still on the power holder, Taliban. As the agent of material process, *the terrorists* (Taliban) become the subject who control the action. Taliban wants to give a caution to the through their order. The speaker utters this clause to give a judgement to Taliban that they are the terrorists who violate human's rights.

All the clauses above are material process because the clauses represent a doing clause (Halliday, 2004). Every clause has participants who become the beneficiary, actor, cope and goal. In this case, Taliban is the beneficiary and actor of violation againsts girls' education and women's rights. It means Taliban is the initiator of a particular action they have done, thus they are the power holder. In every process verb, Taliban has a scope or a goal. Mostly, their targets are girls,

women and other things related to girls' and women's right. It is clear that Taliban tries to eliminate education and peace from female. This Analysis is strengthened by interpersonal metafunction. It claims that Taliban has responsibility to the actions because they are the do-ers. They are directly related to the finite verbs (material process) because they have resulted effects through their actions. The speaker also uses the clauses to make judgements towards Taliban that Taliban is the terrorists who justify violation.

There are some relational clauses which express the way Malala Yousafzai labels Taliban in her speeches. The function of relational process is to describe the carrier and attach it to particular attribute or identification. Besides, Malala Yousafzai also expresses her disapproval.

15. The extremists are afraid of books and pens. (SPC1.23)
16. The so-called Taliban were afraid of women's power. (SPC2.6/1)

Relational clause in (15) presents the description of Taliban. Taliban as the carrier are described as people who *are afraid of books and pens*. Malala Yousafzai uses this clause because of Taliban's thought to educational system in Pakistan. Taliban has different understanding of education thus they refuse secular education that generally conducted in Pakistan. Malala Yousafzai expresses the disapproval by using relational process *are afraid*. The carrier (*the extremists*) is attached to a particular characteristic to make an image of Taliban. Besides claiming Taliban as terrorists in clause (14), Malala Yousafzai also claims Taliban as *the extremists*. The analysis of interpersonal metafunction points *The extremists* as the people who are described *afraid of books and pen*. According to Oxford Advanced Learner's Dictionary (2010: 410), extremist means 'a person whose

opinions, especially about religion or politics, are extreme, and who may do things that are violent, illegal, etc for what they believe'. This claim refers to how Malala Yousafzai portrays Taliban as a group of people who often forces Pakistani to follow their words. This identity is given to the subject choice as her disapproval of education prohibition.

The claim and disapproval are also captured in (16). Malala Yousafzai uses the relational process *afraid* to describe how Taliban refuses women authority. It is similar to clause (15) that the carrier (Taliban) has identifying category of *afraid*. This identity is given to the carrier because the speaker is going to make a claim. The interpersonal analysis identifies the carrier as the subject choice who is claimed as the people who are afraid of an entity. This entity is *women's power*. It is of course related to Taliban's belief about how women should perform in society. According to their Islam understanding, women should not go to school and limit their appearance in public. In her speech, Malala Yousafzai reflects two inherent participants who are Taliban and women's power. They are related using relational process which is used to express disapproval.

The relational process links the carrier and the attributes. They have relationship to characterize each other. They are construed as one element in a relationship of being (Halliday, 2004: 213). The relationships will be expressed by the word process of relational. The attributes give character to the carrier. It means, the way Malala Yousafzai uses relational process will characterize Taliban. Taliban is identified as *afraid* of particular attributes. The attributes are books, pens and women's power. These are attached to Taliban because the speaker is going to produce a claim and disapproval to the obligation Taliban has

made. Interpersonal metafunction has found that the use of Taliban becomes the subject choice who assault human rights.

Taliban has trained armies. They are able to create wars and attacks because of their capable armies and complete weapons. They are able to violate human rights because they have power. In 2012, Taliban was reported having 20.000 – 25.000 armies. Taliban has established their terror in Pakistan for eleven years. This can be interpreted that it is difficult for Pakistan Government to eradicate the armies. Taliban's authority is still existed and expanded to other districts and cities in Pakistan. This case cannot be separated from the funding resources they have. The money is needed to finance their attacks and organization.

An article published by www.stanford.edu (2017) listed four Taliban's resources of funds. First, Taliban makes money form abduction and kidnapping proposition. Their targets are wealthy and important people such as a businessman, a journalist and a government employee. Second, they earn a large portion of income from timber, gems and heroin trade. Third, Taliban legalizes extortion in the FATA. They gain money by imposing taxes and charging fees. The civilians and businessmen are required to pay tax and fees when they pass a safe area or conduct shipments. Last, Taliban's relationship with their alliance such as Al Qaeda and Afgan Taliban is beneficial for them. Their alliances donate money with an exchange of training and sanctuary. Collins and Ali (2010) mention that US military intelligence has no record about the exact amount of Taliban's financing operation. It cannot be stated how much money Taliban has obtained. However, most of the incomes are estimated to be coming from drug trade and ancillary crimes. Another resource is given from outside countries as

donations. Director of the Taliban and al-Qaeda monitoring team for United Nations, Richard Barret (2010) says that Taliban uses local resources to make money. ‘They don’t choose drugs over something else. They just choose what is there’ (Barret in Collins and Ali, 2010: 2). Opium trade is only one of obvious examples.

The organized and trained military of Taliban might block Pakistan government to eradicate them. They seem unable to knock out Taliban armies. It is interpreted through the way Malala Yousafzai invites other countries cooperation. In her speech, Malala Yousafzai stipulates other world leaders to change the situation. On the other hand, she does not mention about Pakistan government, moreover, Pakistan is the territorial of Taliban’s terror. She does not specifically state her expectations to Pakistan government related to her struggle on girls and women. She also does not suggest any strategies that can be followed by Pakistan government to eradicate Taliban. It seems that Taliban constructs a strong defense and other countries must endeavor to push the Taliban out. The strong Taliban armies are represented in Malala Yousafzai statement of calling other helps.

17. So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity. (SPC1.45)
18. We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm. (SPC1.49)
19. Leaders must seize this opportunity to guarantee a free, quality primary and secondary education for every child (SPC3.62/1)

The way Malala Yousafzai puts her request to other governments of other countries are expressed in material process and clause mood. Clause (17) and (18) involve finite verb of *call* as material process which indicates an invitation to do

something. By considering the components of the clauses, these clauses belong to material clauses because those refer to an act *to invite*. They also put the same formula of actor + process + goal. The invitation is delivered by the actor *we*. It is mentioned to clarify the person who invites the goal (world leaders and all governments). From interpersonal analysis, the use of the pronoun *we* to show symphatetic clause since Malala Yousafzai also belongs to the clause. *We* means you and I. *We* means the victim of the injustice. Here, Malala Yousafzai focuses on people who desire a change and fairness. Those are *we* (*she, girls and women*).

A strong request is uttered by clause mood in clause (19). Malala Yousafzai uses this speech as a chance to voice her struggle. Therefore, she needs to persuade the subject to help her achieve her aims on women's rights and girls' education. From interpersonal perspective, the clause presents *leaders* as the subject choice that must take the responsibility to do the request. This clause is defined as a strong request because it includes obligation aspect into the clause. It inserts modality *must* in this material clause. Otherwise, the mood of the clause is imperative. The clause belongs to obligation modality with a high demand of command. The subject is ordered with the use of material process *seize*. The clause that is structured by modality and material process indicates a high expectation from Malala Yousafzai to change the miserable condition. It is not an ordinary request but it refers more to an order with a persuasive strategy. Malala Yousafzai expresses her persuasion to accomplish her strong demand.

The first obstacle for Pakistan government is the well-trained Taliban army. They are arranged and accomodated. They have tacstics and strategies to do revenge or attacks to government or people. They are able to shoot and use

granade. They are not afraid to die in a *jihad* (holy war). Their power is clarified through the clauses in Malala Yousafzai speeches. The material clauses expose their authority as the beneficiary and actor of violation. They are also described through relational process. The war and killing happened seemed unable to be solved by Pakistan government. Sharma (2014) argues that Pakistan government is too weak to do counterterrorism against Taliban. The social wrong causes economic deficit and worst human rights record. It is a big challenge for Pakistan to tackle Taliban. 'Many have begun to question Pakistan's survival as a state – pointing to the failure of the country's democratic institution, the lack of authority of its central government and the serious threat it represents to international security' (Sharma, 2014: 1). The clauses in the speeches indicate the slow response of Pakistan government tackling Taliban. The government claims that the military operation of Zarb-e-Azb brings positive impacts and success. However, Zahid (2015) states that Pakistan has failed to build coordination with Afganistan government. Accordingly, many terrorists escape to North Waziristan district, a safe place in Afghanistan. Having a good relation with Afghan government is considered helpful to support the Pakistan armies tackle Taliban. DAWN.com (2016) reports that U.S claims Pakistan has foundered resisting Taliban. 'Progress remained slow on regulating madrassas, blocking extremist messaging, empowering the National Counter Terrorism Authority (NACTA), cutting off terrorist financing and strenghtening the judicial system' (DAWN, 2016: 2). US State Department in DAWN states that Pakistan has uneven results against terrorism. The absence cooperations to other countries might cause difficulties fo Pakistan. On account of this, Malala Yousafzai uses persuasive

strategy to invite other world leaders to help Pakistan government root out Taliban regime and to give back girls' education and women's rights.

4.2.2 Attitude of Pakistani Women

Domination bears resistance. As the response of ruling Taliban, resistance is determined to wipe its domination out. However, the resistance is difficult to do when there is no courage for dominated group. When people are dominated they are oppressed. They actually want to express their experience, story and protest. However, their attitude implies discouragement.

There are two indicators that induce discouragement. Those indicators convey the attitude of Pakistani women. Their attitude shows that they are: uneducated and afraid. They are daunted because of the surrounding. They hold their own voice. This situation becomes the obstacle to fix the social wrong because it seems that they accept the domination.

The first indicator that demonstrates the discouragement of Pakistani girls and women is they did not know that they are abused. Pakistanis in rural area have no enough education about religion. Accordingly, they believe Taliban's ideology about Islamic law. Taliban convinced the Pakistanis about their ideologies and goals which are taken from Islam values. Therefore, there are many Pakistani people trusted and supported Taliban. Ahmad (2012) who conducted case study in Swat Valley, Pakistan found that 67% of the population did not realize what Taliban had done to them. 'These people, especially women, supported Taliban and donated amount of money including their gold ornaments' (Ahmad, 2012: 28). The people are innocent because they do not get formal education. Besides,

they are religious-minded, thinking that Taliban is the source of implementing sharia law. Taliban has got the civilians' sympathy. They help the civilians against criminals and they also talk about religious things. Under the circumstances, Taliban can have place in the society.

The fact above is strengthened by the research from Bhattacharya (2014) who states that there are many un-Islamic practices that understood as *Qura'anic* principles actually violate rights of Pakistani women. 'Because of lack of knowledge the religion has taken up the 'non-Islamic' traditions of the land and justifying such continuance' (Bhattacharya, 2014: 20). The society believe that what they do to their daughter and sister, such as, forced marriage and restriction on women's political participation are based on Islamic law. Since Pakistan is an Islamic Republic, this country lays the rules on Islamic law. However, the uneducated Pakistani misrepresents it to be some customs and traditions against Islamic laws (UN, 2011) in Bhattacharya (2014). Engineer (2011) also says that minimum proper knowledge and understanding becomes the factor of gender injustice. Girls and women do not know the rights they have. Therefore, social practices in Pakistan refer to cultural and norms rather than the basis of Islam. This condition becomes an opportunity for Taliban to deceive Pakistani people. They come to implement Islamic law but in fact they misuse the name of Islam.

20. The terrorists are misusing the name of Islam and Pashun society for
Theme **Rheme**

their own personal benefits. SPC1.32

21. We could not just see the terrorist misusing the name of islam SPC3.27/5
Theme **Rheme**

Clause (20) is material clause that places *the terrorists* as the beneficiary and *the name of Islam and Pashtun society* as the scope. The terrorists have purpose in doing the material process of *use*, thus it is called by beneficiary. *The terrorists* which refer to Taliban, want to take benefits from applying Sharia law to Pashtun society. The material process *use* indicates the strategy from Taliban to achieve their goal. From textual metafunction perspective, the clause involves *the terrorists* as the topic of the clause. It means, the terrorist are the main focus of the message. The clause tends to inform that Taliban uses Islam and Pashtun society inappropriately. The patriarchy system in Pashtun society is combined with Islamic values which are not patriarchy. There are many prohibitions made based on Taliban's own idea. However, they explain to the Pakistani that those are based on Islam.

In clause (21), Malala Yousafzai utters mental clause by using mental process *see*. As the senser, *we* refer to girls and women. Malala Yousafzai uses this clause to order the subject *we* not accept what Taliban has done. The use of modality *could not* is an obligation with a high intensity. The combination of subject choice and modality create a mood in interpersonal analysis. It shows that the clause is an imperative clause which functions to order and to realize the subject choice about the wrong doing Taliban has done. In textual perspective, Malala Yousafzai mentions how Taliban misrepresents the real values of Islam. It makes the society misinterprets Islam itself. They obey Taliban who establishes misrule. The Theme, *we*, focuses on the civilians who live in Pakistan. They are the witnesses of Taliban's authority. At the same time, the authority is used to

benefit them. The acceptance from Pakistani becomes their chance to accomplish their aims.

The two clauses above support the analysis that Taliban does not completely implement Islamic values to their obligations. Malala Yousafzai confirms that Taliban's interpretation of Islam is used to deceive the Pakistani. Besides, they exploit Islam and tradition to take advantages. This condition happens because Pakistanis lack of education.

Taliban has successfully caught Pakistanis' sympathy and attention. Taliban uses this as their chance to influence the society with their ideology and goals. Their understanding of Sharia law is spread through their good attitude and favour. They become the source of Islam knowledge. There are many obligations and rules they made for girls and women. They conducted Islamization to the society. They stop education for girls and women and limit their appearance in public sphere. They use Islam becomes their basic foundation of the obligations. The pressure faced by Pakistani women and girls was not only from the Taliban's rules but also how their parents and society responded to the Taliban's rules. Parents forced them to follow Taliban's rules because their parents have trusted Taliban.

The second indicator is their feeling of fear. Taliban conducted attacks against Pakistan government. They also killed Pakistanis. It cannot be ignored that the condition of wars is full of pressure and intimidation. Taliban conducts many attacks from 2007 until 2017. The attacks drive the government and society follow their orders. According to the Global Terrorism Index (2016) Pakistan is

the country which experiences a high number of terrorist attacks. There are over 12.000 attacks from 2009 until 2016 which result in 16.526 deaths.

One of the examples of Taliban's major attacks is a dual suicide bombing that killed 98 people and wounded 115 people. It occurred on May 13, 2011 on a police cadet training center in Charsadda. This attack was aimed as a revenge for killing Osama bin Laden. Another major attack happened on December 16, 2014 which occurred in Pakistan Army-run school in Peshawar. This attack killed 141 people. 132 of them were children and the rest were teachers and school's staffs. These two examples of Taliban's attacks created fear because those became threats for the society and government. These are compulsion to obey Taliban. Therefore, the society keeps their voice and has no power to disobey.

People are afraid of Taliban because Taliban is able to kill and harm. Taliban also specifically targets girls and women. Their attacks are not only for general Pakistani whether Muslim or non-Muslim but also for female Pakistani. Islam and Akbar (2016) elaborate that the powerful Taliban has strong position in society. They have supporters and ability to create insecurity for the opponents. Accordingly, most of the people cannot openly fight against Taliban because of the fear of being killed. This affects girls and women in Pakistan felt terrified to defy Taliban. It is better for them to keep silent. Thompson Reuters Foundation (2011) states Pakistan belongs to the third most dangerous country for women. It is caused by the rising formation of Islamist extremism including Taliban.

Pakistan government gave polio vaccinations to the Pakistanis since 1994. It aims to stop the polio virus in slum areas of Pakistan. In 2012, there were many women killed because of this vaccination campaigns. There were many polio

workers and volunteers who became the vaccinators and most of them were women. This vaccination is forbidden by Taliban because they argue that medicine is western conspiracy to sterilize Muslims (McGirk, 2015). The women health workers who came door-to-door were assassinated by Taliban with grenade and gun. Human right watch (HRW) (2015) states Taliban's attacks affected education for girls and women. They banned education for girls and closed 900 schools in Swat Valley. There were over 12000 students and 8000 female teachers who could not go to school. Muslim Khan, Taliban's spokesman (2009) in HRW (2015) explains schools in Swat Valley 'promote obscenity and vulgarity in society' (HRW, 2015: 7).

The attitude of Pakistani women is implied in speeches' clauses. There is discouragement of female Pakistani. Through the clauses, it can be recognized that girls and women are not brave and motivated. This attitude is showed because they are full of fear. At the end, they do not do anything to their rights. According to this, Malala Yousafzai voices their sufferings.

22. those without a voice can be heard (SPC1.7/3)
23. We must believe in the power and the strength of our words. (SPC1.59)
24. And let us stand up for our rights (SPC2.25/5)
25. We must work..not wait (SPC3.67)

Clause (22) shows how perceptive sense in mental clause tries to recognize voice from the victims of Taliban. It uses *those without a voice* as the sentence subject. It describes Pakistani girls and women who are frightened to speak about their miserable experience. Malala Yousafzai has a role to represent the girls's and women's voice. She tries to speak up the human right violation occurred in Pakistan. The use of modality of *can* indicates the possibility that is expected to

happen. It means that the mental process of *hear* is going to be heard by the world. This clause is expected to realize the world that there are many girls and women become the terrorists' target. In that case, there should be solution to take them out from the state of being violated.

Since the girls and women are afraid of the situation threatening them, another mental clause in (23) captures how girls and women as the terrorism's victim are discouraged. It shows how Malala Yousafzai tends to convince them that they should not be silent. The formulation of senser + process + phenomenon is used to make the subject choice experience the cognitive mental process. This sensing clause is expected to be able to realize the audience specifically girls and women to not ignore their own voice. The subject *we* refers to Malala Yousafzai as the speaker and also the girls and women. The subject is ordered to sense the mental process of *believe*. It becomes a command because there is a modal auxiliary of *must* placed in the clause. It has a high degree of obligation which means the senser *we*, are required to *believe* something. The subject *must believe* the power and the strength of their own words because they are not encouraged by the surrounding. Thus Malala Yousafzai appears to ask them to be brave to speak. The subject is convinced that their words can help them.

Another modal auxiliary is used in clause (24). This clause also informs that the authority of Taliban discourages the girls and women against Taliban. There is a suggestion included in this clause. The suggestion is to do the material process of doing: *stand up*. The modulation of *let us* is used by Malala Yousafzai to suggest the hearers who are girls and women to start defending the borders made by Taliban. This material clause is uttered to make the Pakistani girls and women

struggles for their rights. They are suggested to make an effort to change the miserable condition they have in Pakistan. Their rights are important, hence it is better for them to protect their own rights. Accordingly, it can be seen that the girls and women had been silent for a long time receiving the abuse. Through this clause, Malala Yousafzai suggests the audience to begin their action.

Clause (25) also reveals a high degree of command. Malala Yousafzai uses *we* as the actor of material verb *work*. She formulates actor + process to imply action that the actor has to do. *We* refers to Malala Yousafzai, girls and women. There is modal auxiliary of *must*, put before *work*. It means the actor is ordered to do the job. Girls and women are obligated to *work* which means they have to struggle against terrorism and help the government eradicate the domination. There is additional information of *not wait*. It denotes the silent voice of girls and women. It is not enough for them to keep silent. This is the time to take an action preserving their rights. As the subject choice, *we* have a responsibility to complete the obligation. The subject has a high tendency to follow the obligation. Once again, Malala Yousafzai uses an order to divulge the discouraged state of girls and women. It aims to ensure and to require the girls and women that they should change their attitude and become active.

Female Pakistani's attitude dealing with Taliban resulted in acceptance of violation. Discourage mode makes female Pakistanis deny their needs of rights. Some factors appear to cause this state. They are discouraged because they are uneducated. They have no correct knowledge about Islam and they also don't have any understanding about human right. Besides, their parents and themselves allow this violation to happen to them. This makes them obey Taliban as the

source of Islam knowledge. Furthermore, there is a fear surrounded Pakistani women. Taliban conducted many attacks to threaten and injure people and Pakistan government. The attacks are also given when people do not obey their rules. An attack also becomes revenge if the government tried to eliminate their authority. Their lack of knowledge and fear are able to silence girls' and women's voice. They became less motivated and chose to do nothing. Hence of this, Malala Yousafzai is going to convince girls and women to realize about their rights. They must speak. The combination of subject choice and modal auxiliary in interpersonal analysis ensures the girls and women to make an action in order to take back their rights. This is possibility, suggestion and also command for girls and women to speak up.

4.3 THE POSITION OF SOCIAL WRONG

The position of social wrong that has been elaborated in the first stage is viewed from two perspectives. The first perspectives is from the importance of Taliban and the second perspective comes from the interpretation of Islam hadits and verses. According to Taliban, the social wrong is needed in social order. On the contrary, the real Islam does not prohibit education for, man and women, girls and boys. Therefore, the social wrong should be revised. The discussion of this section will cover Islamic teaching, Pakistani position and Malala Yousafzai's campaign that finally reveal the ideology on women. Those consider about the interpretation of Al'quran verses and Hadits, women empowerment theory and resistance theory.

The rights of Pakistani girls and women are abused by Taliban in the name of Islam. In order to serve Taliban's purposes, the social wrong is needed to maintain Islamic values and establish the land of Islam. Their reference of obligations is Sharia law. The violation tends to protect female from modern lifestyle because it is secular and able to decrease Islamic values. The modernization also impacts negatively to religious traditions that Pakistan has. It is un-Islamic. It is an obligatory for Muslim to invite other Muslims to follow Sharia law. This is what Taliban has demonstrated. They encourage other Muslims to be obedient to Sharia law in order to be a better Muslim. This is the submission to God. The girls and women should be at home doing domestic stuff and cover their body and face with burka as what Islam has required them to do. It aims to prevent the opposite sex sees part of their bodies that Islam forbids. If they go to school or works, they will leave their responsibility as a child and a wife. Women are not supposed to work because men work. If they leave home, they will get influence from modern things. Besides, it is better for them to learn about Islam not learn about other things. Furthermore, they are supposed to be married based on their parents' choice not their own because they must obey their parents.

Applying Islamic system means applying the rules of Allah. Establishing Islamic world is necessary to uphold peace. Al'Quran is the best source of knowledge for people because it is the book of Allah. It is not supposed to be replaced with other secular and modern theories. Taliban commander, Rasheed (2013) sent a letter to Malala Yousafzai after her accident. He says 'Prophet Muhammad Peace be upon him said I am sent as a teacher, and the book He sent to teach is Quran. So a noble and pious teacher with prophetic curriculum can

change the world not with satanic or secular curriculum' (Rasheed, 2013: 2). He emphasizes that the best education comes from Al'Quran, so people do not need to go to school learning math, English, physics and other subjects. Those are man-made books and not from Allah. People should obey Allah because He is God.

Taliban believes that their actions and decision are based on Islam, but how they understand Al'quran should be questioned. They legalize violation and abuse as long as those are for Islam. On the contrary, human right violation against people who learn popular education such as science and technology are not written in Islam. Education is an obligation. The Quran says 'By the Soul, and the proportion and order given to it. And its enlightenment as to its wrong and its right—Truly he succeeds that purifies it, and he fails that corrupts it.' (Quran 91: 7-10). Islam (2016) interprets that knowledge acquisition in Islam should develop people's potency. Education builds knowledge to substitute error with truth, transfer illiteracy and incompetency to knowledge and competence. Moreover, the Qur'an written, 'My Lord! Enrich me with knowledge' (Quran 20: 114). It means that people do need education because they are illiterate. They don't know the truth and falsity to make decision, to have better life, and to improve wisdom. Knowledge is important for people to make right decisions in life and for Allah. Knowledge about religion makes people wise and close to Allah. They know which one is good to do and which one is not allowed to do based on Islamic values. General knowledge also increases people's intellect. They can help people and also themselves to earn money. Otherwise, in Islam, knowledge is significant need to improve Muslims' awareness and knowledge. It is an obligation for them.

The implication of knowledge should be included in practice to make it meaningful and useful. Furthermore, Islam (2016) also states, according to First World Conference on Muslim Education held in Jeddah-Mecca (1977),

‘Education should aim at the balanced growth of the total personality of man through the training of man’s spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.’ (Islam, 2016: 4)

It is clear that Islam requires not only religious learning but also other subjects that help people to be knowledgeable and able to worship Allah. Physics, social science and linguistics are permitted to develop literacy of a human being. Education in Islam also tends to build good characters and personality. It is not for self-importance but how people are able to keep their responsibility towards Allah through education.

The first verses of the Quran begin with ‘Read. Read in the name of thy Lord who created; (He) created human being from blood clot. Read in the name of thy Lord who taught by pen; (He) taught the human being what did not know’ (Quran 96: 1-5). This verse presents the importance of education to gain knowledge because people know nothing. The meaning of this verse also describes the necessity to position Allah before anything. It is important to think of Allah before people do something good. Remembering and mentioning Allah’s name is important to receive His blessings. Islam (2016) explains that the word *Read!* is a command for Muslims to learn, to explore and to seek education. Education is a unique creation because it is only addressed to human being because angels and Satan do not learn. ‘Allah honored human being over all of

His creations for the knowledge and wisdom’ (Islam, 2016: 4). Furthermore, Al-Khalediy (2011) defines Qur’an as the source of knowledge. People are also asked to read in order to add more knowledge from other resources. Therefore, when Muslims tends to study, they must remember Allah because their aims of study are for Allah.

Education is a major concern for Islam. It is emphasized in Saheeh al-Jaami ‘seeking knowledge is obligatory upon every Muslim...’ (Saheeh al-Jaami’, 3914). The Prophet (s.m) said in hadith 107, ‘Acquire knowledge and impart it to the people’ (Tirmizi, 1980). He also said, ‘Seeking knowledge is compulsory for every Muslim.’ (Al-Bukhari, 1987, Hadith, 9). It is a crystal clear how Islam requires Muslims to learn and seek knowledge. Being educated is not a sin. Islam does not hate education because it makes people full of wisdom and kindness. Through education, Muslims will know what is wrong and right. They also know how to worship Allah and be closer to Him. It is called as *Ilmu Agama*. Education is able to increase their religious knowledge and also general knowledge. In additional, there is a Hadith ‘seek knowledge from the cradle to the grave’ (Multqa Ahl al Hadeeth). This is not authentic but highly referred to Islamic discourses. Khan (2016) states that this is also a command for Muslims to seek for knowledge. This proverb tends to say that education does not require time and age. It is a lifelong process. The three hadits above are strenghtened through Quran, 39: 33 which said, ‘And whose brings the truth and believes therein such are the dutiful’. It is necessary for evey Muslim to reveal the truth of any informations. They have to separate the falsity from the truth because Islam believes lies and wrongdoing as a sin. It can be concluded Islam never bans

education. Education is a must for Muslims because when they acquire knowledge they will be a complete person with respectful attitude, wisdom to Allah, organized spirit and social competence.

Education in the context of Islam does not have restriction on age, race and sex. Taliban bans education for girls and women. They destroyed hundreds of girls' school because according to their Islam's interpretation, the curriculum in Pakistan's schools are secular. However, Taliban focuses destroying girls' school that makes people think that education is not for female. Islam does not distinguish education for female and male because both of them are equal. Al-Khalediy (2011: 32) argues 'Knowledge for a Muslim is not divided into sacred and secular. We must therefore assume that every boy or girl, man or woman, must be educated in the principles of Allah.' Female and male have the same rights. Since education is an obligatory for Muslims, education is for all female and male. Qur'an says 'Are those who have knowledge equal to those who do not have knowledge' (Qur'an 39, verse 9). Islam does not address education over males only or females only. Both of them must learn. Islam (2016) elaborates that Qur'an does not straightly mentions education for males over women. There is no gender discrimination in Islam. Islam does not give priority for a particular gender in the context of education. As cited in Qur'an 24: 30-31, Islam said 'But the Quran emphasizes modesty is enjoyed by both women and men' (Islam, 2016: 6). 'And this duty falls as much upon women as it does upon men, because they are equally responsible and accountable for their omissions and commissions on the Day of Judgment.' (Rahman, 1980 in Islam, 2016: 6). To conclude, Islam rewards male's and female's efforts to learn. They both were born illiterate; hence Islam

instructs them to get education about *Ilmu Agama* or *Syar'I* and general knowledge. They must be educated in principle of Allah. Females have equal rights to acquire knowledge and education. They can use their capability and interest to lead them to the obedience of Allah in all aspects of life.

In Islam, education focuses on two aspects of life: knowledge of religion (*Ilmu Agama/ Syar'i*) and general knowledge. Learning process can be conducted outside house and mosque. Khon (2012) explains that Islam emphasizes the needs of learning, sharing the knowledge and suggesting people to share the knowledge to others. Education is the responsibility for Muslims in terms of acquiring and sharing knowledge. Besides learning, Muslims must share their knowledge to help and develop others. There are two types of knowledge in Islam which are Fardu'ain and Fardu Kifayah. Fardu'ain refers to religious things such as norms and morality, faraidh, Al-Quran and Hadith interpretation. Learning about science, technology, economics and literature belongs to Fardu Kifayah. Ahmad (1989) in Al-Khalediy (2010) states that it is permitted to learn science of medicine. Islam (2016) says Islamic education has many subjects such as theology, science, philosophy, sociology, geography, Islamic culture and civilization. It shows that Islam lets Muslims to learn other subjects besides religion because Qur'an and Hadiths remind the need of conducting education of other knowledge.

Alavi (2008) states that Islam categorizes the learning domains into three parts which are cognitive aspect (to know), affective aspect (to love) and psychomotor aspect (to act). The modern definition of education fits into the Islamic view, in which it is divided into three aspects already mentioned. Islam

does not only focus on the attitude, morality and ways to worship Allah but also teaches the Muslims to be improved in cognitive aspects. Nowadays, schools also establish those three aspects as part of learning goals. Al-Khalediy (2010) mentions that schools, colleges, libraries and cultural centers are the places for formal education. The implementation of curriculum which focuses on students' interest and needs must be established. It is undoubtable that Islam is able to exist in these modern challenges. Placing the students in the center of learning situation and giving them leading chances are the ways to strenghten Islam's role in education.

The problems now become more cultural rather religious. This occurs because Taliban and some Pakistanis misrepresent the basis of Islam. This situation articulates the position of Pakistanis. They relate Islamic teaching to patriarchal tradition in Pakistan. Consequently, the limitation to girls and women resulted gender injustice. Adeel (2010) argues that in Islam, personal superiority is only based on piety and not gender. Additionally, according to Hakim and Aziz (1998) there is no religious restriction on women attaining education or working outside home. Women and men have same chances in society to be respected and educated. This aspect of equality has been changed with domination and injustice because the violation in Pakistan is justified. Incorrect interpretation of Qur'an and hadiths is fused to form a patriarchy.

The system of patriarchy was identified in pre-Islamic period. Bhattacharya (2014) differentiates pre-Islamic and post-Islamic sociocultural and political status of women. Women, in the period before Islam arrived (called Jahiliyyah period), had no proper position and opportunity in society and politics. They are also

powerless and humiliated. The examples of this condition is in Arabia in time of ignorance, there were continual wars that took women to be captives. They were treated without respect like a servant. Inter-tribal blood feuds also put women in unequal position. The role of men in defending their tribes demanded a greater position than women. Differently, in post-Islamic period, Islam provides equal chances, status and rights to women and men. They become independent and capable to involve in public, financial and political rights. Bhattacharya (2014) explains that the Qur'an does not present the minor portrait and role of women. Women and men have equal status because they complete each other to maintain the existence of human race. Bukhari (2004) adds that the status is also addressed to women's chance in public, financial, and political rights. They have a legal independent of personality and authority from her father, husband and brother. Besides, Islam organizes inheritance right to women (Bhattacharya, 2014). They can possess the inheritance of movable as well as immovable property. What the pre-Islamic periode had, has influenced the tradition and Islam interpretation. The constructed society of patriarchal tradition is seemed to be legalized though it is not accepted in Islam.

Another women's right that becomes Malala Yousafzai's concern is about marriage. There is a problem in Pakistan that many girls and women are forced to marry based on their parents' choice. It is a tradition in Pakistan which is then facilitated by Taliban. The parents use violation to their daughters. Islam values do not force women to marry anyone without their consent. Marriage should be based on love and mercy. In any case, girls and women are controlled by father, brother and husband. Taliban used this Pashun tradition to control the society.

The implication of Sharia law refers to violence that became the ‘rule of the land’ (Bhattacharya, 2014: 4).

‘And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect. (Quran Translation 30:21)

It is stated in Quran 30 that men and women will find their spouse but it is not suggested to force them to marry a particular person without considering Islamic values. According to Badawi (1980) Islam serves women with fully right of their marriage. It includes when to start and to end a marriage. It aims to maintain the stability of family. Women, in Islam, has also right to possess her *Mahr* (a marriage gift) as a symbol of love and affection from her husband. It should not be taken over by her father, her brothers or her family. When the Qur’an states ‘And they (women) have rights similar to those (of men) over them, and men are a degree above them. (Quran 2:228), it does not mean that men have a higher position than women. Islam places men and women in same position but men as the husband has a significant responsibility as a protector. Badawai (1980) explains that this *degree* refers to *Qiwama* (maintenance and protection). It is natural to protect women to show how superiority is omitted in Islam. Therefore, the husband’s role as the leader in the family must not be performed as a dictator. Similarly, Bhattacharya (2014) says that *Qiwama* is the condition where husband must protect and look after the affairs of his wife. This is because the husband’s duty to provide his family and wife.

The human right violation to girls and women to get education and peace life has been done by Taliban for years. They have their understanding of Sharia law that is not applicable and acceptable. They established brutality and

destruction to many innocent Pakistanis. They justify their actions in the name of Islam. However, their Islam interpretation has abused people. Besides, the hadiths and verses in Qur'an have stated that there is no prohibition for girls to study and for women to be respected. Education is a mandatory in Islam. They must learn about Islam and also other general knowledge. They are also allowed to exercise their rights in order to contribute their competence in working place, society and political state. Moreover, their marriage life has been organized in Qur'an which never places them under men. Therefore, the social wrong should be changed.

The position of social wrong is also a question of ideology since Taliban aims to legitimize new social order of 'the world of Allah'. Taliban's aim to establish Sharia law is socially inhumane and humiliating which is capable of being socially changed. Sharia law is Islamic mandatory but it should not be achieved through violations. These are the instances where misinterpretations of the Islamic teachings which obviously participate in sustaining unequal relations of power. In such a case, the speeches of Malala Yousafzai contain resistance against Taliban's authority that shapes an ideology of women empowerment. This is her campaign to girls' education and women's rights.

The oppositions between actor (Taliban) and Malala Yousafzai are expressed in the discourse. Halliday (2014) states that all contrasts in a grammatical system are binary oppositions. The oppositions function to explain semantic meaning.

Table 4.1 Binary Opposition

No	Taliban	VS.	Malala Yousafzai
1	Taliban bans education.		Malala Yousafzai demands education.
2	Education is secular.		Education is a right.
3	Taliban restricts women's rights.		Malala Yousafzai protects women's rights.
4	Human right violation is acceptable.		Human right violation is not acceptable.

Table 4.1 serves the antagonistic relation between Taliban and Malala Yousafzai. The different perspectives and opinions regarding girls' education and women's right caused ideological critique. Malala Yousafzai establishes her resistance to protest Taliban's ideology and power.

After considering the power relations in the discourse and social practices in a social order of Pakistan, specifically Swat Valley, the researcher concludes that the ideology of Malala Yousafzai's speeches is women empowerment. The discourse becomes the response of Malala Yousafzai regarding the violation in Pakistan. The ideological remark is showed through five ways in Malala Yousafzai's speeches. The speeches are then used as her campaign voicing her struggle against terrorism and protecting girls' education and women's rights.

First, Malala Yousafzai determines her missions in the speeches to establish women empowerment ideology. Her speeches mainly concern about girls' education and women's rights. The clauses and sentences are the issue she raised dealing with terrorism. The problems are solved as her missions.

- 26. Honourable Secretary General, peace is necessary for education.(SPC1.36)
- 27. Dear fellows, today I am focusing on women's right and girl's education (SPC1.40/1)
- 28. We are here to find a solution. (SPC2.16)
- 29. Where there is equality and justice (SPC2.25/4)
- 30. (I am) who wants to see women having equal rights (SPC3.9/4)

31. Until I see every child in school. (SPC352/2)
 32. Education is a right (SPC4.10)

Sentence (26) is directly addressed to Mr. Ban-ki Moon, the Secretary General of United Nations. The sentence uses relational process to connect carrier and attribute. The subject of *peace* plays a role as the carrier which is attributed to *necessary for education*. The use of *to be (is)* functions to give an explanation. Therefore, this sentence tends to explain that a teaching and learning process requires a peace because wars and conflicts disturb students when learning. Peace makes students safe and comfortable to go to school. However, in fact, the conflict between Pakistan and Taliban have affected children of fear and injury. For this reason, peace becomes Malala Yousafzai's main mission to achieve. The use of nominal group of *peace* as the subject choice, tends to show the way the speaker (Malala) claims the subject. Since the speaker mentions to whom this sentence is addressed to, this sentence implies an expectation. In other words, Malala Yousafzai expects Mr. Ban-ki Moon to realize the problem she raises and to help her to solve it. Peace is her main mission because when the conflicts ended, the girls and women can carry off their rights.

Clause (27) presents mental process to give thinking value from the senser. *I* play a role as a senser of a phenomena (women's right and girl's education). The senser which is also the speaker (Malala), feels cognitive category on mental process. The use of *focus* in mental process means that the speaker has special attention to the particular object of phenomena. She has full consciousness to the something she thinks about. The interpersonal metafunction in clause (26) discerns *I* as the subject of the sentence. Malala Yousafzai becomes the subject

who is also responsible to her cause. She claims herself as the person who is focusing on something important. Women's right and girls' education are the aspects she thinks about. It is Malala Yousafzai's special attention. She puts some efforts to think about these two targets. Through this clause, it can be identified that there is a problem regarding to women's right and girls' education. Malala's mental cognition realizes something wrong with them which becomes a phenomena. They need attention and solution. Otherwise, in this clause Malala Yousafzai makes a claim about women's right and girls' education that become her special attention and she works on it to be her top priority. She brings a mission of making a change.

Sentence (28) expresses relational process to show Malala Yousafzai's and her fellows' readiness. The use of *are* shades relation between carrier (*we*) and attribute (*here*). It means Malala Yousafzai and her fellows are ready to achieve their mission of peace. To achieve the mission, they need to gain the solution. The subject choice of *we* shows an exclusive group of people. It means that this mission can only be achieved by Malala, her fellows and people who are responsible (world leaders). This subject choice also implies the realization of involvement from the terrorist' victims (girls and women). By using the subject of *we*, Malala Yousafzai puts spirits into girls' and women's life. For this reason, clause (28) tells that Malala Yousafzai and Pakistani girls and women are prepared to accomplish their mission by finding the solution. Malala Yousafzai tries to empower them by involving them in her mission.

Clause (29) is existential clause. This clause tells about the existence of two participants. It can be seen from the clause that participants are equality and

justice. However, the clause does not tell how the equality and justice occur in the context of discourse (Pakistan). This clause tends to reveal the opposite meaning which means that there is no equality and justice especially for girls and women. This clause is uttered as the expectation of the speaker (Malala). Since there is an absence of equality and justice, Malala Yousafzai wants to bring these two things for the girls and women. This is her mission to provide equality and justice for her fellows.

Clause (30) combines two shades of mental process. There is a desiderative *want* and there is perceptive *see*. The desiderative shade leads the senser (I/Malala Yousafzai) to feel a phenomenon. There is a desire from the senser to perceive something. Even though the senser is not directly mentioned in this clause, but it is clear that the senser and the subject is *I* (Malala Yousafzai). The senser demands equality for women. This clause perceives that women are excluded from many living aspects. The mental process strengthens the senser's demand of equal rights for women. To conclude, this clause implies a metaphorical clause to emphasize Malala Yousafzai's desire towards the women's right because she already perceived and experienced inequality. Once again, Malala Yousafzai raises the topic about women. She has a strong desire to women's equal right, either for life and education by using the singular pronoun *I*.

Similarly, clause (31) expresses perceptive mental process. The senser which is Malala Yousafzai wishes to find girls receiving education again. The use of *until* and simple present mean that Malala Yousafzai has not perceived the situation yet. This is her demand to make children come back to their school. She will not stop her campaign until she can achieve her mission. The analysis of

interpersonal metafunction identifies that this clause is uttered to show the speaker's responsibility. The use of *I* here indicates that Malala Yousafzai manages her action. Besides, she will be responsible to accomplish her aim in her campaign. This pronoun indicates that Malala Yousafzai wants her audiences realizes her contribution and efforts to support girls' education. To conclude, this clause aims to reveal Malala Yousafzai's mission of education. She will work hard to achieve it.

Textual metafunction carries a message to confirm the issue from Malala Yousafzai's speeches. The issue about women's right and girls' education is shown in sentence (32).

Education is a right
Theme **Rheme**

This clause uses education as the topic of the sentence. It means education is important to discuss. The sentence underlines education as a right. The right becomes Malala Yousafzai's main concern. This sentence also expresses relational process. Here, the carrier *education* is attributed to a character of *a right*. Through the clause, the speaker tends to describe education in a positive way. It aims to underline the speaker's main focus of the speech. It is about girls' education. By uttering this clause, Malala Yousafzai shows how the education in Pakistan is served as a sin. It is not a right for girls and women. Therefore, Malala Yousafzai uses this sentence as a claim to pictures education as a positive attribute.

According to clauses and sentences in (26), (27) , (28), (29), (30) and (31), the issue about girls' education and women's rights are exposed. It is shown that Malala Yousafzai is going to raise the main problems in Pakistan which deals

with education and rights. These problems become her main consideration which is clarified through mental process. The relational proves the existence problem of women's rights and girl's education. Existential process presents the existence of the problem too. The analysis of interpersonal analysis emphasizes the main aim of Malala Yousafzai's campaign. The use of singular pronoun *I* refers to describe that Malala Yousafzai is the addresser of the speeches. It is implied to present her personality as a proof of her credibility and struggle. It convinces the audiences to receive her views and desires to help women and girls. Textual metafunction in (32) strengthens the analysis on those three clauses. It tends to state that the issue on women's right and girl's education truly exist. Those clauses and sentences are expressed to establish Malala Yousafzai's missions. Those are peace, education, and justice. These are addressed to Pakistani women and girls. By showing the seven statements above, Malala Yousafzai articulates her ideology of women empowerment. The problems which humiliate the girls and women must be ended because they deserve education and respect as their rights. By uttering these statements, she also raises awareness among the audiences to understand the suffering. Specifically, the girls and women must be aware to their rights. Ultimately, Malala Yousafzai's missions are for the importance of women and girls. It aims to empower them and give what they must have.

Second, to show ideology of women empowerment, the speeches present women and girls as dominated group. To be related to the first strategy, girls and women are mentioned repeatedly in the speeches to identify the powerless side of them. They are the victims of terrorism. Their rights of peace and education are abused.

33. So that those without a voice can be heard. (SPC1.7/3)
34. A deal that goes against the dignity of women and their rights is unacceptable. (SPC1.47)
35. Terrorism, wars and conflicts stop children to go to their schools. (SPC1.37/2)
36. We had to hide our books under our shore (SPC2.5/2)
37. We, women and girls are forced to get married at early age. (SPC2.11/1)
38. Women are not even accepted as human beings (SPC2.15/1)
39. a child deprived of education. (SPC3.8/4)
40. Girls were flogged. (SPC3.16)
41. Girls were stopped from going to school. (SPC.20)
42. A girl is forced into early child marriage (SPC3.72/2)
43. That millions of children are still suffering (SPC4.2/2)

Clause (33) shows the powerless side of women and girls. This clause describes that girls and women have no power to talk about their suffering. The clause uses perceptive mental process in the form of passive voice. The sener is addressed to *those without a voice*. It means that the sener is the voiceless girls and women. The clause does not provide the phenomena to perceive. However, the use of passive voice has implied the importance of the verb *heard*. The use of passive voice reflects the misserable experience that must be overcome. From interpersonal analysis, the use of subject is used by the speaker to make a claim about Pakistani girls and women. As the speaker, Malala Yousafzai claims that the girls and women are not brave to speak up. Therefore, Malala Yousafzai appears on behalf to raise their voice. The use of modal auxiliary of *can* belongs to certainty of probability modalization. It means that there is a believe from Malala Yousafzai that her action can help the girls and women. She gives an opportunity for them to get freedom. This clause then shows the way Malala Yousafzai empowers her fellows.

The domination to women and girls is also shown in (34). This sentence implies relational clause to attribute the violence to women and their rights. The

carrier of the clause which is *a deal that goes against the dignity of women and their rights*, is defined unacceptable. An act of *goes against* is characterized a humiliation. This relational clause belongs to attributive category which is used to give attribution to the carrier. There is an inappropriate deed found in the speech. It refers to how Taliban disrespects women and their rights. By using relational clause, the speaker is going to define the action demonstrated by Taliban. It is *unacceptable* because it is a violation. However, here Malala Yousafzai focuses more on showing women as the powerless side. It aims to make the audiences pay attention to the problem (how women are treated).

The sentence in (35) denotes the powerless side of terrorism victims. This happening clause reminds the problem caused by terrorist. The material process from transitivity metafunction recognizes an effort from terrorist to abuse girls. *Terrorism, wars and conflicts* are the beneficiary which treat the scope of *children*. The material process of *stop*, is brought by beneficiary to give an impact to the scope. Children are expected to be uneducated because they are not allowed to go to school. In this context, girls are included as children. Taliban insists the girls among the children to obey their rule of education prohibition. Interpersonal analysis sees the subject choice as the factor affecting the scope (children). The subject is nominal group that consists of *Terrorism, wars and conflicts*. The choice of subject clause aims to include terrorism becomes it is the factor that makes girls stop getting education. Therefore, it is clear that Malala Yousafzai uses her sentence to reveal the suffering of the victims and what the causes of it.

Another mental clause is also uttered to present the powerless side of women and girls. Clause (36) uses *we* as the actor of doing clause. The material

process is *hide* and the goal is *our books*. The formulation of actor + process + goal in this clause does not want to evaluate Taliban as the power possessor but identify the women and girls's after being affected by terrorists. Since they are obligated to stop their education, they cannot go to school. However, their need of education is great. Accordingly, they *hide their books* to protect themselves from Taliban because it will be dangerous for them if Taliban knows that they go to school. The addition of modal of *had to*, covers a high intention of doing the material process of *hide*. It means that it is a requirement for the girls to *hide their books* if they want to save their life from Taliban. This clause clarifies the subject position as the dominated people. The analysis of interpersonal metafunction presents that the use of subject choice by the speaker functions to claim the suffering of the subject, *we*. It indicates that they are under Taliban's control that makes them dominated. Besides, this pronoun of *we* serves exclusivity. It is uttered to describe that the girls and women and also other victims of Taliban are the responsibility of Malala Yousafzai. This pronoun may create the mutual relation between Malala Yousafzai, women and girls. In the speech, Malala Yousafzai speaks on behalf of her fellows. Otherwise, Malala Yousafzai must release them from the pressure.

Sentence (37) uses material process to present an effort of an action of *force*. The verb process is directly affected the goal of the clause. Here, the goal is women and girls (*we*). The negative energy brought to them has placed them into domination. Therefore, this clause is expressed in passive voice because this clause aims to present the women and girls as the victims of terrorism. Since the actor is not mentioned obviously, the clause tends to emphasize the action caused

by the actor. From interpersonal analysis, the subject choice of *we* is closely related to passive form. The subject is chosen to present women and girls as the powerless group. The domination of the hidden actor has forced them to get married. This unwilling treatment from Taliban is exposed to get public attention. Placing women and girls in subject position will gain public sympathy. It shows that the action of the actor is more important than the actor itself. Additionally, the plural pronoun *we* is uttered to describe Malala Yousafzai's perception that should be perceived by the audience. It constitutes responsibility of the speaker and hearer, means that Malala Yousafzai, women and girls have mutual support to reduce a sense of difference among the Pakistanis.

Clause (38) has relational process to make the audience of Malala Yousafzai realize about the action of Taliban. The carrier of the clause is *women*. *Women* are identified to an identity which is *not accepted as human beings*. This clause is expressed to create awareness of the audience. It can be the women or other people who listen to her speeches. This relational clause implies the relation between *women* and *human being* which is correlated because women are declined. They are discriminated. According to this fact, the interpersonal metafunction evaluates this clause as a claim to women. Malala Yousafzai mentions *women* as the clause subject to describe the situation encountered by women. By using passive voice, this relational clause tends to clarify the claim to be a fact. It is a fact because the subject is attributed to particular character. The subject of *women*, are attributed as *not accepted as human beings*. In the same way, passive voice is applied to place women into public attention. They are the subject clause who experience terrorism. Malala Yousafzai tends to convey

problem in Pakistan regarding to women's right. The discrimination and inequality put them into miserable place. They cannot receive full rights as a human being. Women are the terrorism object. This clause pictures women under Taliban's authority. Therefore, Malala Yousafzai acts to end this suffering.

Another form of domination is shown in clause (39). It is proven that Malala Yousafzai, as the speaker, presents the causes of the action of the actor in passive voice. This clause brings mental process because there is an energy tries to impact the goal. The goal is *a child* and the verb process is *deprived*. The goal is placed in the subject position, hence the actor is concealed. This replacement of actor tends to show how actually the actor induces the goal. In other words, this clause expresses the speakers's claim about negative impacts to the child. They got bad treatment and harrasment from the concealed actor. It is not important to mention the actor but the speaker prefers to expose the violation done by the actor. This is also evaluated through the interpersonal analysis. the placement of the subject emphasizes the speaker's intention to present the child as the dominated side. Therefore, she can get awarness of the audience and favor to solve the problem.

In clause (40), the speaker also uses passive form to emphasize the position of the subject. The formulation of actor + process which is established in the form of passive voice tends to accomodate the *girls* as the most affected people. The hidden actor aims to expose *girls*. The *girls* are affected by the process *flogged*. The material process indicates the humiliation and violance experienced by the *girls*. As the subject clause, the girls are actually the goal of the material clause. However, because of passivissasion use, the actor is covered. The *girls* are raised as the victim of terrorism.

Finding public awareness to the girls and women are also found in sentence (41). This clause also underlines the position of girls who suffer from terrorism. As the victim, the girls are influenced through material process of *stop*. This act is implicitly brought by an actor to affect them as the target of terrorism. They are placed in subject position to make the audiences notice the girls as the dominated group. The passive voice makes the sentence to only present the powerless people. However, it is important for Malala Yousafzai as the speaker to achieve her mission because people have already noticed the occurred suffering.

Similarly, clause (42) provides a fact that Taliban has eliminated girls' rights. The interpersonal metafunctions show that girl is the subject clause. As a form of passive voice, this clause puts the girl as the dominated side. The subject is signified to underline the girl as the victim of the terrorism. *The girl* is placed in subject position to emphasize that *the girl* is affected by the hidden actor. There is a hidden actor since this clause belongs to material clause of *force* in passive form. The material process is brought to the girl because the girl is the goal of the clause not the actor. The girl is affected by the action. There is a negative energy wants to affect the girl because the word *force* means something unpleasant.

Clauses (37), (38), (39), (40), (41) and (42) have the same function in the speeches. The speaker implies these clauses to stress the position of *the girls* and *the women* in Pakistan. The speaker ignores the actor but shows the wrongdoing of the actor. Through these clauses, the speaker, Malala Yousafzai requires women empowerment to help girls and women overcome their problems. They are the victim of Taliban that should be helped. The clauses function to claim their powerless position.

Clause (43) signifies how Taliban's authority affects girls. The Pakistanis become the victim because they are powerless. The clause is viewed from textual and relational process.

That millions of children are still suffering

Theme

Rheme

From textual metafunction, this clause wants to clarify the frequent assaults experienced by the girls. The Theme *Millions of children* refers to girls who cannot go to school because it is forbidden for them. They cannot neglect the rule because it can cause death and injury. They still experienced the suffering until the day when the speech was delivered in 2015. The relational process confirms the textual analysis by considering the attribute, *are suffering*. The *children* are the carrier of the clause. They are related to the feeling of suffering. Suffering describes the situation of the children especially the girls.

The eleven clauses and sentences above are used as the strategy to make the ideology of women empowerment becomes clear and real. In the speeches, Malala Yousafzai presents women and girls as the target of terrorism specifically Taliban. The issue of women's right and girls' education resulted problems and victims. The girls and women have no power to protect their rights, hence they become the victim. Through the clauses and sentences, the women and girls are voiceless, unacceptable, deprived and dominated. Additionally, the plural pronoun *we* is expressed to notify that *we* are the addressee and receiver of Malala Yousafzai's speeches. As the addresser and speaker of the speeches, Malala Yousafzai is not separated from women and girls and the problems demand the changes. Malala Yousafzai does not place Taliban as the subject choice. She prefers to use passive form to hide the actor. It does not mean that Taliban is omitted. By uttering the

speeches in international forum, Malala Yousafzai emphasizes offences which affect the girls and women. Hiding Taliban in the clauses makes the audiences focus on the wrongdoing. Therefore, women and girls can involve to eliminate the suffering because they are also responsible. The collaboration among the victims is required to conduct frequent struggles.

To be coherent with the previous strategy, the third strategy is going to present the the way Malala Yousafzai portrays Taliban. The sentences show how she describes Taliban in responding girls' education and women's rights. Since Taliban forbids education, the sentences are pictured Taliban in the relation with women and girls.

- 44. They are afraid of women. (SPC1.25)
- 45. (They) afraid of equality. (SPC1.30/3)
- 46. And they were afraid of the power of education. (SPC2.6/2)

The provided data above contain similar meaning because the sentences belong to relational clauses and use *they* as the subject choice. Those sentences sign attributive category because they use character of *afraid*. The clauses shade into mental clauses of *fear*. There is an analogous situation where attributive represents a material quality. The major domain of attribution forms a fact with a relational production. *They*, who are the representation of Taliban, are the carrier of the *fear*. The use of *are/were* presents relationship between the character (afraid) and the carrier (they). Therefore, the sentences describe Taliban have sentimental value to women, equality and education because they are threats for Taliban.

<u>They</u>	<u>are afraid of women.</u>
Theme	Rheme

<u>They</u>	<u>afraid of equality.</u>
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Theme**Rheme**And they were afraid of the power of education.**Theme****Rheme**

The construction of textual metafunction shapes the ideology of women empowerment through the carried message. These clauses are uttered by Malala Yousafzai to notify the audience that Taliban refuses women's right and their education. *They* become the topic of the clauses which is considered important. It is important because Taliban assaults woman's right and girls' education. There is a protest from Malala Yousafzai, hence she assigns the theme as *they*. The sentences are obviously addressed to Taliban.

The analysis of (44), (45) and (46) present different perspective between Malala Yousafzai and Taliban. The sentences implies Taliban's refusal of women, equality and education. It seems that those three entitites bring negative impacts for Islam. On the contrary, through these sentences, Malala Yousafzai intends to tell her perspective that women, equality and education are not something must be hated. The sentences are used to fight against Taliban because they are not supposed to be afraid of women, equality and education. On the other hand, implicitly these sentences describe women who are able to possess power and creadibility. Education also impacts to equality because everyone is allowed to go to school. The relational process of *fear* indicates that women, equality and education may bring powerful impacts. Therefore, Taliban becomes afraid. The use of pronoun *they* refers to a sense of exception. It is addressed to Taliban as the actor possessor. They are not included in exclusive group of women and girls because they have conducted abusive actions. Ultimately, the sentences really

describe Malala Yousafzai's hostile idea about Taliban. This position aims to stand by women.

Another strategy to substantiate the ideology of women empowerment in Malala Yousafzai's speeches is by describing the importance of education. Education which becomes the main topic in Malala Yousafzai's speeches is defined as positive, good and important for girls. On the other hand, Taliban has different perception regarding educational system in Pakistan that made them banned schools for girls. These are implied in previous clauses (36 & 37).

- 47. Education is the only solution (SPC1.64)
- 48. all of us must have one dream in common that is education and peace (SPC2.17/5)
- 49. Education is one of the blessings of life. (SPC3.10)
- 50. Education is hope. (SPC4.17)

Clause (47) expresses relational clause. There is a carrier (education) and identity (solution). Those two entities are correlated in this clause. The use of *is* relates the carrier and identity in identifying category of relational clause. The entities identify one another. Malala Yousafzai uses nominal group *education* in this clause as the subject choice to make a claim about the significance of education specifically in Pakistan. The war and conflict should not affect girls' education. Education is important for the girls to help them step forward to the future. Accordingly, this clause tends to claim how education is important to end the terrorism.

There is a combination of the use of modal auxiliary and relational clause in clause (48). Firstly, from interpersonal metafunction, it is found that there is an intention from Malala Yousafzai to persuade the audience (refer to girls and women) to possess a dream. Thus, she uses the modality *must* to draw a high

intention to order the subject. The subject choice refers to *All of us*. It is applied to build the sense of togetherness (Malala and audience). The identification of the dream is described as education and peace. These two identifiers are going to identified *dream*. Through relational clause, Malala Yousafzai prefers to explain that education and peace are the two aspects she and her fellows are waiting for. Those are important because they have missed those two things. The existence of terrorism wipes their education and peace out.

Clause (49) forms Malala Yousafzai's idea about education. Malala Yousafzai tends to shape her own idea about education through relational clause. She makes a description about the carrier. The carrier is *education* which is attached to identifier, *the blessings of life*. *The blessings of life* identifies *education* to produce Malala Yousafzai's idea about education. Therefore, as a blessing, Taliban should not attack girls because of their education they are eager for. The education they have in Pakistan is not prohibited in Islam. Furthermore, Malala Yousafzai also uses this clause to argue Taliban's perception about education for girls. The interpersonal analysis evaluates the use of the subject, *education*, to oppose Taliban. Education is claimed as blessings. Accordingly, this statement is used by Malala Yousafzai to oppose Taliban's point of view that claims education in Pakistan is un-Islamic.

<u>Education</u>	<u>is hope</u>
Theme	Rheme

Textual metafunction in clause (50) affirms the description of education in three previous clauses. Besides women's rights, education is also the main topic of the speeches and main consideration of Malala Yousafzai. This clause tells the

necessity of education because it is a hope. Hope means that there is a tendency to gain education and also a better life. Education is recommended to be the solution to end the war. Through education, girls and women are empowered and encouraged.

This strategy conveys oppositional arguments between Malala Yousafzai and Taliban. Education, specifically general knowledge, is ignored by Taliban. Differently, Malala Yousafzai argues that education is important because it brings hope and peace. The descriptions of education are mentioned in the speeches to form an argument and claim against Taliban's opinions about girls' education in Pakistan. This is Malala Yousafzai's protest to encourage women's empowerment. Her protest demands a change to carry off education to the girls and women. The clauses are her arguments to defies Taliban's ideology of education. This is her resistance to employ women empowerment.

The last strategy which determines the ideology of women empowerment in Malala Yousafzai's speeches is showing struggle and persuasion. Her campaign voicing education right for girls and women are performed publicly through her speeches. It aims to increase the audience's awareness and involvement. Her acts demonstrate her resistance attribute because she rejects and denies the authority of Taliban. As stated in the Declaration of Human Right, education is everyone's right. Malala Yousafzai responds to the decided rules for female because those rules irritate and destroy female Pakistani's rights. The resistance attribute confirms the women empowerment ideology.

Power and resistance are correlated because resistance is also a power to rebel the domination. Resistance occurs when there is a power to dominate. Power

over others is defined as domination (Randle, 1993). Taliban has its domination by showing their authority. Malala Yousafzai attempts to challenge and undermine Taliban's authority. She wants changes for Pakistani women and girls and she tends to remove discrimination in education. She aims to gain freedom for her fellows according to domination they experience. These attributes are resistance because Malala Yousafzai strongly disobeys Taliban's authority and domination. She looks for justice, freedom and humanity.

In every speech Malala Yousafzai delivered, there are some clauses and sentences that indicate her struggle and resistance. She has personal mission and she also brings others' importance to meet. Therefore, there must be actions brought to make changes.

51. So here I stand...one girls among many. (SPC1.5)
52. We must believe in the power and the strength of our words. (SPC1.59).
53. We call upon our sisters to realise their full potential (SPC1.54/2)
54. And lets us stand up for our rights. (SPC2.25/5).
55. I am here to stand up for their rights, to raise their voice. (SPC3.6)
56. (I) will also bring change—lasting change. (SPC3.54/2)
57. Now it is time to take a leap. (SPC3.57)
58. Not just the politicians and the world leaders, we all need to contribute. (SPC3.68)
59. It is all of us who have to bring that change. (SPC4.8/4)
60. It cannot change itself. (SPC4.7)

Clause (51) reflects material process by placing *I* as the actor and *stand* as the material process. The action of *stand* is considered the opposite response of Malala Yousafzai when the terrorism occurs in Pakistan. She does not want to be silent. She cannot do nothing and only receives the pressure from Taliban's authority. For this reason, Malala Yousafzai conducts a campaign against Taliban and protect girls' education and women's rights. She wants to fight by using the mental clause. She also said 'one girls among many' which means she is brave to

help her fellows. It does not mean that she uses her popularity but through her voice, she knows that her fellows will be noticed. According to interpersonal metafunction, the subject choice in (51), *I* as Malala Yousafzai reflects her wills, perspective and action. She controls her statements because she tends to do what she says. She is responsible to the sentences she uttered. Clause (51) gives an obvious resistance that Malala Yousafzai disagrees with education prohibition. She has opposite desire with what Taliban has decided for girls and women. In (51), Malala Yousafzai becomes not only the projection of the terrorism victims but also the person who is strong.

Sentence (52) applies mental cognition process to show a phenomena sensed by a senser. *We* play a role as the senser, *believe* is the process and the rest of the sentence is the phenomena. The process *believe* asks the mind of the senser to be conscious to consider about the phenomena. The senser needs to recognize the phenomena carefully and ensure that it is true and possible. In interpersonal analysis, the subject of *we* belongs to the speaker, her fellows and the victims of Taliban. This is called as the exclusivity because the speaker limits the subject. *We* mean Malala Yousafza, girls and women and other voiceless victims. The use of modal auxiliary *must* identifies the concept of obligation. The subject is required to do mental process. It is a strong persuasive feature because it has a high degree of intention. It can be interpreted that the speaker, Malala Yousafzai, orders all of the girls and women to not become silent anymore. They must be brave to speak because their words are powerfull. The girls and women must consider that their words are important because their words can help themself. It means they need to speak about their experience, their opposite ideas and

complains regarding human right violation they face. Those ways function to find favours from third parties and to show their struggle. They must have in their mind that they must not be silent. This is their problem so they must be involved to solve the problem. This sentence is used by the speaker to encourage the girls and women to be brave to speak and to involve. This is the real projection of women empowerment.

The empowerment is also clearly stated in sentence (53). The formulation of actor (*we*) + process (*call*) + goal (*our sisters*) strengthens the effort of Malala Yousafzai against human rights violation. The clause which applies mental process aims to ask for an involvement. The goal is *sisters* which means girls and women. The kind of involvement is how they can realize their ability and competence. Thus, they will not be silent but actively fight against the violation. From interpersonal analysis, the subject of *we* is considered limited to the speaker and the fellows. It means that this sentence is addressed to Malala Yousafzai, Pakistani girls and women. As the victims of terrorism, they must do something to end the conflict. This is because they are the victims. If they keep silent and receive the domination from terrorists, this problem will never end. There must be involvement from the victims to join the action because they are full of potency. The girls and women deserve education and equality to improve their quality of life.

Clause (54) constitutes same verb process to sentence (51). This clause belongs to material process of *stand up*. This verb process is used to affect the hearer. The speaker puts an energy to the clause to make the hearer follow the verb. It is identified through the use of modality of *let us*. This modalization

belongs to high inclination which means there is a suggestion to *stand up*. Malala Yousafzai utters this clause in order to recommend Pakistani girls and women to struggle for their rights. They should not be silent receiving the violation. This is the time to defend their rights for their better life. This recommendation aims to put some spirits for the girls and women.

Malala Yousafzai also ensures her availability for girls and women by using the relational process in sentence (55). This clause is delivered to create togetherness and the state of being emphatic. The carrier *I* is correlated with the attribute *here*. Those entities are related by the use of to be *am*. It signifies that Malala Yousafzai, as the speaker and also the carrier, tends to struggle for girls and women. This is her aim and she will use all of her energy to achieve it. This sentence also tries to ensure her fellows that she will be ready to help them. Her aims to eliminate injustice for girls and women are also implied through her efforts in raising her fellow's voice. Here, Malala Yousafzai realizes her fellow that their involvement is important favour. This, otherwise, implies women empowerment ideology because Malala Yousafzai wants her fellows to join her struggle.

Sentence (57) implies relational process to describe the situation in present time (the day of speech event). The carrier which is *it*, is defined by an identity. The use of *is* tends to give explanation about the carrier. It is explained that *it* is the chance the audiences (who are responsible such as world leaders and United Nations) to decide the strategies to tackle the problem in Pakistan. The speaker uses this sentence as the reminder for them to conduct confrontation and resistance to Taliban. The word of *now* emphasizes not only the time when to do

the action but also the reminder that they run of time. The conflict has occurred for a long time and there has been many victims, hence the condition must be recovered as soon as possible. There is no more time to wait. Action to resist Taliban is needed.

To be related to previous sentence, sentence (58) tends to order Pakistani girls and women to involve in the action of confrontation and resistance. Interpersonal analysis examines the use of the pronoun *we* as the special group of people. They have to participate in the action. This sentence is obviously addressed to Pakistani girls and women and also the all victims to participate in peace defense. The use of modal auxiliary *need* means an obligation for the subject to do the order. Therefore, this sentence is uttered to obligate Pakistani girls and women and also the all victims to involve because their participation is important as the spirit for each other. The speaker, Malala Yousafzai, uses this clause to realize them that peace and equality are everyone's responsibility. Those cannot be achieved if the girls and women do not make a contribution.

Sentence (59) describes an expectation from the speaker. Malala Yousafzai tells her expectation through relational process. The carrier of this sentence is *it*. The carrier is explained by the attribute. The element of to be *is* relates the attribute and the carrier. From interpersonal point of view, this sentence is implied to deliver the speaker's expectation for her audiences to do something she demands. This expectation is the attribute for the carrier. This expectation has median degree of obligation because there is a use of modal *have to*. The word *bring a change* is something that is supposed to do by the audiences. They can be politicians and world leaders since the speeches were delivered in front of many

important people. However, this clause is also addressed to Pakistani girls and women, which means they are also responsible to *bring a change*. Malala Yousafzai gives her support for them to involve in peace actions. This describes women empowerment as well.

Malala Yousafzai knows that she must take an action, hence she also invites others to make a change. She initiates rights' protection for girls and women but she also wants them to involve in the movement and action. Clause (56) and (60) point out that the change is important. The change is brought by Malala Yousafzai and also by Pakistani girls and women. Change is one of the indicators of resistance because it articulates revolution for the power possessor. The power is no longer fulfilling and relevant, thus resistance arises to transform the unwanted situation.

	(I)	<u>will also bring change—lasting change.</u>
Theme		Rheme
	<u>It</u>	<u>cannot change itself.</u>
Theme		Rheme

Clause (56) indicates material clause carried by the actor. *I* become the actor, *bring* is the material process and *change* is the goal. The actor here is the speaker herself. Malala Yousafzai places herself as the actor to remind the audience that she puts her full energy for girls' and women's importance. This becomes her planning action to relieve the situation in Pakistan. Her goal is *change*. She wants to change the inequality and injustice. She expects a better situation because girls and women need a peaceful life. The change is what Malala Yousafzai tends to give. Accordingly, she works hard on it. Interpersonal analysis also shows how Malala Yousafzai has an eager to achieve the change.

This clause refers to an inclination modulation based on the modal verb she applies. The use of subject *I* and modal verb of *will* results Malala Yousafzai's interest and expectation towards her goal (change). It means she has big desire to help girls and women. She wants to make the change comes true.

In sentence (60), Malala Yousafzai confirms that the change in clause (56) is something that needs hard work. She also keens to give it to girls and women. At first, in (56), she reminds the audience that she is able to change the situation. This clause points out that she has serious consideration on it. To be specific, in clause (60), she underlines that the change can be obtained through some efforts and hard work. This material clause puts *change* to be the verb process not the goal anymore. The beneficiary *it* refers to the unstable situation occurs in Pakistan. Interpersonal analysis identifies the existence of modal auxiliary of *cannot*, has a high intensity of obligation. By using this clause, the speaker emphasizes that the better situation can only be achieved through struggles, hence girls and women are required to help obtaining peaceful life and education for them. Malala Yousafzai tries to empower women and girls to make them brave and active.

In this last strategy, all of the clauses mean struggles and persuasion to involve in the struggles. Those capture oppositional stance from Malala Yousafzai to counter Taliban. She presents her own struggles and also asks for others' involvement. The clauses are mostly addressed to Pakistani girls and women to join the struggles. She has her personal struggles in clause (51), (55), and (56). Malala Yousafzai then invites the girls' and women's participation to struggle for their rights. The use of modality *must*, *let us* and *need in* (52), (54) and (58)

becomes a suggestion and also an obligation for the subject choice in the three sentences. Sentence (52), (53) and (58) invite the girls and women to participate. The sentences remind the girls and women about the violation that attacks them. The plural pronoun *we* indicates that Malala Yousafzai, girls and women belong to the same community that must strengthen and support each other. Malala Yousafzai creates a sense of a pride and friendship on being participated in the struggle. The girls and women must begin to voice their ideas. They cannot do nothing anymore and accept it as a culture. The education prohibition is not acceptable in Universal Human Right Declaration and in Women's Right to education. Based on that fact, they should voice their own need of education. They have to involve themselves in this struggle which are suggested in (53), (57), (59) and 60). It is their action against the violation in order to take over their own rights.

The five provided strategies above have integrated to reveal Malala Yousafzai's ideology in her speeches. The first strategy aims to inform the main focus of Malala Yousafzai's campaigns. She brings missions of peace, education and equality. The violation to Pakistani women and girls must be ended. The second strategy claims the dominated position of Pakistani women and girls. This tends to emphasize the wrongdoing of Taliban. Their suffering is portrayed to identify what actions must be conducted to solve the problem. The third strategy is used to show different point of view about education and rights between Malala Yousafzai and Taliban. The clauses are uttered to show Malala Yousafzai's position to support women and girls. The fourth strategy is implied to oppose Taliban. This becomes protest of education prevention because Malala Yousafzai

gives oppositional arguments about the importance of education. The last strategy functions to defy Taliban's authority through struggles and persuasion. The clauses create actions of rebel and obligation to involve in the actions. The girls and women are required to be aware to their capability so they can defend their own rights. The problems that are stated in first strategy must be resolved. The passive attitude of Pakistani girls and women also must be improved. Finally, these speeches expect change. Change of the situation (peace, justice, equality) and attitude of the Pakistani girls and women (active, involved).

The clauses and sentences in the five strategies convey resistance attribute to the construction of ideology. The opposite stance, struggle, and change are depicted in the sentences. Those attributes are the response of dominated group to find freedom, democracy and humanity (Pile and Kite, 1997). Resistance tends to oppose the domination by establishing some actions. It aims to make changes. Change is the most required thing in resistance because it is the achievement of resistance actions. The changes are equality and justice. Both aspects are simultaneously formed in Malala Yousafzai's speeches to establish struggles. The struggles are also engaged to Pakistani girls and women because they must be involved to the resistance actions. To conclude, the clauses and sentences have implicitly integrated to form women empowerment ideology as the projection of resistance attribute.

The identified clauses in the five strategies present Malala Yousafzai's efforts to empower women to be active to respond and to be aware to the situation they have in Pakistan. USAID (2012) defines women empowerment as a power acquiring to act freely, to exercise girl's and women's right, and to fulfill their

potential to be equal to the potential of all members of society. It means that Malala Yousafzai intends to suggest the Pakistani girls and women control their own rights. They are free to have education and join communities to explore their potency. She works on achieving her campaigns' on girls' education and women's rights. She wants to gain education, peace and equality. Involvement of the speaker and Pakistani girls and women to participate in fighting against Taliban and violation are required. The strategies function as an obligation and invitation to join the action. Malala Yousafzai intends to empower the Pakistani girls and women by creating awareness and insight about undesirable and unfavorable situation (Lazo, 1993). It aims to make them know which one is beneficial for their life and which one is violation to their rights.

Change is also the factor for the construction of women empowerment. Women empowerment is established to change the girls' and women's conservative and traditional mind. The tradition that can hold them exercise their rights should be improved. Stromquist (1993) points out empowerment as a strategy to switch women's thought. Through their rights, they can achieve a better life, good income and bright future. Resistance may also result changes. The changes are the resolved problems. In other words, the sentences and clauses in Malala Yousafzai's speeches construct the ideology of empowerment because those convey oppositional arguments against Taliban, establish struggles to rebel Taliban, raise awareness of the girls and women to involve in the action of resistance and resulted solution of the problem which means change. The change is the peace situation in Pakistan and the Pakistani girls and women can gain

education again. The change should cover the girls' and women's rights. There are no more violation.

Since the stated social wrong carries influential reaction which is resistance, Malala Yousafzai is determined conducting nonviolent resistance or also usually called civil resistance (Vinthagen, 2007). Referring to its name, nonviolent resistance requires no physical attack but it is a polite protest. By using nonviolent resistance, Malala Yousafzai is able to express her protest to the world. Her resistance does not result in war and more injured victims. She prevents murder and suffering and also finds another support from third parties. She persuades her audience, her fellows, the worlds leaders and United Nations to cooperate with her to fight against Taliban and achieve justice of education and life for girls and women. Civil resistance 'seeks to undermine the opponents' sources of power, and enlist the support of third parties' (Randle, 1993: 20). This kind of resistance expects changes of a particular law specifically in this case is Taliban's rules of Sharia law which prohibits girls' education and restricts women's rights. The strategies in nonviolent resistance try to overcome the main problem by giving influence and transforming a certain condition. The changes demand justice for girls and women in Pakistan who cannot exercise their rights.

The resistance then bears the ideology of women empowerment. The oppositional stand to argue Taliban, the struggles against Taliban, the involvement of girls and women, and the demand of changes are the indicators of resistance that shape women empowerment in the discourse. Women empowerment is constructed through the resistance attribute in the speeches. Those elements are correlated and simultaneous. Moreover, the social reality before and after the

speeches writing showed that Taliban's existence has established destructive activities to replace parliamentary system with Sharia law. This becomes Malala Yousafzai's disappointment regarding the prevention of girls' schools and rights restriction. She witnessed a lot of murders and suffering of women and girls in Pakistan. She even became one of the victims of Taliban because she was shot in 2012. The social structure of patriarchy in Pashtun culture supported the employment of Taliban's goals and ideologies. The violence against women increases years by years and it affects their attitude. Malala Yousafzai realizes that she must conduct some actions to help her fellows. She dedicates herself as an activist to support women and girls. Her campaigns are useful to voice her fellows' silent words and to gain awareness of other countries. She has opportunities to talk in international area. Her words are listened globally.

The five strategies in Malala Yousafzai's speeches explore linguistics features to support the analysis. The implementation of transitivity, interpersonal and textual metafunction is able to reveal the ideology of the discourse. In transitivity metafunction, the use of material clauses signifies resistance action of Malala Yousafzai. Her struggles for girls' education and women's rights also tend to empower the female Pakistani to conduct some actions. Relational process is used to relate the problems in Pakistan with issue on women and education. Malala Yousafzai applies this process to describe women's and girls' suffering. She describes girls and women as the dominated side. Besides, Malala Yousafzai also describes the importance of education and Taliban's response to education and women. The relational process is used to show negative perspective of Taliban to women and education. On the other hand, the process also implies that

women and education can be also powerful. In mental process, Malala Yousafzai expresses her desire and concern to protect girls' education and women's right. This mental process rises the main problems in Malala Yousafzai's speeches. Hence, this become her missions to overcome the problems. In interpersonal metafunction, Malala Yousafzai presents the subject to make claims about women's suffering. The claims are exposed by placing women and girls as the subject choice to emphasize their position as the victim. It aims to present the wrongdoing of Taliban. Malala Yousafzai also makes claims about the importance of education. She talks about why girls need to go to school. These arguments are used to defy Taliban. Furthermore, modal auxiliary indicates persuasive attitude to influence girls and women to involve carrying off their rights. Textual metafunction appear to affirm all the explanation in transitivity and interpersonal metafunction. Ultimately, the ideology of women empowerment is captured in four speeches of Malala Yousafzai through the classification of five ways the speeches have implied which particularly how she confirms her resistance in women empowerment

4.4 STRATEGIES TO PASS THE OBSTACLES

The last stage of the study is proposing possible ways to overcome the problems caused by the obstacles in stage two. The researcher includes strategies to test, to challenge and to resist the obstacles. It aims to change the condition in Pakistan. The strategies must be in the form of resistance. Resistance will not only point out the attitude of protest and rebel, but also how the strategies are practically implemented. The two obstacles in second stage are tackled through

two ways. The first resistance comes out from the discourse. It means that the strategies to pass the obstacles are proposed by Malala Yousafzai. The second resistance is in the form of practical strategies for Pakistan government, local government and the allies. The strategies are destroying funding resources, moving the civilians and conducting women empowerment. These are proposed by the researcher.

4.4.1 Malala's Strategies

Malala Yousafzai's speeches are full of resistance attribute. Those speeches show on how the clauses form struggle and certainty against terrorism. This Taliban tries to formulate new paradigm of Islam that causes attacks and violence. Their extreme understanding of Islam cannot create a peace as what Islam should be able to. The essence is in the resistance against Taliban so that the women and girls are able to exercise their rights to study, to work and to socialize. It is because they are capable.

61. We call upon all communities to be tolerant to reject prejudice based on cast, creed sect, religion and gender. (SPC1.51)
62. We must believe in the power and strenght of our words. (SPC1.59)
63. Education is the only solution. (SPC1.64)
64. That (the solution) is education (SPC2.18/1)
65. Let us fight for it (right) (SPC2.25.6)
66. Now it is time to call them to take action for the rest of the world's children. (SPC3.59)

The six clauses above capture solutions from Malala Yousafzai to eliminate the obstacles and also the problem. The clauses which also represent the resistance attribute in women empowerment ideology, are provided to end the social problem in Pakistan.

In clause (61), Malala Yousafzai demands positive perceptions among the civilians. To solve the problem in Pakistan, it is suggested for every person or every group of people increase their tolerance among Pakistanis. Pakistan consists of different religions, tribes, sects and languages. They should respect each other to create peace among them. The gender difference should not make any negative prejudice and discrimination. When every person realizes that prejudice and intolerance can affect anger, violence and wars, they will not do that. The awareness of positive attitude and response needs to be given to the Pakistan people.

Malala Yousafzai also tries to embrace spirit towards every girl and every woman. It can be recognized in clause (62) and (65) that Malala Yousafzai tends to encourage her listeners specifically the victims of terrorism who are the women and girls. They are encouraged to speak about suffering. They are intended to realize and refuse about the violence they experience. There are too many women and girls afraid of being honest and brave fighting their rights.

Additionally, clause (63) and (64) propose education as a solution. Malala Yousafzai insists education to be given to all girls and children in Pakistan. Countries should not conduct wars to end the wars because there will be many innocent people and children killed and injured. Wars will affect negative things for the society and arouse other wars to happen. The solution to end the wars is to educate the children. Education is needed in Pakistan since they have lack of knowledge. They are also not provided with enough schools, hence it is important to encourage them with education.

The broader favor in clause (66) is intended from other countries and United Nations. Terrorism in Pakistan has gained global attention from US and United Nations. Malala Yousafzai uses this chance as an access to ask for favour. Human rights violation caused by terrorism is not Pakistan's own problem. It is international threat to other countries like Afghanistan, Lebanon, Syria, and United Kingdom. Based on this fact, the world leaders must make a decision to eradicate terrorism. Pakistan and other suffering countries need their participation and favor to make correct strategies.

The three solutions previously are considered notable to employ. Firstly, Malala Yousafzai focuses on giving education. Secondly, she emphasizes to every individuals in every group to realize the negative impacts of prejudice and intolerance. Everyone should be taught how to build respectful behavior in diversity. Lastly, the involvement from Pakistan's allies is required to end the wars. These three solutions are expected successfully to tackle the obstacles.

4.4.2 Destroying Funding Resources

Taliban is a regime under no government. They are independent without purchase from Pakistan. The people and armies of Taliban do not work for any institutions or companies. Therefore, they do not receive salary. They finance themselves. In order to complete their need, they kidnap important people and impose tax. They are also supported by their allies. Besides, they got money from opium trade. They earn money through their own ways because they must maintain their operational systems.

Taliban uses money for militant operations and daily use. They use guns, grenade and bombs in every attack they conduct. They even bring guns

everywhere they go. The top positions in the organization also need to pay the soldiers and fighters to make a living which means the Taliban armies are financed by Taliban. Consequently, Taliban (the commanders) needs funding resources. Money is not their motive in conducting terrorism, as Chasey stated 'It's not profit motive at these guys' level: It's bare livelihood' (Collins and Ali, (2010: 3). Even though money is not their target, it is clear that Taliban still needs money to purchase everything. Accordingly, it is suggested to Pakistan government to destroy Taliban's funding resources.

The blocked funding resources may help Pakistan government to ravage Taliban. It cannot be ignored that tackling the obstacles also means fighting against Taliban. This practical strategy can weaken their armament and weaponry. If they have not enough weapons to use, they will minimize their attacks. It means their defense system is weak. This way may influence their armament and weaponry buying power and also attenuate their explosive power of attacks. They can change their tactic operations by using cheap weapons, thus it should be anticipated by Pakistan government to impair Taliban's power since they have weak defense.

The blocked money transfer system is expected to able to decrease Taliban's finance for the army income and outcomees. Besides it also able to weaken their defense system. This strategy may physically attack them because they have no sources to fulfill their daily need such as food and medicine. Hunger and poverty will engulf their soldiers and the families. This become a crisis for Taliban. This condition can be the opportunity for Pakistan government to achieve a peace. The government can conduct an offering of negotiation. The offering aims to relieve

the armies and families by giving them a new and appropriate living. Besides, the government can also use this chance to conduct a strike to Taliban. This strategy is expected able to decrease the recruitment of Taliban armies and followers because they will only be paid with lower salary. In Taliban's recruitment, they offer good and stability of live because the soldiers are paid. It is the way how Taliban commanders convince the candidates. However, if Taliban has limited money, the candidates will consider more to join this regime. Hopefully, this strategy is able to create internal crisis and problems.

It is known that money is not Taliban's main purpose. Breaking and blocking their funding resource may not 100% effective to eradicate Taliban and eliminate their effects of human rights violation. However, this way, Pakistan government can provoke Taliban's disunity. It is expected that suffer and limited sources of their need are able to weaken their physic and defense forces. Igniting Taliban's domestic unity of organization is the aim of this strategy by creating confrontation and propaganda. Finally, the Pakistan government can decide their actions to promote peace.

4.4.3 Moving the Civilians

Wars and injuries are unavoidable in Pakistan. Since Taliban conducted their first attack in December 2007, the military operations of Pakistan government have appeared against them. The special armies operations are also organized by the government to structure effective attacks to Taliban. It has been explained in stage two that Pakistan government made extra efforts to wipe out Taliban's power in Pakistan. Here, attacks are responded by attacks.

There is one thing that Pakistan government should deliberate while confronting with the terrorists. Civilians are the most people who suffer from the attacks. The attacks can be both, from Taliban and the government. The civilians lose their children, husband, wife and other relatives. Besides facing pressure from Taliban, the people cannot only be safe during the wars. Raja (2013: 1) reported in *tribune.com* '25.000-plus people died during military offensive against Taliban insurgents in the restive tribal regions since 2008'. There were 235 suicides hits, 9.257 rocket attacks and 4256 bomb explosions since 2008 – 2013 (Raja, 2013). Taliban even conducts some daring attacks in schools in which this endangers children and students. On 1 December 2017, Taliban gunmen came to Peshawar Agriculture Institute killing 13 people and wounding 15 people. If Pakistan government cannot control their attacks then they affect death to the Pakistani people. In consequence, this can be a boomerang effect. Taliban uses this occasion to take the civilians' sympathy by giving negative statements about Pakistan government. The Taliban can persuade the people to distrust the government because the government is not able to protect the people's life and put them into dangerous state. Under the circumstances, Pakistan government can be collapsed.

To show the serious action of protecting Pakistani civilians and preventing trust deficit from the civilians, Pakistan government is advised to move them to a safe area. This recommendation is proposed if the government tends to establish strike to fight Taliban. Khan (2013) states that one of counter-terrorism factors is giving security to the civilian populace and cultivation of a positive relationship with local populace. 'Providing security and establishing trust with the local

populace enables the government to operate against terrorists with a comparative peace' (Khan, 2013: 79). This strategy aims to minimize death and injuries. In the same way, the civilians are protected from psychological trauma. Conducting this strategy is beneficial to maintain trust of.

Moving Pakistani civilians into one specific area can be risky because if Taliban attacks the place, it means Pakistan is in perilous. If the government does not apply a very high protection around the area, it will be another good chance for Taliban to assault the people because attacking one place will affect many people. Because of this, Pakistan needs the allies to support the strategy. Coordination among the world leaders is considered necessary to evacuate Pakistani people. It is better to do a military operation when there are no civilians there. It keeps them safe. The people can be moved to other countries for a short period of time until the situation in Pakistan becomes conducive. Since Pakistan is also a UN member, the participation from other UN members is helpful. Additionally, the participation of Afghanistan is useful since Afghanistan also experience the same problem.

The goal of moving the civilians is to prevent the possibilities of provocation remarks from Taliban to make the civilians mistrust Pakistan government. This recommended strategy will show the profound counter-attack of the government to defend and protect the people as what a government must do. This also helps the government to create support from the civilians. In the crisis of terrorism, the civilians are considered fragile and indanger. They can be easily killed, influenced and deceived, hence moving the civillians is powerful.

4.4.4 Conducting Women Empowerment

The fight against violations to women and girls means a fight against Taliban. To stop the violations, Taliban must be ravaged. Since the obstacle comes from the women and girls, they should be empowered and encouraged to fight against the violence they encounter. The empowerment is also used as the prevention. The two previous recommendations focus on military strategy, while this recommendation is directly addressed to women and girls as the most major victims of terrorism. Yet, the involvement of local governments in Pakistan is required to conduct women empowerment.

This women empowerment is also what Malala Yousafzai presents in her speeches as the ideology of discourse. The problem faced by Pakistani women and girls can be solved through the way the government, both local and national, supports and facilitates them. They should be included in governance sectors. Involving them in government's activity can build their independence and confidence through experience.

The first thing that Pakistan government can do is by providing proper education for them. It has been mentioned by Malala Yousafzai about education as the solution in clause 63 and 64. The education in Pakistan must involve two aspects. The first aspect is general knowledge like what commonly students have in school. Education builds intelligence and stimulates their brain to filter and criticize every statement or news they receive. It trains them to have critical thinking and awareness regarding inappropriate things and threats they will meet. The second aspect is Islam subject. It is more than religion subject. Pakistan is an Islamic state but many of the remote areas there do not understand Islam

correctly. It has been explained that this fact becomes a chance for Taliban entering the society with false meaning of Islamic laws. Thus, the participation of religion leaders selected by local government is important to assist the Pakistanis understand Islam correctly. Their education is prominent to help the Pakistanis. Similarly, Mahsoon and Kamran (2017) recommend the selection of the imam of religious Madaris (school). They should be selected carefully through particular selection. The Islamic teaching from the imam is also the socialization about the danger of terrorism. Mahsoon and Kamran (2017) suggest the Ulemas (Religion leaders):

‘(1) to eliminate the misconceptions about various sects, (2) to try for censor building censor building, (3) to avoid irritating speech, (4) to promote brotherhood through Quranic injunctions and Sunnah of Prophet (SAW), (5) in case of emergency, it is the duty of the religious scholars to come forward and control people of their own sect’ (Mahsoon and Kamran, 2017: 8)

The women and girls also must be notified about Taliban’s ideology and the reasons why Taliban should be defied. Thus, they can do prevention to their family to be influenced by Taliban. This can also build their awareness and encouragement. Education on both sides, general and Islamic knowledge becomes the prevention and solution.

Pakistani people especially in remote and rural areas lack education. Most of the regions there have no primary schools. Therefore, the women and girls cannot go to school. The government must emerge those areas to build education facilities. Through education, people are taught about correct understanding of knowledge. It includes religious and general knowledge. According to a survey in Karachi, Pakistan, conducted by Saeed et. al (2012) shows that lack of education is the biggest factor leading the country to terrorism. Based on the reference, the

educated women and girls are able to protect them and their family in Taliban recruitment and human rights violation because they know that Taliban does not require peace. Through education, the Pakistani women and girls prepare the future. They will not also have misrepresentation of Islam. Based on Noureen's research (2011), she found that Pakistani women need education to decrease barriers and obstacles in their society. Education is their access to be empowered because it opens their mind and accomplishes their interest.

Second, it is suggested to Pakistan government to involve women in all governance system. It should be in economy, security defense, social and others aspects. The involvement of women effectively helps the country in leadership and decision making. Educated women are able to give positive recommendations and improvements to particular problems. Kopell (2010) Director of the institution for Inclusive Security has mentioned that capability of women cannot be ignored because they can rebuild the government's legitimacy. They are considered as less corrupted and more trustworthy. Besides, Women should participate in political parties and social organizations. It is the chance to explore and develop their knowledge. The involvement of women will increase their confidence to raise their voice and contribute to society because they have figure models of Pakistani women who participate in governance system.

Last, the patriarchal system in Pakistan should be revised to let women and girls be able to give positive contributions to society. The applied norms and values in Pakistan are considered religious practices. However, the people do not fully understand the values of Islam. There are 53.000 cases of violence against women between 2011 and 2015. There is domestic violence included here because

of patriarchal system. It is done by their family or relatives. The discrimination captures power of men over women. Their father, brother, husband and their male relative control their physical being and their role in family is obstructed. Noor (2014) in Bhattacharya said 'when a woman's behavior is seen to threaten the patriarchal order, it is her body that is punished with beatings; burnings, sexual abuse, and even murder in the name of honor (Bhattacharya, 2014: 9). Consequently, women and girls have no enough space to study and to improve their ability. There should be resistance against this system but without violating Islamic values. Government has to help the girls and women to emancipate and empower themselves.

The possible ways to confront the obstacles are considered powerful if every element in Pakistan is willing to help. It is not only the obligation of national government of Pakistan but the involvement of local government in every region, religion leaders and imam, and every Pakistani is required. They all must collaborate to strengthen their power against Taliban. The participation of other countries is also needed since terrorism is a part of global issue.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

This chapter presents the conclusion and recommendations as the last part of this study. The researcher summarizes the findings on chapter four and highlights some points to draw the conclusions. The recommendations are also provided to conduct a better research.

5.1 CONCLUSION

The girls' and women's suffering of being excluded and dominated has invited the researcher's sympathy. One of the causes of this is because they are victims of terrorism. In Pakistan, the authority of terrorists which is Tehrik-i-Taliban Pakistan (TTP/Taliban) has snatched their rights of education and peace. Accordingly, resistance action has to be established. The researcher recognizes how an activist performs her resistance through speeches. This activist namely Malala Yousafzai has shown her struggles against Taliban in order to protect girls' education and women's rights. Through her speeches, she helps the girls and women by voicing their suffering. Malala Yousafzai tends to convince them to be brave. She also wants to get global attention to find favour. Besides, she encourages girls and women to exercise their rights. The speeches that depict an ideology through language use consist of a protest and demand of changes. Malala Yousafzai has transmitted her resistance into a positive ideology. Therefore, this study aims to discover the ideology of her speeches.

Since this study tends to scrutinize discourse ideology, the study belongs to Critical Discourse Analysis (CDA). The researcher employs Roy Bhaskar's explanatory critique, Systemic Functional Grammar (SFG), and other supporting theories to answer two formulated research questions. The first question is about the ideology in Malala Yousafzai's speeches. The second question considers how linguistic features in the speeches construct the ideology. The analysis consists of four stages: (1) focusing on social wrong, (2) identifying obstacles to address the social wrong, (3) considering whether the social order needs the social wrong and (4) identifying possible ways past the obstacles. These stages guide the researcher to find the ideology and the linguistic features in the ideology construction.

In the first stage of the analysis, the researcher identifies the occurred social wrong. It is found that the social wrong is human right violation. The second stage presents the obstacles to tackle the social wrong. There are two obstacles which are the well-trained Taliban army and the attitude of Pakistani women. The analysis in stage three shows that the social wrong of human right violation must be changed to omit suffering in Pakistan. By considering Taliban's authority and efforts to sustain unequal relations of power, the researcher defines that Malala Yousafzai's speeches is ideological. The last stage of the analysis is proposing strategies to tackle the obstacles. There are three strategies from Malala Yousafzai: giving education, building tolerance attitude, and involving Pakistan's allies. To complete Malala Yousafzai's strategies, the researcher also proposes three recommendations. The recommendations are destroying funding resource, evacuating the civilians and conducting women empowerment.

The reflected ideology in Malala Yousafzai's speeches is associated to resistance attribute. There are five strategies in the speeches to draw the ideology. Those are raising Malala Yousafzai's missions on girls' education and women's rights, showing the dominated group of people, presenting Taliban's response on girls' education and women's right, describing the importance of education, and showing struggles and persuasion. The five strategies successfully bear not only protest to human rights violation, but also girls' and women's awareness about their rights. Their rights to education and dignity do not betray Islam, even Islam obligates education for every Muslim and never discriminates girls and women. Their involvement to be brave to speak and stand for their own rights is also required to achieve changes. The changes for the situation in Pakistan is the main goal of Malala Yousafzai's missions. These strategies simultaneously produce women empowerment ideology through oppositional arguments, struggles against Taliban, women's and girls's involvement, and demand of changes.

After doing the critical steps of CDA, it is concluded that the ideology of Malala Yousafzai's speeches is women empowerment. This positive ideology is elaborated through the representation of her struggle to fight against Taliban. There is a protest and willingness to carry off girls' education and women's rights. It is also showed through her persuasive ways to encourage the girls and women to recognize their ability. She initiates changes on girls education and women's rights. Furthermore, the speeches become the arena to counteract threats of terrorism. This ideology construction is proven through linguistics features by implementing Systemic Functional Grammar (SFG) theory.

The researcher found that there are three metafunctions construct the ideology of women empowerment. The transitivity metafunction covers three processes. First, the material processes of transitivity present actions from both sides, Taliban and Malala Yousafzai. Taliban becomes the actor and beneficiary who dominate Pakistani girls and women. Under the circumstances, Malala Yousafzai responds the violation through actions of resistance. She protects the same goal and scope. The way Taliban affects them are resisted by Malala Yousafzai. Second, the relational processes provide the description of the subject. Malala Yousafzai aims to describe the situation faced by girls and women. The clauses of relational processes draw the misery situation received by girls and women. In addition, the clauses also describe the importance of education since it is highly required by Malala Yousafzai. Third, the mental processes refer to Malala Yousafzai as the senser of the clauses. The clauses express Malala Yousafzai's desire and main focus on her struggle. There is integrity from her to achieve her mission for girls and women.

The interpersonal metafunction is used to show Malala Yousafzai's position in the clauses and put some protests on it. The subject choice forms claims and arguments. The claims tell about the importance of education and girls' and women's suffering. The use of passive voice underlines girls and women as the victims. It aims to highlight Taliban's wrongdoing. The arguments are expressed to argue Taliban rejection of education. These arguments become Malala Yousafzai's protest. The use of modality adds the interpersonal functions to realize the mood element. Malala Yousafzai persuades the girls and women to involve in resistance actions against Taliban.

The mode aspect in textual metafunction brings meanings. The textual metafunction is associated to messages which set in Theme position. This initial position of the clauses is chosen by Malala Yousafzai as the main topic in the text. This metafunction gives affirmative meaning to strengthen the interpretation in transitivity and interpersonal metafunction.

The representation of linguistic features is provided to answer the second research question. It aims to support the ideology interpretation. Transitivity metafunction evaluates the verbs process to discover the actor's action to its goal or scope. Interpersonal metafunction sees the subject choice as the element who takes control of the clause. It also functions to claim and to argue. The finiteness of modal auxiliary is considered important to affect the mood of the clause. It also constructs the degree intensity of probability, obligation and inclination in order to represent the speaker's judgment. Textual metafunction uses the Theme to discuss the topic of the sentence. It shows the message carried by the clauses.

The four selected speeches written by Malala Yousafzai employ transitivity, interpersonal and textual metafunctions to construct the ideology of women empowerment. The interpretation resulted resistance attributes depicted in the clauses and sentences of the speeches. Opposite arguments, struggles, awareness to involve in the struggles and changes are the components of resistance attributes. Those components are integrated to form women empowerment. They are correlated each other.

5.2 RECOMMENDATIONS

There are four recommendations given to conduct further studies in Critical Discourse Analysis. First, the future researcher can analyse discourses about Tehrik-i-Taliban Pakistan (TTP/Taliban) or other terrorism discourses that involve negative ideologies. Since this present study discovers positive ideology, the future research should find power relation which legitimizes domination and inequality in the discourse. The analysis should results the marginalized side of society, government or people.

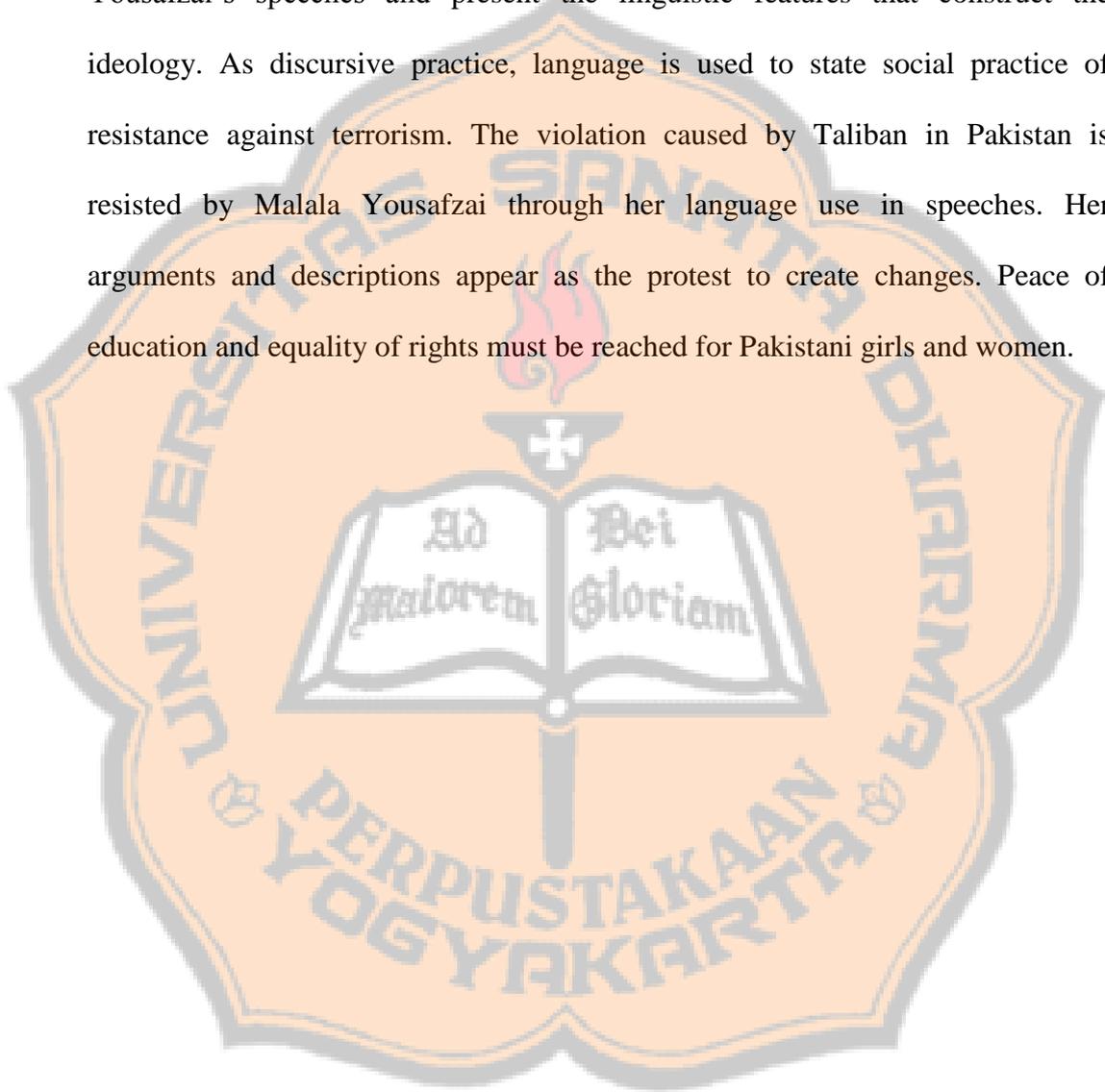
The second recommendation is to conduct an analysis on the discourses produced by the terrorists. The present study analyses speeches that are written by an activist, thus it will be more challenging when the future research criticizes clauses or utterances expressed by the terrorists. The data can be in the form of videos interview, news interviews or letters. It is better if the future researcher develops the present research by using data from Tehrik-i-Taliban Pakistan (TTP). There will be a comparative ideology between Malala Yousafzai and TTP.

The third recommendation is that the future researcher can compare TTP with Afghan Taliban. In previous chapters, the researcher has mentioned that in Afghanistan there is a terrorism extremist namely Taliban. Through the CDA study, the future researcher can identify the ideology differences or similarities between those two terrorism movements.

Last, other international issues can be the alternative to conduct CDA study. One of the lately international issues is about Lesbian, Gay, Bisexual, Trans gender (LGBT). This sensitive issue has received international attention. It can be an attractive and excellent topic to discuss in linguistics research. The analysis can

lay on negative ideology to discover domination and discrimination or on positive ideology to reveal resistance articulation in the discourse. This also can be related to language and gender.

To summarize, this study is finally able to reveal the ideology in Malala Yousafzai's speeches and present the linguistic features that construct the ideology. As discursive practice, language is used to state social practice of resistance against terrorism. The violation caused by Taliban in Pakistan is resisted by Malala Yousafzai through her language use in speeches. Her arguments and descriptions appear as the protest to create changes. Peace of education and equality of rights must be reached for Pakistani girls and women.



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APPENDIX 1

Malala Yousafzai's 1st speech at the Youth Takeover of The United Nation

In the name of God, The Most Beneficent, The Most Merciful.

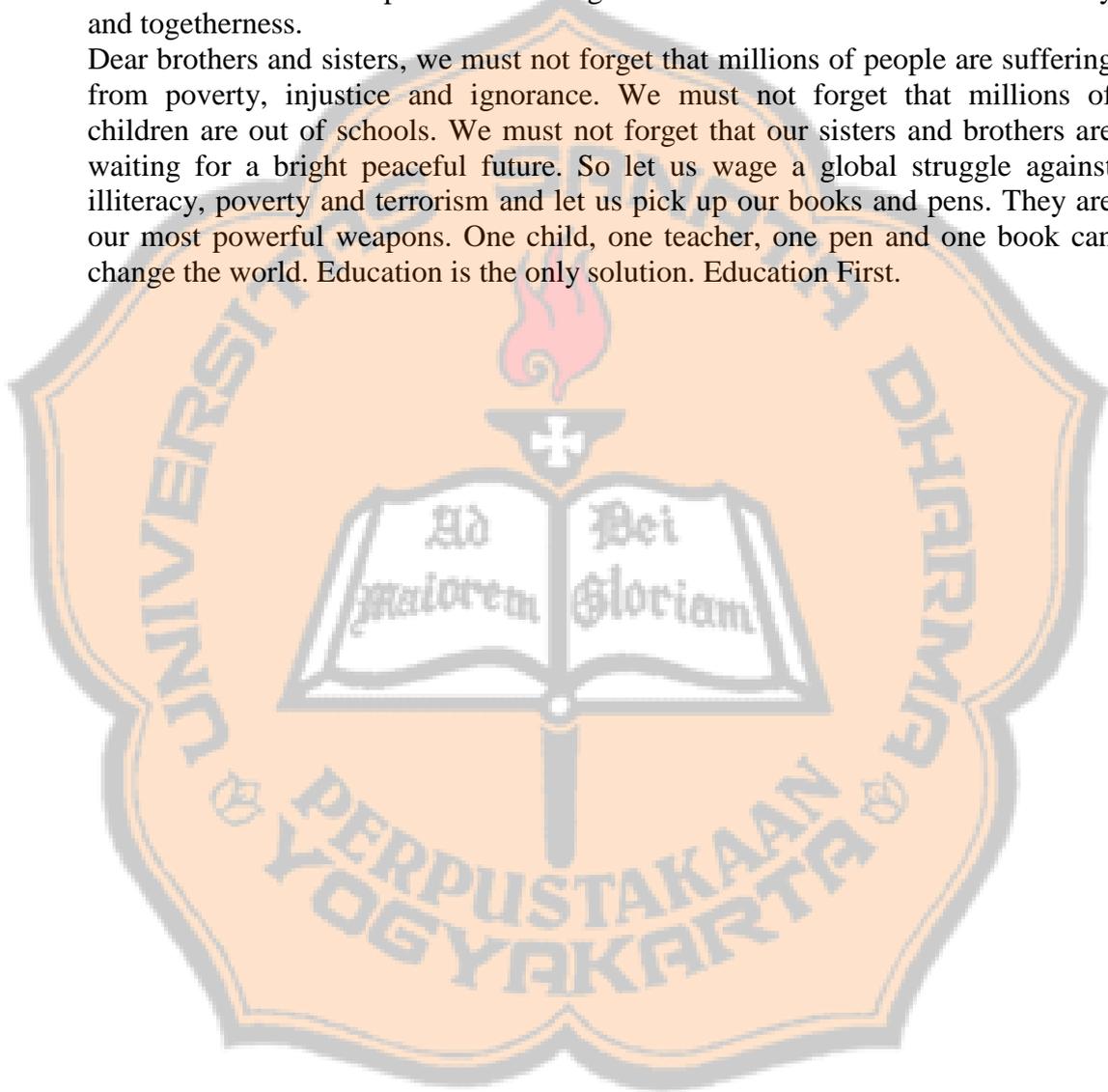
Honourable UN Secretary General Mr Ban Ki-moon, Respected President General Assembly Vuk Jeremic Honourable UN envoy for Global education Mr Gordon Brown, Respected elders and my dear brothers and sisters; Today, it is an honour for me to be speaking again after a long time. Being here with such honourable people is a great moment in my life. I don't know where to begin my speech. I don't know what people would be expecting me to say. But first of all, thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and a new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me. I would like to thank my nurses, doctors and all of the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me get better and recover my strength. I fully support Mr Ban Ki-moon the Secretary-General in his Global Education First Initiative and the work of the UN Special Envoy Mr Gordon Brown. And I thank them both for the leadership they continue to give. They continue to inspire all of us to action. Dear brothers and sisters, do remember one thing. Malala day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights. There are hundreds of Human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them. So here I stand.... one girl among many. I speak – not for myself, but for all girls and boys.

I raise up my voice – not so that I can shout, but so that those without a voice can be heard. Those who have fought for their rights: Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated. Dear Friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead. They shot my friends too. They thought that the bullets would silence us. But they failed. And then, out of that silence came, thousands of voices. The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same. Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban. I do not even hate the Talib who shot me. Even if there is a gun in my hand and he stands in front of me. I would not shoot him. This is the compassion that I have learnt from Muhammad-the prophet of mercy, Jesus christ and Lord Buddha. This is the legacy of change that I have inherited from Martin Luther King, Nelson Mandela

and Muhammad Ali Jinnah. This is the philosophy of non-violence that I have learnt from Gandhi Jee, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learnt from my mother and father. This is what my soul is telling me, be peaceful and love everyone. Dear sisters and brothers, we realise the importance of light when we see darkness. We realise the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realised the importance of pens and books when we saw the guns. The wise saying, “The pen is mightier than sword” was true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent medical students in the recent attack in Quetta. And that is why they killed many female teachers and polio workers in Khyber Pukhtoon Khwa and FATA. That is why they are blasting schools every day. Because they were and they are afraid of change, afraid of the equality that we will bring into our society. I remember that there was a boy in our school who was asked by a journalist, “Why are the Taliban against education?” He answered very simply. By pointing to his book he said, “A Talib doesn’t know what is written inside this book.” They think that God is a tiny, little conservative being who would send girls to the hell just because of going to school. The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their daughters and sons. And Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child’s right to get education, rather it is their duty and responsibility. Honourable Secretary General, peace is necessary for education. In many parts of the world especially Pakistan and Afghanistan; terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labour. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labour and are forced to get married at early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems faced by both men and women. Dear fellows, today I am focusing on women’s rights and girls’ education because they are suffering the most. There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women’s rights rather I am focusing on women to be independent to fight for themselves. Dear sisters and brothers, now it's time to speak up. So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity. We call upon the world leaders that all the peace deals must protect women and children’s rights. A deal that goes against the dignity of women and their rights is unacceptable. We call upon all governments to ensure free compulsory education for every child all over the world. We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm. We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world. We call upon all communities to be tolerant – to reject prejudice based on cast, creed, sect, religion or gender. To ensure freedom and equality for women so that they can flourish. We cannot all succeed when

half of us are held back. We call upon our sisters around the world to be brave – to embrace the strength within themselves and realise their full potential. Dear brothers and sisters, we want schools and education for every child’s bright future. We will continue our journey to our destination of peace and education for everyone. No one can stop us. We will speak for our rights and we will bring change through our voice. We must believe in the power and the strength of our words. Our words can change the world. Because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of schools. We must not forget that our sisters and brothers are waiting for a bright peaceful future. So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons. One child, one teacher, one pen and one book can change the world. Education is the only solution. Education First.



APPENDIX 2

Malala Yousafzai's 2nd speech at receiving The Humanitarian Award in Harvard University

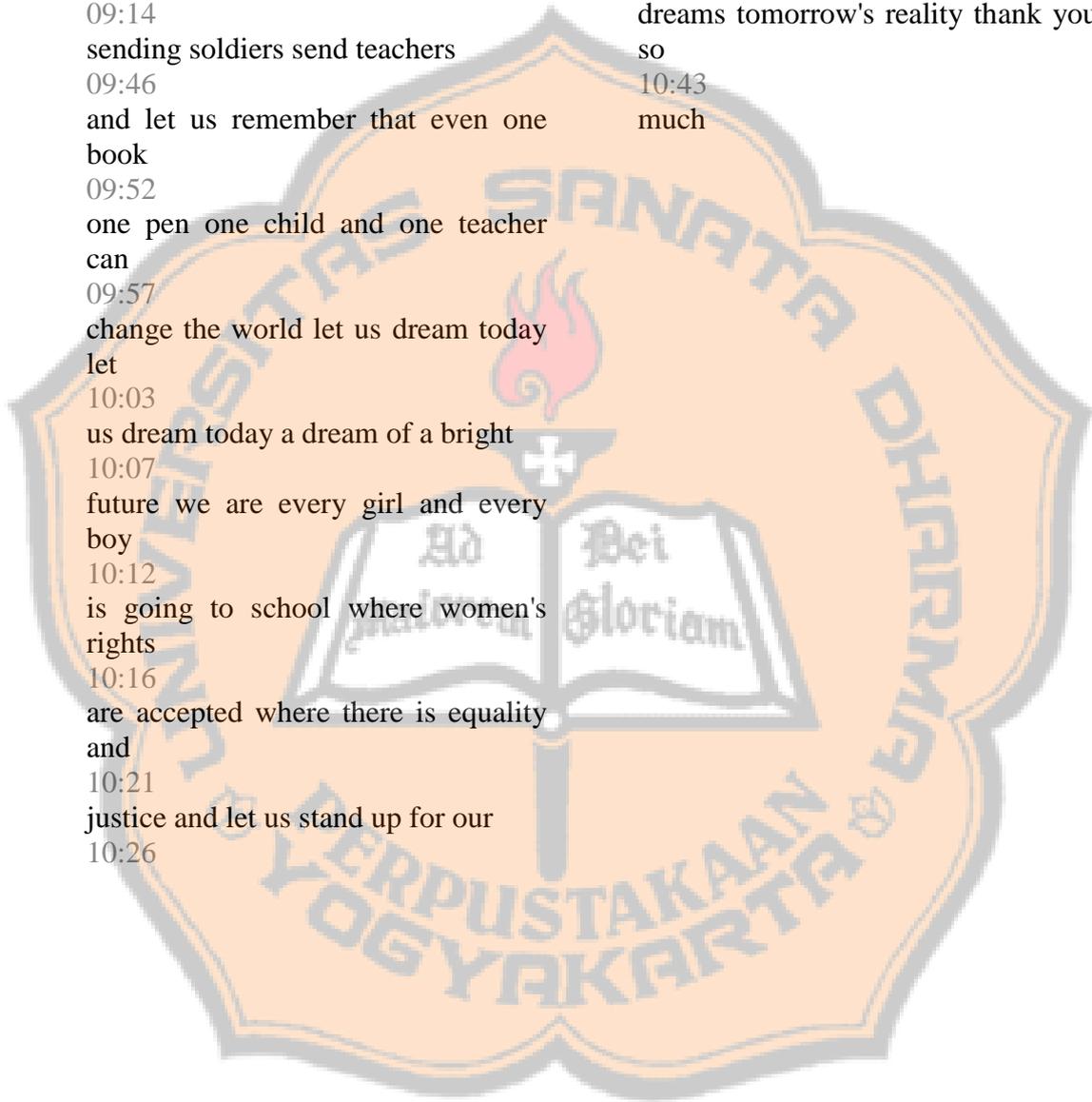
00:08	bismillahirrahmanirrahim in the	to be here with you this is an
	name of	important
00:12	God the most beneficent the most	01:30
00:15	merciful	equation for me a very important
00:20	honorab le dr. Ellen counter the	01:33
	director	occasion not because not because
00:25	of the Harvard Foundation and I	only I
	guess	01:39
00:31	that the president respected president	am receiving an award but also I am
00:35	drew Faust who I probably say is the	here
00:39	first woman founder and president of	01:45
	the	with my honorable great and talented
00:43	Howard University and I guess she	01:48
	isn't	uncle and as well as dr. Colonel
00:46	here	Junaid
00:57	thank you to the Harvard University	01:53
	and	who did my first surgery in Pakistan
01:00	Foundation and honorable guests and	ten
01:05	especially honorable and respected	01:58
01:10	doctor	hours later when I was shot I believe
01:11	Colonel Janelle and most importantly	I
	my	02:04
01:18	dear friends it is a great honor for me	believe that God saved my life
01:22		02:09
		people's prayer saved my life and of
		02:13
		course
		02:13
		Colonel Junaid saved my life
		02:27
		thank you so much I come from a
		02:33
		beautiful paradise like wally called
		02:36
		swatt which is in the north of
		Pakistan
		02:43
		three years ago Swatt was the target
		of
		02:47

terrorism in the month of January	04:26
2009	but their voice for peace and
02:52	education
the terrorists they used to slaughter	04:30
02:58	was powerful when no one speaks
two or three innocent people every	04:36
night	and the whole world is silent then
03:04	even
they snatched the right of freedom	04:41
and	one voice becomes powerful SWATt
03:09	is now a
equality from women they blasted	04:48
more	peaceful place where you can see
03:13	that
than 400 schools they snatched pens	04:53
from	there are no terrorists schools are
03:19	04:57
our hands and we had to hide our	reopened and many girls are going to
books	05:01
03:23	school dear sisters and brothers you
under our shores to pretend that we	05:08
are	must be proud to be the students and
03:27	05:11
not students the so-called Taliban	alumni of this prestigious university
were	05:16
03:37	this university has great values and
afraid of women's power and they	05:20
were	traditions this dynamic institution has
03:42	05:26
afraid of the power of education at	enlightened generations for the last
that	376
03:49	05:31
time we did not keep silent we raised	years
03:57	05:32
our voice we raised our voice for the	I know and I believe that you must
04:01	have
right of education we said that in this	05:38
04:07	your personal legends and dreams
modern era where even disabled and	which
04:12	05:42
special children are educated we	is your deal right to have but all of us
women	05:49
04:15	but all of us must have one dream in
and girls are forced and pushed back	05:55
to	common that is education and peace
04:19	we
the Stone Age although few people	06:01
spoke	

must think of a bright future and let
 us
 06:06
 not forget that we need to work a lot
 06:10
 for children in suffering countries
 06:15
 because there are many difficulties
 that
 06:21
 the children and especially girls are
 06:23
 facing such as child labor child
 06:28
 trafficking inequality and cultural
 06:32
 norms and traditions we must think
 about
 06:37
 the people of Syria who are homeless
 and
 06:40
 Syrian children are deprived of
 06:43
 Education
 06:47
 children of Pakistan in Afghanistan
 or
 06:51
 victims of terrorism let us not forget
 06:56
 that the children of India are
 suffering
 07:00
 from child labor let us not forget that
 07:06
 in many countries like Nigeria girls
 are
 07:11
 suffering from early forced marriages
 in
 07:14
 our victims of sexual violence let us
 07:20
 not forget that in many African
 07:24
 countries children have no access to
 07:28
 food and clean water and they are
 07:31
 starving for education it does not
 07:35
 forget that women are not even
 accepted
 07:40
 as human beings their rights are
 denied
 07:44
 and are neglected even in developed
 07:48
 countries even in developed
 countries
 07:52
 they are not given the opportunities
 to
 07:56
 move forward and to be what they
 are but
 08:02
 dear sisters and brothers we are not
 08:06
 here to make a long list of issues that
 08:09
 we are facing rather we are here to
 find
 08:14
 a solution in the solution is one and
 is
 08:19
 simple and that is education
 education
 08:24
 education and today we demand
 world
 08:32
 powers we demand them to realize
 that a
 08:39
 war can never be ended by a war
 08:45
 we can fight wars through dialogue
 and
 08:49
 education and we demand the world
 powers
 08:55

that if you want to see peace in Syria
08:59
in Pakistan and Afghanistan then
instead
09:05
of sending guns send pens instead of
09:09
sending things send books instead of
09:14
sending soldiers send teachers
09:46
and let us remember that even one
book
09:52
one pen one child and one teacher
can
09:57
change the world let us dream today
let
10:03
us dream today a dream of a bright
10:07
future we are every girl and every
boy
10:12
is going to school where women's
rights
10:16
are accepted where there is equality
and
10:21
justice and let us stand up for our
10:26

rights and let us fight for it we are
10:30
going to be the future and let us
make
10:33
our future now and let us make
today's
10:38
dreams tomorrow's reality thank you
so
10:43
much



APPENDIX 3

Malala Yousafzai 3rd speech at receiving Nobel Peace Prize Award

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Nobel Lecture

Nobel Lecture, December 10, 2014

by Malala Yousafzai
Pakistan.

Bismillah hir rahman ir rahim. In the name of God, the most merciful, the most beneficent.

Your Majesties, Your Royal Highnesses, distinguished members of the Norwegian Nobel Committee,

Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award.

Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthen and inspire me.

I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth—which we strongly believe is the true message of Islam. And also thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.

I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this award. Along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger brothers. I want there to be peace everywhere, but my brothers and I are still working on that.

I am also honoured to receive this award together with Kailash Satyarthi, who has been a champion for children's rights for a long time. In fact, than I have been alive. I am proud that we can work together, we can work together and show the world that an Indian and a Pakistani can work together and achieve their goals of children's rights.

Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means "grief stricken," "sad," but in order to lend some happiness to it, my grandfather would always call me "Malala—The happiest girl in the world" and today I am very happy that we are together fighting for an important cause.

This award is not just for me. It is for those forgotten children who want an education. It is for those frightened children who want peace. It is for those voiceless children who want change.

I am here to stand up for their rights, to raise their voice . . . it is not time to pity them. It is time to take action so it becomes the last time that we see a child deprived of education.

I have found that people describe me in many different ways.

Some people call me the girl who was shot by the Taliban.

And some, the girl who fought for her rights.

Some people call me a "Nobel Laureate" now.

However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.

Education is one of the blessings of life—and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.

We had a thirst for education, because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.

But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, it suddenly changed into a place of terrorism. I was just ten when more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares.

Education went from being a right to being a crime. Nobel Lecture 483

Girls were stopped from going to school.

When my world suddenly changed, my priorities changed too.

I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed.

I chose the second one. I decided to speak up.

We could not just stand by and see those injustices of the terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill all of humanity?

Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, "do not harm yourself or others."

And do you not know that the very first word of the Holy Quran is the word "Iqra," which means "read"?

The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win.

We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not.

It is the story of many girls.

Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence; even her brother was killed, but she did not succumb.

Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as a refugee and goes from tent to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school.

Though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels (it means I am 5 foot only), I am not a lone voice, I am many.

I am Malala. But I am also Shazia.

I am Kainat.

I am Kainat Soomro.

I am Mezon.⁴⁸⁴ The Nobel Prizes

I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Sometimes people like to ask me why should girls go to school, why is it important for them. But I think the more important question is why shouldn't they? Why shouldn't they have this right to go to school?

Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty and injustice.

We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.

Many children in Africa do not have access to education because of poverty. And as I said, we still see girls who have no freedom to go to school in the north of Nigeria.

Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, especially in India and Pakistan, are deprived of their right to education because of social taboos, or they have been forced into child marriage or into child labour.

One of my very good school friends, the same age as me, who had always been a bold and confident girl, dreamed of becoming a doctor. But her dream remained a dream. At the age of 12, she was forced to get married. And then soon she had a son. She had a child when she herself was still a child—only 14. I know that she could have been a very good doctor.

But she couldn't . . . because she was a girl.

Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla.

In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go to school there and get a quality education and get this opportunity to fulfil their dreams.

This is where I will begin, but it is not where I will stop. I will continue this fight until I see every child in school.

Dear brothers and sisters, great people who brought change, like Martin Luther King and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change—lasting change.

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My great hope is that this will be *the last time* we must fight for education. Let's solve this once and for all.

We have already taken many steps. Now it is time to take a leap.

It is not time to tell the world leaders to realise how important education is—they already know it and their own children are in good schools. Now it is time to call them to take action for the rest of the world's children.

We ask the world leaders to unite and make education their top priority.

Fifteen years ago, world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.

During 2015, representatives from all around the world will meet at the United Nations to set the next set of goals, the Sustainable Development Goals. This will set the world's ambition for the next generations.

The world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics?

Leaders must seize this opportunity to guarantee a free, quality, primary *and* secondary education for every child.

Some will say this is impractical, or too expensive, or too hard. Or maybe even impossible. But it is time the world thinks bigger.

Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call "strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it that making tanks is so easy, but building schools is so hard?

We are living in the modern age and we believe that nothing is impossible. We reached the moon 45 years ago and maybe we will soon land on Mars. Then, in this 21st century, we must be able to give every child quality education.

Dear sisters and brothers, dear fellow children, we must work . . . not wait. Not just the politicians and the world leaders, we all need to contribute. Me. You. We. It is our duty.

Let us become *the first* generation that decides to be *the last* that sees empty classrooms, lost childhoods and wasted potentials.

Let this be the *last time* that a girl or a boy spends their childhood in a factory.

Let this be the last time that a girl is forced into early child marriage.⁴⁸⁶ The Nobel Prizes

Let this be the last time that a child loses life in war.
Let this be the last time that we see a child out of school.
Let this end with us.
Let's begin this ending . . . together . . . today . . . right here, right now. Let's
begin this ending now.

Thank you so much.

Portrait photo of Malala Yousafzai by photographer Thomas Widerberg.



APPENDIX 4

Malala Yousafza's 4th speech at United Nation Sustainable Development Summit

TRANSCRIPT: Malala's Speech at UN Sustainable Development Summit 2015

Bismillah hir Rahman ir Rahim

In the name of God, the most benevolent, the most merciful.

Before I start, may I ask for some quiet — please pay attention to what youth is asking here. Dear sisters and brothers, world leaders, please look up, because the future generation is raising their voice.

Today, we are 193 young people representing billions more. Each lantern we hold represents the hope we feel for our future because of the commitments you have made to the Global Goals.

In my life, I have experienced terrorism, displacement and denial from education. And these are the tragedies that millions of children are still suffering. That shocking and heart-breaking photo of three-year-old Aylan Kurdi lying dead on a sea shore. The parents of the girls abducted by Boko Haram, with tears flooding from their eyes. And little children on the Syrian border with no home, no hope, force us to ask: how many more will we see killed, being rejected, neglected, being homeless? How many more?

The world needs a change. It cannot change itself. It is me, it is you, it is all of us who have to bring that change.

Dear world leaders, dear brothers and sisters, Education is not a privilege. Education is a right. Education is peace.

Promise peace to all children, in Pakistan, in India, in Syria and in every corner of the world. Promise peace and prosperity.

Promise an education to my brave sister Salam and all refugee children, that wars cannot stop them from learning.

Promise my sister Amina that our sisters abducted by Boko Haram will be brought back and that all girls will be able to study in safety.

Promise us that you will keep your commitments and invest in our future. Promise that every child will have the right to safe, free and quality primary and secondary education.

This is the real investment the world needs and what world leaders must do.

I am hopeful that we all, and the United Nations will be united in the goal of education and peace. And that we will make this world not just a better place but the best place to live.

Education is hope. Education is peace.

Thank you.

APPENDIX 5

Linguistics Features from Systemic Functional Grammar Analysis

No	Code	Clause/sentence	Transitivity	Subject	Md	M	T
1	SPC1.1(1)	Today is the day	R -	today		D	U
		of every woman	Identifying				
2	SPC1.2(1)	There are hundreds of	E	there		D	U
		Human rights activists					
		and social workers					
3	SPC1.2(3)	but who are struggling	MN -			D	M
		to achieve their goals	cognitive				
		of education,					
		peace and equality.					
4	SPC1.3(2)	and millions	R -	millions		D	U
		have been injured.	Attributive				
5	SPC1.5	So here I stand..	MT -	I		D	M
		.one girls among many.	Actor Goal				
6	SPC1.7(1)	I raise up my voice	V	I		D	U
7	SPC1.7(3)	but so that those without	MN -	a voice		D	M
		a voice can be heard.	perceptive				
8	SPC1.10	Their right to be	MN -	their right		D	U
		treated with dignity.	emotive				
9	SPC1.12	Their right	MN -	their right		D	U
		to be educated.	cognitive				
10	SPC1.13	Dear Friends, on the 9th	MT -	the		D	M
		of October 2012,	Actor Goal	Taliban			
		the Taliban shot me					
		on the left side					
		of my forehead.					
11	SPC1.15(1)	They thought that	MN -	they		D	U
			cognitive				
12	SPC1.16	But they failed.	R -	they			
			Attributive				
13	SPC1.17(2)	they <u>would</u> change	MT -	they	In	D	U
		our aims	Actor Goal		md		
14	SPC1.17(4)	but nothing changed	MT -	nothing		D	M
		in my life except this.	Actor Scope				
15	SPC1.19	Strength, power and	R -	strength,		D	U

		courage was born.	attributive	power and courage			
16	SPC1.21	I want education for the sons and the daughters of all the extremists especially the Taliban.	MN - desiderative	I		D	U
17	SPC1.22(2)	we realised the importance of pens and books	MN - cognitive	we		D	U
18	SPC1.23	The extremists are afraid of books and pens.	R - Attributive	The extremists		D	U
19	SPC1.25	They are afraid of women.	R - Attributive	They		D	U
20	SPC1.27(1)	And that is why	R - Attributive	that		D	U
21	SPC1.28(2)	they killed many female teachers and polio workers in Khyber Pukhtoon Khwa and FATA.	MT - Actor Goal	they		D	U
22	SPC1.29(2)	they are blasting schools every day.	MT - Actor Goal	they		D	U
23	SPC1.(30)3	(they) afraid of the equality	R - Attributive			D	M
24	SPC1.31(1)	They think	MN - cognitive	they		D	U
25	SPC1.31(3)	who would send girls to the hell just because of going to school.	MT - Actor Goal			D	M
26	SPC1.32	The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits.	MT - Actor Goal	The terrorists		D	U
27	SPC1.33	Pakistan is peace- loving democratic country.	R - Identifying	Pakistan		D	U
28	SPC1.35	And Islam is	R -	Islam		D	U

		a religion of peace, humanity and brotherhood.	Identifying				
29	SPC1.35(2)	it is not only each child's right to get education	R - Attributive	It		D	U
30	SPC1.36	Honourable Secretary General, peace is necessary for education.	R - Identifying	peace		D	M
31	SPC1.38	We are really tired of these wars.	R - Attributive	we		D	U
32	SPC1.40(1)	Dear fellows, today I am focusing on women's rights and girls' education	MN - cognitive	I		D	M
33	SPC1.41(1)	There was a time	E	There		D	U
34	SPC1.42	But, this time, we <u>will</u> do it by ourselves.	MT - Actor Goal	we	In md	D	M
35	SPC1.43(2)	rather I am focusing on women to be independent to fight for themselves	MN - cognitive	I		D	M
36	SPC1.45	So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity.	MT - Actor Goal	we		D	M
37	SPC1.47	A deal that goes against the dignity of women and their rights is unacceptable	MT - Actor Scope	a deal		D	U
38	SPC1.49	We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm.	MT - Actor Goal	we		D	U
39	SPC1.51	We call upon all	V	we		D	U

		communities to be tolerant					
		to reject prejudice based					
		on cast, creed sect, religion or gender.					
40	SPC1.53(1)	We <u>cannot</u> all succeed	MN - cognitive	we	Ob high	D	U
41	SPC1.54	We call upon our sisters around the world to be brave, to embrace the strength within themselves and realise their full potential.	V	we		D	U
42	SPC1.56	We <u>will</u> continue our journey to our destination of peace and education for everyone.	MT - Actor Goal	we	In md	D	U
43	SPC1.58(1)	We <u>will</u> speak for our rights	V	we	in md	D	U
44	SPC1.59	We <u>must</u> believe in the power and the strength of our words.	MN - cognitive	we	Ob high	Im	U
45	SPC1.60(1)	Because we are all together,	R - attributive	we		D	M
46	SPC1.61(3)	and let us shield ourselves with unity and togetherness.	MT - Actor Goal		In high	Im	M
47	SPC1.62(2)	and let us pick up our books and pens.	MT - Actor Goal		In high	Im	M
48	SPC1.64	Education is the only solution.	R - Identifying	education		D	U
49	SPC2.1	Three years ago Swatt was the target of terrorism in the month of January 2009.	R - Identifying	Swatt		D	M
50	SPC2.3	They snatched the right	MT -	they		D	U

		of freedom and	Actor Goal				
		Equality from women					
51	SPC2.5(1)	They snatched pens	MT -	they		D	U
		from our hands	Actor Goal				
52	SPC2.5(2)	We had to hide our	MT -	we			M
		Books under our	Actor Goal				
		shore					
53	SPC2.6(1)	The so-called Taliban	R -	Taliban		D	M
		were afraid of	Attributive				
		women's power					
		and they were afraid					
54	SPC2.6(2)	of	R -	they		D	U
		the power of	Attributive				
		education.					
55	SPC2.8	We raised our voice.	V	we		D	U
56	SPC2.11(1)	We women and girls	Material	we		D	U
		are forced to get					
		married at early age.					
57	SPC2.12(1)	Although few people	V	few		D	U
		spoke		people			
58	SPC2.13(3)	then even one voice	R -	one voice		D	M
		becomes powerful.	Attributive				
59	SPC2.14(2)	we <u>need to work</u> a lot	MT -	we	Ob	Im	U
		for children in	Actor Scope		high		
		suffering					
		countries, children of					
		Pakistan in					
		Afghanistan					
		or victims of					
		terrorism.					
60	SPC2.16	We are here	R -	we		D	U
		to find a solution.	Attributive				
61	SPC2.17(2)	(the solution) and	R -			D	M
		is simple.	Attributive				
62	SPC2.18(2)	and today we demand	MN -	we		D	M
		world powers.	desiderative				
		that a war can never					
63	SPC2.19(2)	be	R -	a war	Us	D	U
		ended by war.	Attributive		Low		
64	SPC2.21(1)	And we demand	MN -	we		D	U
		the world powers	desiderative				
		then instead of					
65	SPC2.21(3)	sending	MT -			D	M
		guns send pens	Actor Scope				
66	SPC2.21(4)	instead of sending	MT -			D	M

		things					
		send books	Actor Scope				
67	SPC2.22(1)	And let us remember	MN -		In	Im	M
			cognitive		high		
68	SPC2.23	Let us dream today.	MN -		in	Im	M
			cognitive		high		
69	SPC2.25(4)	Where there is	E	there		D	U
		Equality and justice					
70	SPC2.25(3)	where women's rights	R -	women's		D	M
		are accepted	Attributive	right			
71	SPC2.25(5)	and let us stand up	MT -		In	Im	M
		for our rights.	Actor Goal		high		
72	SPC2.26(2)	we are going	R -	we		D	U
		to be the future.	attributive				
73	SPC2.28	And let us make today's	MT -		in	Im	M
		dreams tomorrow's reality.	Actor Goal		high		
74	SPC3.1(1)	Today I am very happy	R -	I		D	M
			Attributive				
75	SPC3.1(3)	(we are) fighting for	MN -			D	M
		an important cause.	cognitive				
76	SPC3.3(1)	It is for those	R -	it		D	U
		forgotten children	attributive				
77	SPC3.4(1)	It is for those	R -	it		D	U
		frightened children	attributive				
78	SPC3.5(1)	It is for those	R -	it		D	U
		voiceless children	attributive				
79	SPC3.6	I am here to stand up	R -	I		D	U
		for their rights,	attributive				
		to raise their voice.					
80	SPC3.8(1)	It is time to take action	R -	it		D	U
			attributive				
81	SPC3.8(3)	that we see a child	MN -	we		D	U
		deprived of education.	perceptive				
82	SPC3.9(2)	I am just a committed and	R -	I		D	U
		even stubborn person	Attributive				
83	SPC3.9(4)	who wants to see women	MN -			D	M
		having equal rights	desiderative				
84	SPC3.10	Education is one of	R -	education		D	U

		the blessings of life.	Identifying				
85	SPC3.11(2)	because our future was	R -	our future		D	M
		right there	attributive				
		in that classroom.					
86	SPC3.12(2)	and (we) learn	MN -			D	M
			cognitive				
87	SPC3.13(1)	We wanted to make	MN -	we		D	U
		our parents proud that	desiderative				
88	SPC3.13(4)	we <u>could</u> also excel	MN -	we	prob	D	U
		in our studies	cognitive		Low		
89	SPC3.13(6)	which some people think	MN -	some		D	U
		only boys can.	cognitive	people			
90	SPC3.15(1)	I was just ten	R -	I		D	U
			attributive				
91	SPC3.16	Women were flogged.	R -	women		D	U
			Attributive				
92	SPC3.18	And our beautiful dreams	R -	our		D	U
		turned into nightmares.	Attributive	beautiful dreams			
93	SPC3.20	Girls were stopped from	MT	girls		D	U
		going to school.					
94	SPC3.21(2)	my priorities changed too.	MT	my		D	U
				priorities			
95	SPC3.23(1)	One was to remain silent	R -	One		D	U
			Attributive				
96	SPC3.24(1)	And the second was	R -	the		D	U
		to speak up	Attributive	second			
97	SPC3.25	I chose the second one.	MT -	I		D	U
			Actor Goal				
98	SPC3.27(1)	We <u>could not</u>	MT -	we	Ob	D	U
		just stand by	Actor Scope		high		
99	SPC3.27(3)	denying our rights	MT -			D	U
			Actor Goal				
100	SPC3.27(5)	We could not just see the terrorist	MN -			D	M
		misusing the name of Islam.	Perceptive				
101	SPC3.28(2)	and tell them.	V			D	M

102	SPC3.29(2)	have you not learnt	MN - Cognitive	you		In	M
103	SPC3.29(4)	if you kill one person	MT - Actor Goal	you		D	M
104	SPC3.29(6)	if you kill all of humanity?	MT - Actor Goal	you		D	M
105	SPC3.30(2)	he says,	V	he		D	U
106	SPC3.31(1)	And do you not know	MN - Cognitive	you		In	M
107	SPC3.31(3)	which means “read”?	R - Identifying				M
108	SPC3.32(4)	The terrorists tried to stop us	MT - Actor Goal	The terrorists		D	U
109	SPC3.33(5)	and attacked me and my friends	MT - Actor Goal			D	M
110	SPC3.36(1)	And since that day our voices have grown louder and louder.	R - Attributive	our voice		D	M
111	SPC3.37(2)	not because it is unique,	R - Attributive	it		D	M
112	SPC3.39	It is the story of many girls.	R - attributive	it		D	U
113	SPC3.40(2)	I am many.	R - attributive	I		D	U
114	SPC3.42	But I am also Shazia.	R - attributive	I		D	M
115	SPC3.44	I am Kainat Soomro.	R - attributive	I		D	U
116	SPC3.46	I am Amina.	R - attributive	I		D	U
117	SPC3.48(1)	And today I am not raising my voice,	V	I		D	M
118	SPC3.49	In my own village, there is still no secondary school for girls.	E	there		D	M
119	SPC3.50(2)	so that my friends and my sisters <u>can</u> go to school there and get this opportunity to fulfil their dreams.	MT - Actor Goal	my friends and my sisters	ob low	D	M
120	SPC3.50(4)		R - attributive			D	M

121	SPC3.51(2)	<u>will</u> begin,	MT		In	D	M
					Md		
122	SPC3.51(4)	where I <u>will</u> stop.	MT	I	In	D	M
					Md		
123	SPC3.52(2)	until I see every child in school.	MN - Perceptive	I		D	M
124	SPC3.53(2)	that Kailash Satyarthi and I have taken so far	MT - Actor Scope	Kailash Satyarthi and I		D	M
125	SPC3.53(5)	<u>will</u> also bring change —lasting change.	MT - Actor Goal		in	D	M
					Md		
126	SPC3.54(2)	this <u>will</u> be the last time	R	this	prob md	D	U
127	SPC3.55	Let’s solve this once and for all.	MT		In high	Im	M
128	SPC3.57	Now it is time to take a leap.	R	it		D	M
129	SPC3.58(2)	they already know it	MN – Cognitive	they		D	U
130	SPC3.59	Now it is time to call them to take action for the rest of the world’s children.	R	it		D	M
131	SPC3.60(2)	and make education their top priority.	MT - Actor Goal			D	M
132	SPC3.62(1)	Leaders <u>must</u> seize this opportunity to guarantee a free, quality primary and secondary education for every child	MT - Actor Goal	leaders	Ob high	Im	U
133	SPC3.62(4)	but are so weak in bringing peace?	V			In	M
134	SPC3.63(2)	that giving guns is so easy	MT - Actor Scope			D	M
135	SPC3.64(2)	making tanks is so easy	MT - Actor Scope			D	M
136	SPC3.65(1)	We are living in the modern age	MT - Actor Goal	We		D	U

137	SPC3.65(3)	that nothing is impossible	R - Identifying	nothing		D	M
138	SPC3.65(4)	and <u>maybe</u> we <u>will</u> soon land on Mars.	MT - Actor Goal	we	prob Low	D	M
139	SPC3.67	Dear sisters and brothers, dear fellow children, we <u>must</u> work . . . not wait.	MT - Actor Goal	we	Ob high	Im	M
140	SPC3.68	Not just the politicians and the world leaders, we all <u>need to</u> contribute.	MN - Desiderative	we	ob high	D	M
141	SPC3.70(1)	Let us become the first generation that sees empty classrooms, lost childhood and wasted potentials.	R MN - Perceptive		In high	Im	M
142	SPC3.70(3)	Let this be the last time	R		In high	Im	M
143	SPC3.71(1)	that a girl or a boy spends their childhood in a factory.	MT - Actor Goal	a girl and a boy		D	U
144	SPC3.71(2)	that a girl is forced into early child marriage.	R - Attributive	a girl		D	U
145	SPC3.72(2)	that a child loses life in war.	MT - Actor Goal	a child		D	U
146	SPC3.73(2)	that we see a child out of school.	MN - Perceptive	we		D	U
147	SPC3.74(2)	Let's begin this ending . . . together . . . today . . . right here, right now.	MT		In high	Im	M
148	SPC4.1	In my life, I have experienced terrorism, displacement and denial from education.	MN - Cognitive	I		D	M
149	SPC4.2(2)	that millions of children	MN - Emotive	millions of		D	U
150							

		are still suffering.		children			
151	SPC4.4	The parents of the girls	R -	The		D	U
		abducted by Boko Haram,	Attributive	parents			
		with tears flooding		of			
		from their eyes.		the girls			
152	SPC4.5(2)	how many more <u>will</u> we see	MN -		in	In	M
		killed, being rejected	Perceptive		Md		
		,neglected,being homeless?					
153	SPC4.7	It <u>cannot</u> change itself.	MT	it	Ob	D	U
					high		
154	SPC4.8(2)	it is you	R – attributive	it		D	U
155	SPC4.8(4)	who <u>have to</u> bring	MT		Ob	Im	M
		that change.			high		
156	SPC4.10	Education is a right.	R -	education		D	U
			Identifying				
157	SPC4.12(1)	Promise an education	MN -			Im	M
		to my brave sister Salam	Desiderative				
		and all refugee children					
158	SPC4.13(1)	Promise my sister Amina	R – attributive		In	Im	M
		that our sisters abducted			Md		
		by Boko Haram					
		<u>will</u> be brought back					
159	SPC4.14(1)	Promise us that you <u>will</u>	MN -	you	In		M
		keep your commitments	Cognitive		Md		
160	SPC4.15	Promise that every child	R – attributive	every	In		M
		<u>will</u> have the right to safe,		child	Md		
		free and quality primary					
		and secondary education.					
161	SPC4.16(2)	the world needs	MN -	the world		D	M
			Desiderative				
162	SPC4.17	Education is hope.	R -	education		D	U
			Identifying				

