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RE-CONTEXTUALISATION OF MALALA'S IDEA REGARDING MARRIAGE: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

Critical Discourse Analysis is a field of applied linguistics that discloses text hidden ideology or agenda. It seeks the relationship between power, hegemony and language. The interview of Malala yousafzai in the British fashion magazine Vogue "I know the power of a young girl how carries in her heart" is critically analyzed using the Fairclough 3D model as a research tool to find out the hidden ideology and to re-contextualize her ideas regarding relationships. The present study explores Malala's personal ideas about marriage institution in her interview through the lens of Critical Discourse Analysis. The goal of the research report is to find out how Malala yousafzai through her linguistic choices of lexical and syntactic structures and overall linguistic structures in the interview, has challenged the honor culture system of Pakistani society and re-contextualization of her ideas regarding marriage institution. This research is qualitative in nature based on the researcher's subjective approach in interpretation of social, cultural and political meaning and also explores implicit and explicit messages which text carries. The research concludes that a text's producer through linguistic choices from among the wide range options, projects ideology, and re-contextualization of ideas in different social settings within the text. Since the personal idea of Malala regarding relationships (marriage and partnership or cohabitation) they are general in nature because Malala is not pointing or promoting any specific culture she show her uncertainty of her mind. It informs the readers that how the use of simple words and syntactic structures in a unique way can shape the minds of the people in a particular society.

BACKGROUND OF THE STUDY

The Lancaster School of Linguistics produced Critical Discourse Analysis first, and Norman Fairclough was its most influential practitioner. However, it was when Karl Marx, Antoino Gramsci, Louis Althusser, Jurgen Habermas, and Michel Foucault used this approach in a socio-political context, examining ideologies and power relations, that it became a significant approach to social theory.

Paltridge (2012) describes that discourse is both the spoken and written text beyond the level of a sentence. Any language retains its actual form through its discourse and a discourse is formed by linking various sentences, clauses, phrases and analysis of the whole language. It is a research method for studying written or spoken language with its social context. It aims to understand how language is used in real-life situations. It also shows how discourse constructs a social, political and cultural ideology.

The present study analyzes Malala's idea of marriage in her interview through the lens of Critical Discourse Analysis by applying Fair Clough 3D Model.

Malala was born on March 21, 1997. Malala Yousafzai belongs to Mingora, Swat Valley; the province of Khyber Pakhtunkhwa. Malala has been keen and passionate about knowledge and education since her childhood. She was getting education in her hometown till 2007, when the Taliban overpowered Swat Valley and banned girls' education along with other several activities. She raised her voice against Taliban for violating girls' basic rights on National Television. She started writing blogs for BBC News, unanimously by the pseudo name of 'GulMakai', in which she wrote about the Taliban's oppression for girl's education. Within three years, she and her father were recognized for their firm determination about girls' education (B B C NEWS, 2017).

Malala Yousafzai has attended seminars, multiple meetings with world leaders, and delivered numerous lectures amongst which most famous are the United Nations Youth Assembly and Her Nobel Lecture Malala Yousafzai has also given multiple interviews to different news channels and organizations. Recently, she gave an interview to a British fashion magazine 'Vogue'.

This research thesis discusses the idea of marriage in an interview published by Vogue magazine on June 1, 2021, by Malala Yousafzai, titled; "*I Know The Power A Young Girl Carries In Her Heart*" (British Vogue, 2021), In which she shared her ideas about marriage and other aspects of life, after the publication of Malala Yousafzai's interview in Vogue magazine on the idea of marriage. There was a diverse reaction in Pakistani society. The reaction of Pakistani society was quite negative in regards to the idea of marriage in the interview of Malala Yousafzai by vogue magazine.

The general narrative was made by the showbiz celebrities such as; Mathira in the news, bulletin aired on 12 am News Headlines, Jun 4, 2021. Mathira criticized the idea of marriage by Malala Yousafzai that Malala yousafzai should not promote the concept of living relationships to the young generation.

Mathira further said that I don't know if her message is manipulated, or maybe Malala Yousafzai said that in some other context. (Mathira, 2021).

Another showbiz celebrity, Veena Malik Tweeted via Twitter, a social media platform and said; why is there a need to get married when fornication and adultery are an option; Malala shame on your existence (Ansari, 2021). In 2012, Veena Malik was invited as a guest to, 'The Late Night Show' in India and in the interview she was asked; what do you think about Sex? To which she replied; sex is beautiful, the interviewer again questioned whether before marriage or after marriage? She replied; whenever possible. The next question the interviewer asked was; what is your favorite position? she answered; I don't mind any position as far as you enjoy (Hind, 2012).

The explicit message was decontextualized in negative sexual terms and was considered as an attack on the institution of marriage. Mathira in the news interview said that the concept of marriage exists in every religion and culture (Mathira, 2021). From this statement, Mathira opens a new debate that points out that Malala questioned the culture and more specifically the honor culture system of Pakistani society through feminist lens. The former singer Rabia pirzada said that if you don't like the Islamic Culture then you should not represent the religion Islam (Hamna Humail, 2021).

Malala Yousafzai has selected certain lexical items and syntactic structures used in the interview. Malala Yousafzai gave the interview in the context of the United- Kingdom. The meaning is from the sociocultural perspective. The text functions as a source from which meaning is derived according to the discourse practices. The analysis is conducted through the investigation of discourse practice from the perspective of Why? and How?. It leads us to the social effect of the text in the context of the honor culture system.

STATEMENT OF THE PROBLEM

The Interview of Malala Yousafzai is simple in manner, but her linguistic choices are pregnant in the sociocultural context of the honor culture system of contemporary Pakistani society in explicit way. In her interview, Malala pointed to the marriage institution with an explicit message, but in a different context. Through her discourse, it is observed that Malala is confused about the concept of marriage. She expressed her wish to live with her family happily forever and she got married. The problem was raised from these personal ideas of Malala Yousafzai regarding marriage in a sociocultural context because she questioned the moral norms and values of honor culture systems in the interview.

RESEARCH QUESTIONS

1. What was the explicit message of Malala in her statement regarding marriage?
2. How Malala through her choice of lexical items and syntactic structures, questions the honor culture system of Pakistani society?

LITERATURE REVIEW

Sham Haider (2018) conducted a study on Malala's interview in the Oxford Union which was held in 2013 "the image of Pakhtuns and the Malala fund" through van Dijk's 2001 2009 social cognitive approach. He explored the power dynamics between the participants before addressing the ideological exemption in the discourse among other levels of analysis, including semantic macrostructure, local meanings, the relevance of subtitle formal structures, context model, and event model (Van Dijk 2009). The conversation between Malala and her father at the interview at the Oxford union shows that Malala and her father questioned the prevalent idea of Pashtuns, Pakistanis, and terrorists who are Muslims. They portrayed the idea that while Pashtuns value both peace and education, they are unable to adequately educate their children owing to a lack of resources. They also said that because of this, other groups with ulterior motives take advantage of Pashtuns.

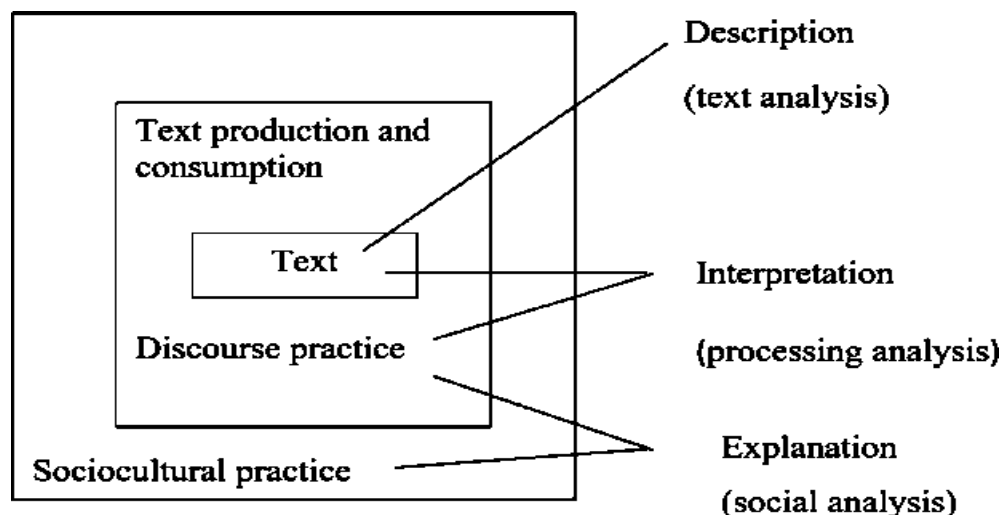
Malala Yousafzai's speech on the social and educational empowerment of women was examined by C.N. Sapkota (2021) utilizing the 1992 Fairclough model in CDA. There are four degrees of analysis. The second, third, and fourth levels are focused on the social and academic empowerment of women, whereas the first level is concerned with critical discourse analysis. This essay focuses on analyzing some of the discursive structures of Malala's speech that are considered in terms of social education and the power dynamics surrounding women's empowerment. In this study, the effectiveness of knowledge produced via oral discourse as a source of information was examined. She demonstrates the idea of women's empowerment through her fight against Taliban terrorists, as well as by her protest and readiness to speak up for issues like girls' education and women's rights. In her speech, she exhorted the women to reconsider their sense of strength and capability.

Nukhbah Taj Langah and Sumera Umrani (2022) explore the violence inflicted upon women's bodies in Pakistan and how gender is constructed as a stereotype within this context. Their analysis draws primarily on a sample of investigative journalism centered on the life of Pakistani social media personality Qandeel Baloch, as depicted in Sanam Maher's (2018), *The Sensational Life and Death of Qandeel Baloch*. The article argues that traditional gender expectations in Pakistan have contributed to the prevalence of honor killings and similar crimes, the question of honor; feminist media practice, defying the dominating position of privileged men, offering body to the consumer culture. Alongside with the textual analysis of Maher's account, the research article debates the concept of honor killing within the Pakistani context, with the hope to extend the scope of feminist theories.

RESEARCH NATURE

This research is qualitative in nature. Qualitative research is a kind of research that deals with non-numerical data. It is a kind of subjective approach based on the researcher's interpretation to derive social, cultural, and political meanings (Bhandari, 2022). This research is qualitative because the interview of Malala yousafzai needs to be interpreted from the perspective of sociocultural implicature and ideology. Her choice of lexical items, syntactic structures and overall discourse structure of the interview is not simple so the

qualitative technique is best to interpret the interview. This analysis helps to explore how text carries implicit and explicit messages and how a text or specific way of language usage has an ideological effect that contributes to existing discourse (narrative of the society) either in a positive or negative way and can change the existing norms.



Description

According to Fairclough (1989), the words are selected by the producer from among the sea of words for serving the ideological purpose. This section is related to superficial features of a text. In the description, the researcher only analyzed features and traits of the text ruling out meaning of a text. The features include vocabulary, grammar and textual structure.

Vocabulary

According to Fairclough, words are ideologically significant in Critical Discourse Analysis. A Critical Discourse Analyst should look for experiential values of the word and how a word carries ideological information or facts. This purpose can be served by rewording or over-wording. Rewording or over-wording means the use of synonymy, hyponymy or antonyms. The producer may use euphemistic expressions to emphasize a word from different dimensions and different discourses. By experiential value, Fairclough means what kind of ideology the word carries; Relational value means what kind of euphemistic or formal and informal features are used in the text and expressive values elaborates the social identities of words (Fairclough, 1989).

During the interview, the conversation between of Malala Yousafzai (interviewee) and Sirin Kale (interviewer) unexpectedly turned back to love and relationships, particularly the romantic relationships. The interviewer explains that according to Malala Yousafzai all of her friends are finding partners and she is not sure that what she really wants to do. Malala Yousafzai was nervous as she informed me specifically in terms of romantic relationships, and Malala Yousafzai also explained that on social media

everyone is sharing stories of their romantic relationships that make people worried about relationships including her.

As the topic was started from romantic relationships, Malala shared her views about these relationships.

“I still don't understand why people have to get married. If you want to have a person in your life, why do you have to sign marriage papers, why can't it be a partnership?” (p.12)

The above statements are questioning that Malala Yousafzai raised out of curiosity. She is not trying to promote any culture; she said all this in the western context, because in Pakistan, it is only possible through marriage, which is culturally and religiously embedded in it. It is believed; every religion supports and promotes the institution of marriage and religion plays a key role in contributing to the wheel of culture (Dodson, J.E, 2014)

Partnership or live-in relationship is practiced all over the western world. So the young generation across the globe is stuck, in the matrix of two schools of thoughts i.e, marriage or live-in relationships and are confused about which one is more accurate or better for them (Nazio, T, 2008).

The word *partnership* is a rewording of *marriage* that carries a euphemistic expression. To get married one needs a partner, either male or female. This rewording highlights the sociocultural scenario and also implicitly questions the ideology of the honor culture society system of Pakistan through the prism of both the eastern and western.

Meanwhile talking about relationships in the interview, Malala Yousafzai also shared her mother's view.

“My mum is like... (Malala laughs) ... Don't you dare say anything like that! you have to get married, marriage is beautiful”. (p.12)

Malala Yousafzai laughed while relating the idea of marriage to that of her mothers' idea of marriage. Malala's laughing expresses that all these statements were uttered on a lighter note. Although marriage is considered a very sacred institution in eastern culture, yet in western culture cohabitation is considered something very common. In United Kingdom, most of the population prefers live-in relationship or partnership. In the Asian cultures, the mothers forbid their daughters about not going beyond certain limit of modesty defined by patriarchy.

In addition, Malala's mother, generally remind her daughter that she should not say anything against marriage, because marriage is considered sacred and beautiful. According to Malala's mother life is incomplete without a partner and thus she terms marriage as beautiful. The over-wording of lexeme *marriage* she puts forth her perception that her daughter will get married in a proper religious and cultural manner.

Furthermore, the conversation continues and Malala Yousafzai explains her father's emails in which he receives lots of emails from boys saying, they have lots of lands and houses and would like to marry his daughter. She further explains her perceptions.

"Even until my Second year of university.

I thought I am never going to get married never going to have kids just going to do my work I am going to be happy and live with my family forever." (p.12)

Malala Yousafzai was transported to UK for further treatment after the incident happened to her in Swat valley. When she moved to United Kingdom, she kept the cultural norms and values of Pakistani culture particularly, Pashto culture, because of her ethnicity. She represented the Pashtun culture in the Western society.

Ultimately Malala Yousafzai felt a cultural shock, which made her confused about her views regarding relationships (marriage and partnership), which further resulted in cultural transformation in few aspects of her life. Yet Malala Yousafzai was not completely transformed. Rather she was in the process of acculturation: 'Acculturation is a process of cultural change that stems from the balancing of two cultures while adapting to the prevailing culture of the society'.

In the last paragraphs, Malala Yousafzai clarifies all the statements, and the discourse shifts from present to past and then to future. She revealed her thoughts when she was at Oxford University, she would not marry and would not have her own family, because she wants to accomplish her mission to provide every woman's basic right to education. It sounded more like Malala Yousafzai dedicated her life for educational activism. Moreover, Malala Yousafzai represented Pakistani culture through her statement, she wants to live with her family forever, In Pakistan it is practiced that unmarried daughters live with their parents before marriage.

Malala Yousafzai clarifies the above context of the interview in the last sentence. With a smile on her face as a sign of motivation and hope, she said that nothing is constant in this world and everything changes with time: ...

"I didn't realize that you are not the same person all the time. you change as well and you are growing. You have to find a future for yourself". (p.12)

Malala Yousafzai belongs to Swat valley. The population of the area is ethnically Pashtun and Pashto culture and costumes are practiced in Swat. She was attacked by Taliban, on October 9, 2012 (Haider, 2017). She was severely injured and was transported to CMH Peshawar for treatment, where Pakistani doctors successfully removed bullet from her body, but her condition got serious and she was sent to UK for further treatment along with her family (Haider, 2014). She recovered from her injuries and she started living in UK for pursuing higher education which was not possible in Pakistan.

The new culture around her was completely different, Malala Yousafzai profoundly merged or combined to an extent (culturally) and her new hybrid identity of herself evolved. *I* the first-person pronoun indicate that she is precisely putting herself in that new hybrid identity of acculturation.

The last statement reveals Malala’s perception about marriage institution, as Malala Yousafzai said she did not realize that over time, humans adopt change in every aspect of life. Humans generally get mature with worldly experiences. The statement that “*you are not the same person all the time. you change as well and you are growing*” is general in nature for all the eastern and western communities.

Grammar

According to Fairclough (1989), Grammatical feature selection from among the wide range of options is ideologically significant to show process and participant types. The process types may be action, events, and attribution represented by SVO, SO, SVC respectively. The participant types may be agents or patients depending upon the selection of grammatical options, are highlighted and back-grounded.

Malala Yousafzai in her interview used simple structures, through her interview, she wants to make the audience realize about the social condition of both the Asian and western people in sociocultural contexts and the perceptions of the young generation about the institution of marriage in the honor culture system of Asian societies specifically Pakistan and UK.

“I am slightly nervous, especially thinking about relationships”. (p.12)

Subject	Helping Verb	Main verb
I	Am	Thinking

I functions as an agent, the first person pronoun which indicates that Malala Yousafzai is referring to herself. The adverb of degree *Slightly* is used with the adjective *Nervous* to show the level of confusion regarding relationships. Malala yousafzai is not concerned with any culture rather herself. She is confused about any kind of romantic relationship.

“Why do you have to sign marriage papers, why can’t it be a partnership?” (p.12)

Subject	Helping verb	Main verb	Object	WH question	Subject	Be Verb	Object
You	Have to	Sign	Papers	Why	It	Be	Partnership

In this statement the first WH informative question *Why* is used as an indirect question, which functioned as Malala Yousafzai questioning the concept of marriage, which is obligatory in the honor culture system of Pakistan. The second WH informative question *Why* functions as a direct counter question

to the honor culture system of Pakistan, but the place of interview is UK which alters the context. The second person pronoun You points to the audience from the sociocultural aspect including herself as well. Have To the semi-model auxiliary highlights the obligation, because the concept of marriage is imposed from religion and culture on every human being in any culture.

Textual Structure of the Interview

According to Fairclough (1989) text dimension attends to language analysis of texts. The dimension, like 'interaction' in the 'text-and-interaction' view of discourse, specifies the nature of the processes of text production and interpretation.

The interview has been divided into topics based on the themes, which are discussed as under. The whole text is closely knit with a streamlined flow of ideas. There is an excellent coherency among the paragraphs, and logical connections of the themes paragraphs convey. It starts from Malala's past to present and the future. Each paragraph has its theme from her life in Pakistan to UK, her academic career, professional career, future vision, aims, family life, relationships, and finally her future family. Malala discussed every aspect of her life to inform the audience that a Nobel laureate can also have the same problems as laymen, and how to deal with them.

Explanation

Fairclough (1989) states an explanation is the analysis of the sociocultural practice dimension of a communicative event that may be at different levels of abstraction from the particular event. The wider frame of the society and culture, all these layers may be relevant to understanding the particular event and indeed, particular events cumulatively constitute and reconstitute social and cultural practice at all levels. The main aspects of socio-culture are economic, political (issues of power and ideology), and cultural (concerned with the question of value and identity).

Pakistani honor culture takes pride in its traditional family value, that the institution of marriage is sacrosanct So much, that each year thousands of girls are killed in the name of honor, child marriages, forced marriages, and the trophy bride industry (brides are sold still in some areas of Pakistan) (Sharma, 2021).

In the Pakistani honor culture system, a woman is always encouraged to live with her husband even if he is abusive. Otherwise a divorce would bring shame to the family. If a woman still chooses to get a divorce, then she is given no share in the family assets, just a pittance maintenance for children and considered as a damaged person, a use-less or used property and no one will ever love her again. All this stigma and shame created this culture and all these stories are brushed under rock, locked behind the closed doors no one wants to talk about it, and the system underpinned all these things in the idea of honor (Zafar, 2018).

So instead of cross correction, instead of ensuring women get dignity in divorce, the honor culture system is wasting time to punish a young woman, because she may not want to marry. Again the woman is 23 years old activist named Malala Yousafzai. She does not live in Pakistan anymore. Currently she is living in UK, but she has managed to question the vulnerable ego of the honor culture system of Pakistan once again (Sharma, 2021).

Malala, however, has generated conflicting opinions in Pakistani society. While general public see Malala as a genuine ambassador for Pashtun and Pakistani culture, others see her as a participant in a plot against Muslims and Pakistan. Discourse is language in use, which not only influenced by the world but also creates the external environment (Johnstone, 2002).

In her recent interview with British Vogue, Malala said “I still don't understand why people have to get married. If you want to have a person in your life, why do you have to sign marriage papers, why can't it be a partnership?”(p.12) that is how most of the young generation speaks perhaps.

This analysis of the interview display that through language Malala has implicitly confronted some of the honor-cultural norms of the Pakistani and Pashtun society, but at the same time also defended some of the Pashtun cultural traditions. Malala was asked about the head scarf in the interview and she explained the relationship between Islam and Pashto culture. Malala explains, it is more than Islamic teachings, we represent our culture (Pashto culture) through the traditional dress code and it is also a sign to represent which locality you belong too. Malala further explains, that we are considered oppressed in following our tradition but it is not the case you can have your voice with in your culture (page, 3) (Muzammil, 2021) .

The discussion of Malala's interview is an institutional way of conversation and practice of power & knowledge. The information of the interview is an implementation of power. In this sense, Clark (2006) identified that power produces knowledge and it is an apparatus of knowledge, that knowledge becomes power. So, knowledge & power are implanted together.

The Honor culture system is a male dominant system and conservative as well in nature, there are no individual choices, like the right to basic education, right to choose a partner, right to choose career, freedom of thought and expression, etc. There is always a head of the family, ethnic group or tribe who would dictate everything to the individual about what to wear, where to go, which profession to choose, etc. It is more like a family dictatorship. In this system individual is nothing in front of family honor and pride. This can also be a potential reason of not completely practicing the democracy in Pakistan (Muzammil, 2021). Malala Yousafzai questioned these cultural practices through her statements in the interview.

Malala presented her personal stories of achievements and sufferings and used this information as a source to paint another image of Pashtuns Pakistanis and Muslims in an effect to convince the audience.

According to Malala, she does not feel any need to get married, Malala says; “my mum is like. Malala loughs. Don’t you dare say anything like that you have to get married marriage is beautiful”. (p.12) Malala Yousafzai and her generation, does not believe in romantic relationships. She also attempts to clarify, her parents’ opposition to her views about marriage institution and partnership, her parents always convince her for marriage, and she respects them. Every human being across the globe has the right to choose their life the way s/he wants. Malala lives in a country that guarantees her basic right. Back in Pakistan, she was deprived from her basic right to education by the Taliban oppressors. When she took stand for girls' right to education she was attacked by them at the age of 15 (Sharma, 2021).

The patriarchal honor culture system believes that it is their legitimate right to control the individual choices and worldview for the sake to exercise power and ideology. Gramsci (1971) believes that such powers can adopt hegemonically by naturalizing ideologies as simple common sense instead of force. That is how the honor culture system dictates their views on the individuals regarding, institution of marriage, family life, education, economical factors like profession, etc.

In this research study, the interview of Malala is considered as the resistance attributed to the social empowerment of women. She stood against the phallogo centric honor cultural rules and regulation of restriction on girls' education, more specifically marital life rights and equality of women in every aspect of life. This honor culture system had imposed extreme ideologies on people both male and female, Malala through language creates another power in this interview against them, Malala Yousafzai has been criticized politically and culturally. She is a woman who dares to speak her heart out. The purpose of this interview is to constitute the empowerment of women, the freedom of education, women's right to choose partners, and the participation of women at all levels of life. This phallogo centric honor culture system does not guarantee at home (in Pakistan) and it is worse than it goes even after noble laureates who exercise their rights abroad.

DISCUSSION

Following are the research questions to be discussed.

I: What was the explicit message of Malala in her statement regarding marriage?

Critical discourse studies observe ‘language as a social practice which means that the use of the language rendering to the context is crucial (Fairclough & Wadak, 1997).

Discourses have various depictions of social life such as everyday conversation, meetings of countless kinds of organizations, political, and other forms of interviews. In this regard, the interview of Malala is represented through a discourse of social practices parallel with various positions of social life.

Van Dijk (2001) asserts that the critical goal of CDA can be accomplished when it is connected to both the local and global context. The analyst should pay attention to the local and global context as well as local and global structures because it influences the choice and association of words in a discourse.

Relating to the context, the interview was conducted by vogue magazine in Birmingham UK. This has a theme of Malala's life, women empowerment and education. The core purpose of this discourse is to convince the audience of UK as well as in the broader world for social activism such as the issue of global warming, terrorism, women's rights, and education. Malala also shared her views and perception about different aspects of life especially marriage and living relationships which lead her to the tension between the two different schools of thought.

In a larger framework, the target audience is primarily from the west. The interview was also intended to be public by Western media due to its location in England. In the Western world, women's rights have been the subject of numerous conversations and different organizations are trying to socially empower women, which supports and strengthens women's social relationships and status in society. Inequality and discrimination based on race, ethnicity, incapacity, religion, and gender are addressed by social empowerment.

Furthermore, in the Western world and culture, cohabitation and marriage both are in practiced, because they believe in humanism and human rights. The problem with Pakistani society was they interpreted the interview according to their cultural context (in sexualized terms through the lens of religion) and considered it an attack on the institution of marriage. the chaos was made that she challenged the culture but actually, she questioned the phullogo-centric honor culture system which completely considers feminine jouissance and women's rights as abominable social practices.

In the interview, right after raising a question about the romantic relationships (marriage institution) Malala laughed with a sarcastic expression that her mother gets angry when she says something like this to her mother that I don't feel any need for marriage. Malala's mother always advises her and supports marriage institution, Malala truly respects her mother's opinions. In addition to this, Malala further explained her statements that these were her perceptions till her second year at Oxford University. But as she has grown up she changed with time and then finally got married religiously and culturally.

II: How Malala through her choice of lexical items and syntactic structures, questions the honor culture system of Pakistani society?

Human societies that historically had patriarchies are possibly associated in giving rise to honour cultures. It is not specific to any country, community, culture, or religion. Honour killing appears to have been one of the horrific practices of honour culture that the Mediterranean, Latin American, and some Muslim communities likewise appeared to have endured many years ago. The

majority of honour killing cases are reported in South Asian nations like Pakistan, Afghanistan, and India (Jafri, 2008).

Honour killing is one of the arbitrary social and communal practises that women in Pakistan are frequently subjected to; its roots can be found in pre-Islamic and tribal traditions. Male family members who believe their sister, daughter, wife, or, in certain cases, their mother, are guilty of such murders carry it out. Because, they break through the limitations of womanhood demarcated by (tribal pundits) the honor culture (Langah, N.T, 2022).

This honor culture always teaches the phallogo-centric honor values and traditions as virtue signals. And then impose them on individuals (women) because they are considered as weak and submissive. Malala's situation is investigated through examining the causes and remedies for social issues such gender inequality, erroneous standards of what a woman's body should look like, and the relationships between gender and class.

“I am slightly nervous, especially thinking about relationships”.(p.12)

Hence, the idea about relationship the lexeme means both marriage and partnership. Malala questions the marriage institution which made the phallogo centric honor culture insecure about their traditional values. It became insecure, because if women get education they can uphold the whole system and this phallogo centric honor culture system can be demolished (Muzammil, 2021).

The lexeme “partnership” is used by Malala in the interview which points towards living relationships which is encoded as immoral act in Pakistan and raise insecurities about the women virginity. In patriarchal honor cultured and tribal societies, the women's routine affairs and other activities are observed by male counterparts the big brother as Foucault talk about this in discourse power/ knowledge (Foucault, 1995).

Males in honour cultures are responsible for monitoring the sexual purity and virginity of women. The 'ghairat' (roughly translated as honour or commitment to tradition) of the victim's family is thought to have been tarnished by engaging in supposedly immoral actions (having sex outside of marriage or fornication), according to phallogocentric honour culture. Sometimes a woman could lose her life simply by talking to a "na-mahram" (a man outer from the instant family). In addition, women are also killed for a number of other honor-related causes, including In order to express their disapproval of an arranged marriage, separation (divorce) or simply argue with their husbands about their decisions (Langah, N.T, 2022).

Malala struggled to portray a liberal Pakistani woman who was unconcerned with cultural or social constraints or even with her reputation as a global education sensation. Malala contends that men's honour and standing have been put in jeopardy by women's freedom, education, employment, and right to marry the men of their choosing.

“I still don't understand why people have to get married. If you want to have a person in your life, why do you have to sign marriage papers, why can't it be a partnership?” (p.12).

Malala's statements reflect the struggle of a woman who confronted the image of an ideal eastern/Pakistani woman that honor culture society enacts upon many women like her.

She used her linguistic choices as a feminist practice. Her statements are assumed as a "cultural text" that is "construed, inscribed with meaning" and "made within social relations of power" (Thompson, 1997, p. 282).

Pakistani honor culture generally is associated with a woman's illicit affairs against her family's wishes. It is a form of marginalization created by specific social groups, which also stimulates honor codes phallogocentric symbols. By enforcing honour rules, they implement the apparatus of societal control, which in return intensifies honor crimes.

Malala's statements, ironically presents a woman's challenge against the contradictory nature of Pakistani patriarchal honor cultural society. It is unacceptable to be critical of a woman's liberal image, which the masculine observation paradoxically fetishizes, or her expressive activities, western clothes, or way of life. Contrarily, the honour culture society is obliged to western education (such as English-medium schools and overseas degrees) as well as the representations of western women in the media (such as Hollywood and/or Bollywood movies and public celebrities espousing western women).

CONCLUSION

This research report has analyzed Malala Yousafzai's interview through Fairclough model which shows how the linguistic choices of the interviewee has affected the mind of the audience. The text (language) carries implicit hidden ideologies with in text to exercise power such words like marriage, partnership or cohabitation, all of these require a counter partner either male or female. These rewordings implicitly question the ideology of honor culture society of Pakistan.

However, this research report focuses on socio-cultural ideology: the honor culture takes pride in its traditional family values about the institution of marriage. Malala Yousafzai has challenged some of these cultural norms, but also defended them. Malala was asked about the head scarf, she explained the relationship between pushto culture and Islamic teachings in terms of patriarchal oppression.

The patriarchal honor culture system believes in their legitimate right to control the individual choices and world view to exercise power and ideology. In this research report the interview of Malala is considered as the resistance attributed to constitute women's empowerment, freedom of education, women's right to choose partners and women's participation in every field of life.

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