

Combating Spatial Praxis in *I am Malala* by Malala Yousafzai

¹VISMAYA.K.B, ²KAVYA PURUSHOTHAMAN

ABSTRACT--Spatial practices and perceptions are influenced by Space, which is a social item, or a perplexing social development. Society is spatially constructed and space is socially built. The objective of this paper is to dissect various spaces in Malala Yousafzai's autobiography *I am Malala* through the use of spatial theory and it additionally attempts to demonstrate that space isn't simply found by people and involved, however in the process it is changed and furthermore it likewise examines that space isn't only the spot of contention, yet an object of battle itself. This paper additionally endeavors to investigate how a social space is accomplished through different political and economic methods.

Keywords--Spatial theory, spatial practice, perception, Malala Yousafzai.

I. INTRODUCTION

The most important aim of this paper is to analyze different spaces in the work *I am Malala* by Malala Yousafzai and also to prove how social space is attained through economic and political means. *La production de l'espace* which later got translated into English as *The Production of Space* is a pioneering work of Henri Lefebvre, a French Marxist philosopher and humanist, which turned out to be a milestone in the study of space. Henri Lefebvre was born on 16 June 1901; he is famous for the pioneering of the critique of everyday life. Lefebvre has written more than sixty books and three hundred articles throughout his career.

The study of place and space is called the Spatial Theory. It includes yet isn't constrained to, geology, material items, the constructed condition, social foundations, the body, imaginary destinations, and ideological positions. In this paper the combating views of spaces is explored in the work by Malala Yousafzai, where the concept of space has brought into incongruity from what is believed to be true and what may befall.

Am Malala: The Story of the Girl Who Stood Up for Education and was Shot by the Taliban is an autobiographical book by Malala Yousafzai, co-written with christine lamp. This paper is categorized as follows: Second section focuses on the methodology used in this analysis. Third section includes analysis of the work and theory and it is divided into two sections. One section concentrates on Malala Yousafzai and her autobiography *I am Malala* and the second section focuses on spatial theory. Fourth section analyses the application of spatial theory in *I am Malala*. Finally the fifth section concludes and summarizes the important findings of this analysis.

¹ M.Phil Scholar, Department of English and Languages, Amrita Vishwa Vidyapeetham, Kochi Campus, India

² Assistant Professor, Department of English and Languages, Amrita Vishwa Vidyapeetham, Kochi Campus, India

II. METHODOLOGY

During this course of investigation, certain questions are answered that have appeared in the course of the study and analysis of the work *I am malala* using spatial theory . These are the questions that have come across during this course of investigation.

1. What are the different types of spaces?
2. Which space is mostly accommodated by Malala?
3. How social space is attained through the political and economic means?

In order to undertake this methodology and to find out the answers of the given questions, we are using some quantitative data and also reference from the books named I am malala.

III. 3(A) I AM MALALA

Malala Yousafzai's autobiographical book is *I Am Malala: The Story of the Girl Who stood up for education and was shot by the Taliban* and it was co-written with Christine Lamp. The book deals with the early childhood life of Malala, her dad's duty regarding activism, the rise and fall of Tehrik-I-Taliban in swat valley of Pakistan, the death attempt made against Malala for her fight against Taliban for education, when she was 15. Malala is the youngest individual to get the Nobel prize. She was an activist for women's education from Pakistan. In Swat Valley which is in Khyber Pakhtunkhwa of Northwest Pakistan where Taliban banned girls from attending school, Malala stood up against them and fought for all the girl's educational right.

IV. 3(B) SPATIAL THEORY

Space was an inactive vacuum for man for ages. However, modern man understands that it is not right to equate space as a vacuum for the absence of visible things in it .Space is active, interactive and reactive like anything. This burgeoning field has been already taken up by great thinkers like Henry Lefebvre, Gilles Deleuze and Michael Foucault. It was Lefebvre, a Marxist thinker, who first catapulted this field into spot light.

Lefebvre argues that there are various methods of creation of space (for example spatialization) from natural to complex space and also the social space. Lefebvre also contends that spatial practices and perceptions are influenced by Space, which is a social item, or a perplexing social development. Every society and production produces its own specific space.

Space is dynamic, intelligent and responsive like anything. According to Lefebvre there are three layers of space. They are social space, material space and abstract space. Social space is accomplished through different political and economic methods. Physical space is a vacant space and mental space is totally abstract.

As space is a medium of struggle, thus it becomes a significant political issue. Space is transformed when it is found and occupied by humans and because of this nature is dominated by this mastery. Space is a social reality which is neither a subject nor an object.

V. IAM MALALA-AN ENFORCED METAMORPHOSIS

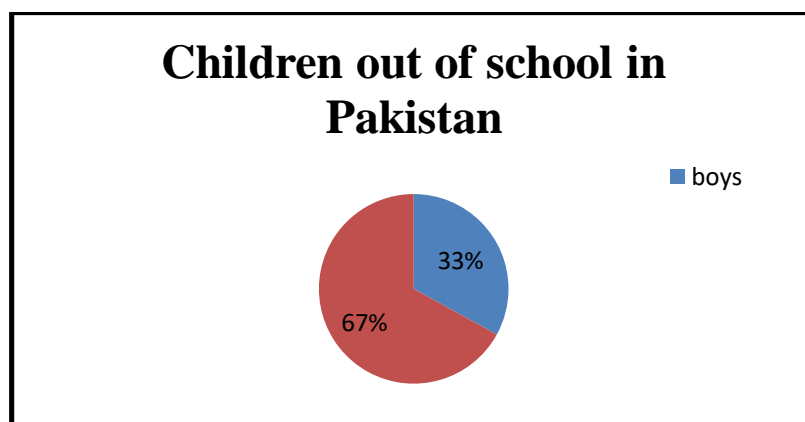
In her memoir Malala gives us an understanding of the life of women in Pakistan. In the beginning of the novel, she discusses her introduction to the world and how the town individuals felt frustrated about her family on the grounds that she was a female. As she describes that, ladies in her nation are viewed as peasants, fit uniquely for producing meals and to deliver more babies. Growing up, Malala saw that, as a girl, she was confined from travelling to the place where she needed to go.

Since the beginning, Malala was not ready to withstand it and she determines that she will never let the stereotyping of her people affect her. Her dad urged her to be "free as a bird". Growing up, she confronted many situations in which women were frequently beaten by their spouses, or even kidnapped. There is a Pashtun custom called swara, whereby two gatherings can settle a quarrel by trading ladies. Malala offers a couple of remarks on Islam in Pakistan. While she's glad to be an individual from the Muslim people group, she dismisses the thought that Islam considered women submissive to men. The Muslim culture is all around depicted in the novel and imprisonment of Muslim ladies in their social space can be seen all through the novel, similar young girls are not permitted to go to class, they need to cover their face, their only obligation is to deal with their better half and kids. Malala was not at all ready to accept such domestic space and she always preferred a social space and her father Ziauddin supported her.

Women have had a mind boggling job in Pakistani history. Malala belongs to Pashtun, a group that usually constrains women to the domestic space. And they even consider women as objects for their trade purpose.

Be that as it may, Malalai, the best image of the Pashtuns, is Malala's namesake, was the striking youngster who drove the Pashtuns against the British Empire and achieved victory against them. (at the time the most surprising force on earth).

In their region's history since the foundation of Pakistan following World War II, women carried on to play a role which is conflicting. Clearly, Mohammed Ali Jinnah demands women to accept work in administrative issues ("by one another" with men), and to a great extent, they have Benazir Bhutto in the late 1990s who led Pakistan, and she was the first female who becomes the head of state in a Muslim country. In any case, from various perspectives women are up 'til now treated as lower people contrasted with men. Furthermore, they're not permitted to get education. For instance, Tor Pekai, Malala's mother stopped her education when she was only 6 years old.



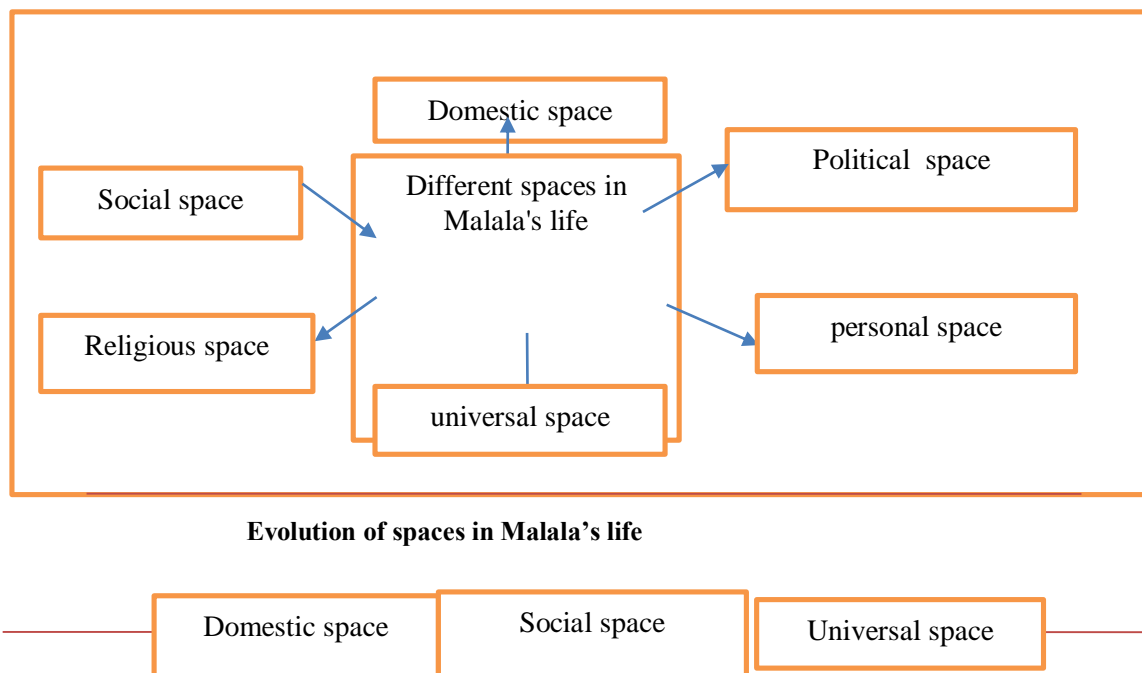
Women's rights were at risk, at the time when Malala grew up. The Taliban, an outrageous fundamentalist group of terrorists, became well known in Pakistan after September 11, 2001 event. They were first prominent in Afghanistan and now in Pakistan too. In Spite of the government's dreary undertakings to dominate the situation, the Taliban use violence and threaten to maintain their convictional framework. The Taliban began to execute various serious standards: in the house, CDs, DVDs, and TVs were not permitted, women must wear purdah, and the young girls were not allowed to get education. This last rule was intolerable for Malala. She and her father began to stand up solidly and transparently against Talibanization. But through savagery the Taliban found their political space in Pakistan.

Since the start, Malala is fit for seeing reality about the Taliban: upset men who, in a time of overall frailty, take out their rage, fear, and enmity on ladies. In scorn of the developing crisis of women's benefits in her country, Malala knew the importance of strong and educated women while she was growing up. This is mostly because of the influence of her father, who is her role model, Ziauddin Yousafzai. Her father is a charming, educated man who has believed in the importance of equality between the sexes for the better part of his life.

While growing up Malala understood the need and significance of education so she started to make radio broadcasts and also made articles of her own, where she battled about ladies' right to get proper education. Malala's energy for women's benefits shows a great power for which the Taliban gets startled to fight. Regardless of the way that they send an official to murder Malala, the undertaking attempt was a failure. Also, Malala proceeds with her battle for women's liberation much after she was attacked and her near martyrdom gives her a global stage for her perspectives. Thus she found her own space.

As Lefebvre says social space is produced by various political and economic means, here in this autobiography also we can see Malala attains her social space through various political and economic means. We could also notice her change from a liberator of Pakistan to a universal liberator, who fights for the rights of women and peace. Thus, through her domination her space transforms from a particular social space to universal space. As Lefebvre says space is the medium of struggle, through her limited space Malala finds a way to a universal space. Even after she was shot and taken to England for her treatment she struggled for her rights. The new urban space provides her the strength to fight.

With the quick advancement and improvement, around the world, however, there are numerous nations where millions despite everything experience the ill effects of the old issues of war, destitution, and treachery. Numerous children in Africa don't get education because of their poverty. We still see young girls who have no opportunity to go to class in the north of Nigeria. Numerous kids in nations like Pakistan and India, are denied of their right to education in the light of social taboos, or they have been constrained into childhood marriage or into child labor. So Malala keeps on battling for education for girls in Pakistan as well as for all the girls on the planet. Accordingly, her battle doesn't get restricted into a specific geological space, it becomes universal. At present Harvard college has regarded her with a gleitsman award for advancing education for girls. These honor's she continues to receive provided her with more willpower to fight for girl's education and she continues her fight by exploring new spaces in her life, which is more a universal one.



VI. CONCLUSION

Space can be marked physically or by discourse and signs so that it becomes a symbol. From one viewpoint, it very well may be nature that "imparts" the physical limit of a space to us. The country state's physical outskirts are strategically and socially characterized and delivered. A specific common region is limited by political shows. As in *I Am Malala*, the infiltration of the Taliban into Pakistan. The country's physical limits are implied and conveyed by fringe intersections, regional maps, world maps, and so forth. Both the characteristic and educational limits of the country state are political shows characterized by people with great influence.

Malala preferred social space. She was not ready to get confined to the cultural and political space which is provided in Pakistan. Malala attains her social space through various political and economic means. Malala finds her social space as a medium to struggle for the right for education for women. Later her social space changes to a universal space, after she was shot by the Taliban. Later she continues her fight by exploring new spaces in her life.

Around the planet, women's status in every place and culture shifts in various manners. In some social areas, women's space is improved step by step, but in some others, it declined or stayed unaltered. One principle factor that influences women's status is a woman's capacity to endure, that is, monetary freedom of women. Nowadays, their financial independence affects their space in many ways. People with good profit are given special status in many societies. Consequently, women's contribution is one of the components influencing women's status. For Malala, a universal icon, for educational rights especially for girl's education, she says that the bullets of the Taliban can never silence them. Even though they failed, later they came out of their silence, and thousands of voices were heard.

The terrorists imagined that they would change their points and stop their desire however nothing changed in her life with the exception of this: Weakness, dread and misery passed on. Quality, force and mental fortitude were conceived. She is the same Malala. Her aspirations are still the same. Her expectations are the same. Her fantasies are the same. She says nothing has changed at all. In her journey from an ordinary school girl to a universally acclaimed fighter, the Taliban has intently played a role, to which she acknowledged them as from silencing her to becoming stronger, a fighter for the educational right, not only for Pakistani girls but for a global reach. From heavenly kingdom of mountain gushes to waterfall and crystal clear lake, Swat, her home land reveried Malala's quest for her personal space to that of her global space.

REFERENCES

1. Elden, Stuart. *Understanding Henry Lefebvre: Theory and Possible*. Continuum ,2004.
2. Nicholson-Smith, Donald. *The Production of Space*. Blackwell Publishers Ltd, 1991.
3. Yousafzai, Malala, and Christina Lamb. *I Am Malala: the Story of the Girl Who Stood Up for Education and Was Shot by the Taliban*. Weidenfeld & Nicolson, 2013.
4. Malala, at Youth Takeover Event, says 'Weakness, Fear, Hopelessness Died' after Assassination Attempt, Giving Rise to Strength, Power, Courage | Meetings Coverage and Press Releases. (n.d.). Retrieved from <https://www.un.org/press/en/2013/dev3009.doc.htm>