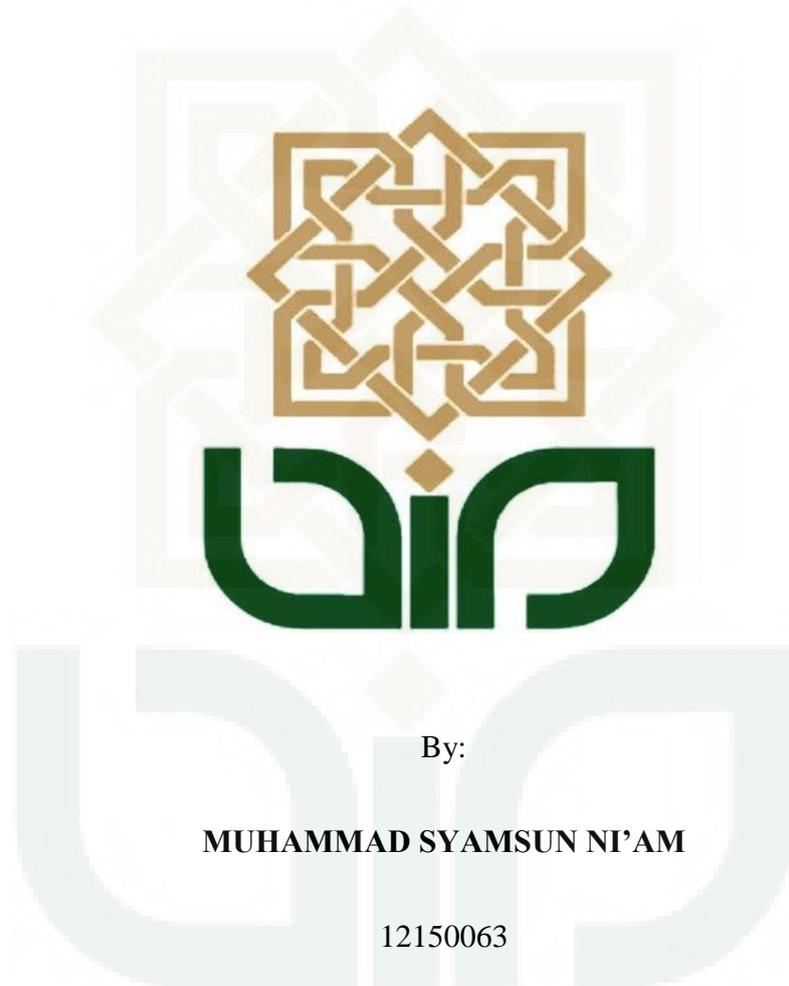


HEGEMONIC MASCULINITIES AS SEEN IN *I AM MALALA*

A GRADUATING PAPER

Submitted in Partial fulfillment of the Requirement for Gaining

the Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

I certify this thesis is definitely my own work. I am completely responsible for the content of the thesis. Other writer's opinions or findings included in the thesis are quoted and cited in accordance with ethical standards.

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ABSTRACT

I am Malala is an inspiring memoir which tells about women's right and education activist named Malala Yousafzai who lives in a strict patriarchal culture. Thus, the patriarchal culture is used by men to legitimate their practices in order to claim and sustain a leading position in social life. This research sets to analyze the practices of masculinities exercised by male characters in *I am Malala*. The practices refer to things men do in certain ways in order to affirm and preserve men's identity and identification. The research uses an objective approach by applying hegemonic masculinity theory by R. W. Connell which deals with investigating the practices and the way in which men can gain authority and dominant position in social relations. Moreover, it also deals with the causes of masculine practices by regarding masculinities as social practices. Furthermore, in the research, it can be found practices to be categorized as hegemonic masculinities. Those are dreaming to be martyr, fighting against infidels, feuding among familial, humiliating the birth of baby girl, speaking in public, learning at school, providing household needs, honor killing, and selling bride. By exercising the practices, male characters define their masculinities. The practices are accepted without any resistance since the cultural ideal of masculinity is embedded in social institution such as religion, government, school, and family. To inscribe hegemony, the practices are exercised in the milieu of violence acts. There are physical violence; emotional abuse; and denial of resources, services, and opportunities. Moreover, the causes of practices revolve around one main cause, patriarchal culture. However, the patriarchal culture has different characteristics in each practice.

Keywords: *Memoir, practice, hegemonic masculinity, patriarchy, violence.*

ABSTRAK

I am Malala adalah sebuah memoar inspiratif yang menceritakan tentang seorang aktivis perempuan dan pendidikan bernama Malala Yousafzai yang tinggal dalam suasana budaya patriarkat yang kental. Budaya patriarkat ini selanjutnya digunakan oleh laki-laki untuk melegitimasi praktik-praktik mereka dalam rangka untuk mengklaim dan mempertahankan posisi terdepan dalam kehidupan sosial. Penelitian ini bertujuan untuk menganalisis praktik-praktik maskulinitas yang dilakukan oleh beberapa karakter laki-laki dalam *I am Malala*. Praktik-praktik ini mengarah kepada segala sesuatu yang laki-laki lakukan dengan berbagai cara dalam rangka menegaskan dan melestarikan identitas dan identifikasi laki-laki. Penelitian ini menggunakan pendekatan objektif dengan mengaplikasikan teori hegemoni maskulinitas oleh R.W. Connell untuk mengungkap praktik-praktik maskulinitas dan cara laki-laki dalam memperoleh kekuasaan dan posisi dominan dalam hubungan sosial. Penelitian ini juga bermaksud untuk menyelidiki penyebab dilakukannya praktik-praktik maskulinitas. Dalam domain ini, maskulinitas dipandang sebagai praktik sosial. Selanjutnya, dalam penelitian ini dapat disimpulkan bahwa terdapat praktik-praktik yang bisa dikategorikan sebagai hegemoni maskulinitas. Praktik-praktik tersebut adalah bermimpi untuk menjadi martir, berperang melawan orang-orang kafir, bermusuhan antara keluarga, menghinakan kelahiran bayi perempuan, berbicara di depan umum, belajar di sekolah, menyediakan kebutuhan rumah tangga, *honor killing*, dan menjual pengantin. Dengan menjalankan praktik tersebut, karakter laki-laki menegaskan maskulinitas mereka. Praktik-praktik tersebut diterima tanpa perlawanan karena maskulinitas ideal ditanamkan dalam institusi social seperti agama, pemerintahan, sekolah, dan keluarga. Untuk menandakan adanya hegemoni, praktik-praktik ini dilakukan dalam suasana kekerasan. Terdapat beberapa jenis kekerasan seperti, kekerasan fisik, menyakiti hati, dan penyangkalan sumber daya, tugas, dan kesempatan. Selain itu, penyebab dari dijalankannya praktik-praktik tersebut berkisar pada budaya patriarkat. Namun, budaya patriarkat memiliki karakteristik yang berbeda dalam setiap praktik.

Kata kunci: *Memoir, praktik, maskulinitas hegemonik, patriarki, kekerasan.*

MOTTO

The brave man is not he does not feel afraid, but he who
conquers that fear

Nelson Mandela (1918-2013)





DEDICATION

Sincerely, this graduating paper is dedicated to;

MY PARENTS, MY SISTER, AND MY FRIENDS

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Assalamu'alaikum Wr. Wb.

I thank to Allah the Almighty who has given me his blessing, mercy and the good opportunity to finish my graduating paper entitled **Hegemonic Masculinities as Seen in *I am Malala***.

This graduating paper is submitted to fulfill one of the requirements to gain the bachelor degree in English Literature of State Islamic University of Sunan Kalijaga, Yogyakarta.

In finishing this graduating paper, I really appreciate the people who have helped me. They are:

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I consider that this research is not perfect, so I hope many criticisms and advice from all the readers in order to make this paper better. Finally, I hope this graduating paper can be useful and make any contribution to the literary field.

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Literature is a form of artwork which commonly is seen as a grain of fiction and imagination of a writer. However, the fictive and imaginative forms of literary works are only the outer packaging because the substance of literary works can reflect so much reality of human being (Wellek & Warren, 1977: 110). The reality of culture, socials, politic, psychology, religion, and so on can be traced from the literature presented throughout the ages (Budianta et al, 2003: 19). In short, literature's use is not only as an art form but also for the purpose of calling attention to important issues in societies within a specific social context in which it occurs.

According to Abrams & Harpham, literature has been used to designate fictional and imaginative writings (2009:177). Moreover, the fictional and imaginative writings have been classified or grouped in accordance with its genres which denote types or classes of literature (2009: 134). One of classifications of literature based on its genres is memoir. Memoir is a biography written by the subject about himself or herself. According to Abrams and Harpham, it is to be distinguished from Autobiography. Memoir puts the emphasis not only on the author's developing self but also on the people and events that the author has known or witnessed (2009: 26).

One of the great literary works which is categorized as memoir is *I Am Malala: The Girl Who Stood Up for Education and was Shot by the Taliban*-later

mentioned as *I am Malala*. It is a masterpiece published in the middle 2013 written by Malala Yousafzai and Cristina Lamb. It is an inspiring story about the women's right and education activist named Malala who lived in milieu of patriarchal culture. The story inspires girls to rise their voices and embrace the power within themselves. Moreover, it is also adapted into film categorized as documentary film. The film titled *He Name Me Malala* was released in 2015 (Sanford, 2015: 128).

As kind of biography, *I am Malala* is able to depict the reality of politics, education, culture, and religion within a specific social context because it stands as a powerful witness to history (Danovan, 2014: 3). It tells a young Pakistani girl, Malala Yousafzai who struggled against gender-based violence. Malala was raised in educated and literate family. Her father, Ziauddin was a charismatic, educated man who always encouraged her to be free as a bird, open minded, and educated woman. Since her father established and maintained a school, she was madly encouraged to be such as her father who is strong, free, open minded, and educated.

Ziauddin was a pillar of resilience for Malala. He resembled Malala, pursued an education. Even without his parents' support, he carved out a place for himself in college—learning to debate and speak. As a child, when he lived under patriarchal society, he and his sisters played different role. While he, as a man could go to school and enjoyed education, his sisters had to stay at home, committing housework and being illiterate. It was under his father entitlement which always encouraged him to be a man through learning at school.

Ziauddin's trait changed along his life. Many forms of cultural practices influenced him. His father, Rohul Amin which became his role model influenced him. When he was a child, he was always encouraged by his father to be a smart person in order to be a doctor having good life and good income. He started seriously to pursue his education. However, He realized that he was weak on math and being miserable on his father's demand. To make his father proud of him, he entered public speaking competition and successfully won the competition. He eventually chose to be educator by finding and managing Khushal School.

Through the story, the male characters exercising the practices of masculinities were described as superior people who have power to shape women in what they intend to. They were traditionally expected to act as leaders of the family and are afforded an advantageous status that considerably constitutes their identity as men. Those man characters have power and authority repeatedly pointed to as the mainstream values of male identity in patriarchal society. They have an authority which can produce some regulations or rules, even based on interpretation of Al-Quran which restricted women so that women always become subordinated.

By exercising religious and cultural practices as a masculine trope, those male characters especially the *Talib*- member of Taliban militant group constructed their masculinities. In the story, Taliban- an Islamist fundamentalist group always socialized that women are meant to fulfil their responsibilities in the home while men should have responsibility to work outside and earn money. The socialization was as means of controlling women's mobility. The Taliban was delineated as the

extremist group who did Jihad as warfare. Their powers and influences were always assigned to the jihad at the expense of women and un-masculine men.

Those practices appear as the consequence of patriarchal culture in society. Rohul Amin, Malala's grandfather played as superior person in his family. As the head of family, he had his authority to deny women's resources, services, and opportunities, for instance as he differentiated the serving of foods and drinks between men and women in his family. While men could get the luscious chicken breast meat, women only enjoyed the wings and the neck. While men could get cream and milk, women only got tea with no milk. He gained his authority by choosing to invest in his son, not his daughter to be educated formally in school.

Moreover, Malala also sketched how patriarchal culture underpinned by misogyny ideas, such as honor killing. Honor killing is a form of gender based violence perpetrated by a male family member, usually a brother or a father, against female family member believed to have dishonored the family by engaging in immoral and unacceptable forms of sexual behavior (Awwad, 2002: 40). Women's existence in the family represented of the values and honor which had to be kept. If they behave bad or nasty, like marrying a man of their own choice, seeking divorce, having been raped by another man, and flirting with another man, they deserve to be murdered because those behaviors are categorized as shame which torn the honor. Their death is believed to restore the honor of family.

Patriarchy, according to Walby in *Theorising Patriarchy* means a system of social structures and practices in which men dominate, oppress and exploit

women (1990: 45). Eisenstein in *Capitalist Patriarchy and the Case for Socialist Feminism* (1979) argues that male supremacy and capitalism are the core relations which determine oppression of women. She defines patriarchy as a sexual system of power in which the male possesses superior power and economic privilege (1979:17).

Furthermore, Patriarchy refers to a social system in which the male acts as the primary authority figure central to social organization, and where fathers hold authority over women, children, and property (Malti-Douglas, 2007: 36). Men's domination over female sexuality is central to women's subordination. In fact, man is the head of the family who controls women's sexuality, labor, production, reproduction and mobility (Tong, 2009: 113-114). It implies the institutions of male rule and privilege, and entails female subordination. In short, patriarchy refers to the rule of father in a male-dominated society as a social and ideological construct which regards men as superior to women. It is a form of social organization which is applied and conducted in such a way as to subordinate women. Thus, it means that females do not have the equal right to participate either in the social or familial relationship as equally as males.

From men's point of view, those practices become normal since those practices culturally and religiously are permitted. In patriarchal society, the belief that males are the heads of their families is not unique. Islam differentiates between roles and responsibilities of men and women in the family system based on equity and justice. With prescribed duties of both, for smooth functioning of the family, whereby one of the two members is being designated as head of the

family or as an administrative measure, in Surah An-Nisa, verse 34 (Omar, 2009: 104). The verse reads:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِنَاتٌ حَافِظَاتٌ
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا
عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

The verse can be literally interpreted as ‘Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband’s) absence what Allah would have them guard. But those (wives) from whom you fear arrogance- (first) advise them; (then if they persist), forsake them in bed; and (finally), strike them. But if they obey you (once more), seek no means against them. Indeed, Allah is ever Exalted and Grand’ (Sahih International, Surah An-Nisa, verse 34).

The verse above elaborates on the position of both spouses in the family structure and describes the required spousal behavior in peace and in conflict. A man (husband) becomes head of family who has responsibility to guide a woman (wife) in any aspects of life. The position of leader in family belongs to man (husband) because God has given man more capability than woman. It is also caused by that husband or breadwinner also spends his wealth for maintenance of

family. Furthermore, man under the obligation to demonstrate that he has to employ attempted three remedies. These are advice, ostracizing, and mild physical punishment. Those remedies are used to control women in term of family. Moreover, there are other verses that are interpreted to support the view that male breadwinners (husband) are in a superior position to those they support, or to support the more general proposition that men are superior to women. Those include Al-Baqarah (2): 228. The verse can be translated as "... But the men have a degree over women (in responsibility and authority)".

The word "men" in the verses above are not used to signify different sex between men and women which indicates different sex role. However, it is used to signify masculine characteristics or knowledge to be owned by human beings in order to meet a demand of cultural society (Ghafur, 2005: 106). The masculine characteristics designated through the verses are head of family, breadwinner, maintainer, the one who owns responsibility and authority, and educator or guide for women in term of family.

The research attempts to consider the issues of masculinity portrayed in *I am Malala*. According to Whitehead & Barrett, masculinity commonly refers to behaviors, languages and practices, existing in specific cultural and organizational locations, which are commonly associated with males and thus culturally defined as not feminine. Masculinity and male behaviors are not the simple product of genetic coding or biological predispositions (as cited in Abumere, 2013: 1). According to Kerfoot and Knights, masculinity is "the

socially generated consensus of what it means to be a man, to be manly or to display such behavior at any one time” (as cited in Chafetz, 1999: 186).

The research precisely attempts to explore the practices of masculinities exercised by male characters. This domain refers to male characters’ behaviors and actions illustrated through the story—what they actually do. The practices of masculinities are analyzed by applying hegemonic masculinity theory by Connell. Masculinities are configurations of practice structured by gender relations (Connell 2005:72). It means that masculinity exists only in relation to femininity (2005: 68).

The concept articulated by Connell will be useful to the research. It has to do with what Connell calls hegemonic masculinity which she defines as “the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women” (2005: 77). Hegemonic masculinity is the socially dominant gender construction that subordinates femininities as well as other forms of masculinity, and rejects and shapes men's social relationships with women and other men; it represents power and authority (Courtenay, 2000: 1388). Moreover, hegemonic masculinity is understood as the pattern of practice that allows men’s dominance over women to continue (Connell & Messerschmidt, 2005: 832).

Furthermore, Connell argued in *Masculinities*, hegemonic masculinity not only ranks the position of power between men and women, but also stratifies the power distribution among men (2005: 78). Connell developed the concept of

hegemonic masculinity to stand for the dominant form that characterizes masculinity in positions of societal power (as cited in Chafetz, 1999: 186). According to Connell, hegemony is likely to be established only if there is some correspondence between cultural ideal and institutional power. Either it is collective power or individual power (2005: 77). According to Reeser, masculinity is very often tied to power, whether in government, the household, or the military (2010: 7).

Through the theory, this research aims to reveal the practices of masculinity exercised by male characters. The practices refer to things men do in certain ways. If men successfully exercise the practices it implies that they are masculine. Therefore, the research especially focuses on the male characters who exercise practices of masculinities. The research also explores the causes of masculine practices portrayed in Malala's memoir. It regards masculinity as social practice. As social practice, masculinity is creative and inventive, but not in choate. It responds to particular situations and the demands of society and is generated within definite structures of social relations (Connell, 2005: 72).

1.2 Research Questions

Based on the background and the scope of the study, below are research questions which need to be answered in this research.

1. How do male characters exercise the practices of masculinities in *I am Malala*?
2. What are the causes of exercising masculine practices in *I am Malala*?

1.3 Objectives of study

In accordance with the research questions above, here are the objectives of study;

1. to elaborate the practices of masculinities exercised by male characters in *I am Malala*;
2. to figure out the causes of exercising masculine practices in *I am Malala*.

1.4 Significances of Study

The general significance of the study can be drawn into two directions; theoretically used and practically used. Theoretically, it gives the contribution to literature field. Especially, it can be used as the reference to study masculinities and its application on literary works.

Practically, it is also expected to add insight and knowledge to the reader about the intrinsic structure analysis studies in *I Am Malala* as well as for the development of literature. Moreover, it can improve and develop an appreciation of the study of literature related to the image of men in term of patriarchy. In addition, it can help the reader to better understand the message that is revealed in *I Am Malala*, especially about the practices of masculinity exercised by male characters in term of patriarchal culture.

1.5 Literature Review

Malala Yousafzai and Christina Lamb's *I Am Malala* has been discussed in some essays and graduating papers. Therefore, here will be stated the works which discuss *I Am Malala*. The following are the previous relevant studies of *I Am Malala*.

The first research is graduating paper entitled *Inequality of education for girls reflected in Malala Yousafzai & Cristina Lamb's I Am Malala (2013) memoir*: (2015) by Putri Adi Pamungkas from Muhammadiyah University of Surakarta. She applies a feminist approach as theory to analyze the object which considers the same point of view, those are; women role, women position, women participation. The result of her research is to reveal the close relation between the memoir and social life in Pakistan about inequality of education for girls. In the end, Malala Yousafzai and Cristina Lamb reveal that the significance of education should be equal for human life and there should not be gendered inequality for boys and girls. However, this research tends to discuss using Feminism within Islamic lens, it means, the result considers about women emancipation in the form of Islamic rules.

The second research is graduating paper entitled *Violation of Human Right in Malala Yousafzai & Cristina Lamb's I am Malala (2015)* by Niken Lestari from Muhammadiyah University of Surakarta. She applies sociological approach to analyze the social background of Pakistan and all of the aspects. Then, she analyzes the structural analysis of the memoir by describing character and characterization, setting, a point of view, plot, and theme of the novel and brief discussion. In this research, the researcher considers in looking for the unfairness which is experienced by women in the memoir by seeing the social condition of women in Pakistan.

The third research is an essay entitled *Cultural Politics, Gender, and History In Malala Yousafzai's I Am Malala* written by Kavita Daiya (2013). Through this

research, she discussed how Malala Yousafzai's narrative illuminate common cultural practices around the place of girls in the family in modern South Asia and examine the connections between cultural practices shaping girls' experiences and the history of secularism in Pakistan. In this study, she applied postcolonial feminism theory. Through the research, she explored cultural politics, gender, and history which deal with women's subject.

The fourth study is graduating paper entitled *Malala's Struggles against Unfairness in Malala Yousafzai and Cristina Lamb's I Am Malala* by Eva Miftahul Ulum (2016) from Maulana Malik Ibrahim State Islamic University of Malang. In conducting this study, the researcher uses Islamic Feminism approach. the researcher found out that unfairness experienced by Malala and the other women in *I Am Malala* divided into four; victimization in the name of honor, selling of bride, restriction of political system, and terror factor; and the aspects of struggles which are done by Malala divided into two; Malala's struggle in getting education and Malala's struggle for Muslim women's access to public's space.

The fifth research is an essay entitled *Malala Yousafzai's Life Under The Taliban Movement: Psychological And Feminist Approach* by Putu Yunita Wacana Sari. Through her research, she found out that The Taliban movement gave such a big influence to Malala Yousafzai's psychological development. She changed gradually to a mature and brave young lady. She also figured out that the kind of feminism that is reflected by Malala Yousafzai is Liberal Feminism which positioned 'rights' as priority over the 'goodness'

The difference between this research and those prior researches above is very obvious. This research attempts to analyze practices of hegemonic masculinities portrayed in Malala Yousafzai and Cristina Lamb's *I Am Malala* by using hegemonic masculinity theory proposed by Connell. This research becomes important because it attempts to view women by men's perspective- hegemonic masculinity theory. This research becomes the first research conducted by applying hegemonic masculinity in *I Am Malala* which is categorized as feminism novel.

1.6 Theoretical Approach

This research aims to figure out the practices of masculinity depicted in Malala Yousafzai and Cristina Lamb's *I Am Malala* and also focuses on male character as the object of analysis, so the proper theory to be used in this study is hegemonic masculinity theory. David Collinson and Jeff Hearn (1994) argued that masculinity is vaguely defined. "Does it refer to behavior, identities, relationships, experiences, appearances, discourses, or practices?"...."Are masculinities irreducibly related to men, are they discourses in which women can also invest?" (as cited in Chafetz, 186).

Stimpson contends that masculinities are "the products to be created, not of God, not of nature, but of historical processes" (as cited in Handajani, 2010: 36). Histories evolve and so do masculinities. Masculinities change spatially and temporally based on the context. As masculinities always change, Reeser considered Masculinity as a kind of style which implies something open to change (2010: 83). According to Kerfoot and Knights, masculinity is "the socially

generated consensus of what it means to be a man, to be manly or to display such behavior at any one time” (as cited in Chafetz, 1999: 186).

However, Connell developed the concept of hegemonic masculinity to stand for the dominant form that characterizes masculinity in positions of societal power (as cited in Chafetz, 1999: 186). Hegemonic masculinity is the idealized form of masculinity at a given place and time (Connell, 2005: 77). It is the socially dominant gender construction that subordinates femininities as well as other forms of masculinity, and rejects and shapes men's social relationships with women and other men; it represents power and authority (Courtenay, 2000: 1388). According to Connell, hegemony is likely to be established only if there is some correspondence between cultural ideal and institutional power. Either it is collective power or individual power (2005: 77). Through the correspondence between the cultural ideal and institutional power, hegemony can be categorized as success. Moreover, to construct hegemony, it is necessary to focus on violence which underpins and supports authority.

Furthermore, Connell asserted that the concept of masculinity is that masculinity does not exist except in contrast with femininity. Therefore, a culture which does not treat women and men as the binary opposition does not have concept of masculinity (2005: 68). Masculinity and femininity are often organized as a binary, a highly-polarized binary in which the terms gain meaning only in relation to the other, such that what is feminine is not masculine, what is masculine is not feminine (Brittan, 1989:3). In short, the concept of masculinity

does not exist within masculinities themselves but it depends on gender relations to define their own concept.

Hegemonic masculinity generates not only external but also internal hegemony (Demetriou, 2001: 341). Hegemonic masculinity generating external refers to a social power of one group of men over others-femininities. Furthermore, hegemonic masculinity also generates internal hegemony, that is, hegemony over other masculinities. Connell contends that hegemony relates to cultural dominance in the society as whole. Within that overall framework there are specific gender relations of dominance and subordination between groups of men (Connell, 2005: 78). This domination and subordination often intersects with other dimensions like race, class, age and sexuality (Connell, 2005: 76-81). It is also well-known as subordinated masculinity.

1.7 Methods of Study

Method of study is basically a scientific way to get data with the purpose and significance (Sugiyono, 2013: 2). According to Creswell, method of study is the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis (Creswell, 2009: 1). Simply, method of study means procedures or technique employed in certain study. Below are sub-chapters that explore some procedures or techniques.

1.7.1 Type of Research

This research uses qualitative method- library research because this study has the characteristic; the results of research is in the form of words; the study aims to develop or improve the understanding of the text; the research is conducted to

produce a description. This research deals with the interpretation of words, phrases, events, or phenomena which become the main data, not in the statistic form. Furthermore, this research applies objective research because it abolishes the extrinsic elements; author's psychology, author's environment, author's subjectivity including behavior, belief, and perspective which indirectly influence the literary work.

1.7.2 Data Sources

In this research, the main data and supporting data are necessary. The main data are taken from Malala Yousafzai and Cristina Lamb's *I Am Malala*. The book was published in 2013 by Weidenfield and Nicolson London. While the supporting sources which are required to support this study are some books containing literary works, and some articles that support this study.

1.7.3 Data Collection Technique

Because this research is library research, it is not necessary to conduct any interview or observation to collect the data. In this research, first, the main source, the novel, has to be read closely to find out the main data which relate to the objectives of study. It is also called the documentation method. Then puts those data in classified order and analyzes them in accordance with the research problems in the previous sub-chapter. These techniques have both comprehensive and imperative aspects since they are aimed at finding the relevance data based on the research background. Moreover, another supporting source has to be read, in order to find out the supporting data that corroborate the main data.

1.7.4 Data Analysis Technique

The research uses objective approach to analyze the data. It deals with literary work as something which stands free from what is called an extrinsic (Abrams & Harpham, 2009: 63). The research also uses a qualitative descriptive analysis method. It is how to explore and interpret the main data so that this research can be concluded and finally, it can gain a new finding. Through this research, the main data are analyzed based on the domains. Thus, this study can figure out the conception of masculine practices exercised by male characters and the causes of exercising masculine practices illustrated in *I am Malala*.

Here are the steps of data analysis technique;

1. classifying the linguistic units describing the practices of masculinities exercised by male characters portrayed in *I Am Malala*;
2. analyzing the data by using the theory and put them into the result and discussion;
3. classifying the linguistic units describing the causes of masculine practices;
4. drawing the conclusion from the data analysis and give suggestion

1.8 Paper Organization

This research provides four chapters each of which is subdivided into different discussion. The first chapter presents the introduction which describes the general information of the research including background of study, research questions, objectives of study, significance of study, literature review, methods of study, theoretical approach, and paper organization. The second chapter presents the

intrinsic elements of Malala Yousafzai and Cristina Lamb's *I Am Malala*. The third chapter presents the discussion that contains data analysis. The last chapter is conclusion of the research and suggestion for further approach.



CHAPTER IV

CONSLUSION AND SUGGESTION

4.1 Conclusion

The research applies hegemonic masculinity theory by R. W. Connell. Through hegemonic masculinity theory, the research analyses the practices of masculinity exercising by male characters and the causes of the practices portrayed in *I am Malala*. The research has examined aspects of masculinities through analyzing the practices of masculinities. The practices refer to things men do in certain ways in order to affirm and preserve men's identity and identification.

The first question concerns the practices of masculinity exercising by male characters. The analysis of masculine practices indicates that men are known primarily through their relationships with women. In addition, the research reveals that those practices exercised by male characters are hegemonic masculinity and the mark of hegemony is based on violence. It means violence underpins and supports to inscribe hegemony.

Moreover, the acts of violence vary among the practices. Dreaming to be martyr, speaking in public, learning at school, and providing household needs are the practices showing successful claim authority. Those hegemonic practices are accepted without any resistance since the cultural ideal of masculinity corresponds with institutional power (religion, government, school, and family). Here, the act of violence is denial of resources, services, and opportunities also known as economic abuse, such as restricting access to financial, health, educational, or

other resources with the purpose of controlling or subjugating a person. The other act of violence is emotional abuse, such as systematic humiliation, controlling behavior, degrading treatment, insults, and threats when humiliating the birth of daughter and controlling women's mobility are exercised.

However, fighting against infidels, humiliating the birth of baby girl, feuding among familial, selling bride, and honor killing are the practices showing that authority is supported or underpinned through violence. In exercising those practices, hegemonic masculinity is displayed, reinforced, and celebrated through acts of violence such as, bombing, gun shooting, kidnapping, intimidating, murdering, trafficking, and insulting, in which the men engage to display strength and power. Based on the acts of violence above, those are categorized as physical violence.

The second question concerns the causes of masculine practices. It deals the masculine practices as social practices which are exercised in gender relation. The causes of practices revolve around one main cause, patriarchal culture. Here, patriarchal culture has different specification based on each practice. Through patriarchal culture, those practices are exercised by the male characters to claim and sustain a leading position in social life. Those practices also function as the evidence that men have to struggle to hold on to the masculine power that is bestowed on them.

4.2 Suggestion

There must be some aspects from the novel which are necessary to be analyzed. It can be gendered discourse, portraying masculinity through image,

masculinity on woman characters, masculinity in fluid, critical discourse, and so on. Thus, it is the suggestion for the next research to be conducted in analyzing *I am Malala*.



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