

The struggles of Middle Eastern women in their fight for justice as illustrated in Malala and Princess

By

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Abstract

Objective: The basic idea of feminism and the challenges faced by women in the Middle East have been evaluated. This study has highlighted the Middle Eastern women's struggle for justice from the oppression they experience due to a misinterpretation of Islam as illustrated in Malala and Princess. **Method:** Qualitative research design opted for data collection and analysis. Two books dominated the textual analysis: I Am Malala by Malala Yousufzai and Princess by Jean Sasson. **Results:** The story of Malala and Princess has provided an overview of the constraints on women's rights in Middle Eastern countries. Malala Yousufzai's nonfiction novel also details her fight for girls' education against the Taliban, a radical Islamist group. The Princess has depicted her father's lack of love and injustice toward Saudi women in their personal lives. **Conclusion:** It is especially difficult for women in Middle Eastern countries to demand their rights because of the misinterpretation of the Islamic religion. Although Islam is a religion that values both genders, male interpreters have used the religion to justify women's subservient role in society. Middle Eastern women aim to gain strength and justification from Islam and demonstrate that it is not the religion that suppresses women. Islam is not a source of subjugation for women but a source of empowerment.

Keywords: Malala, princess, Taliban, women's rights, Middle East, feminist

Introduction

In its broadest sense, feminism is a theory that describes the equality of men and women in political, economic, and social fields. However, women's rights should be protected so that they have control over their own lives. Feminism did not emerge indigenously in Middle Eastern civilizations; rather, it emerged from external fragments of the Middle East. The concept of feminism first emerged in the late nineteenth century to gain attention in the Middle East. It has been observed that whenever a Middle Eastern society takes the initiative to take a formal stand on the status or position of women, it is often regarded as a sensitive indicator of attitude. It influences society toward the acceptance or rejection of western civilization (Badran, 2005).

The widespread involvement of women in the opinionated life of the countries led to diversified prospects in terms of women's jobs. The government or society never advocated the prevalent liberation of women. The government issued an order in 1923 in Egypt, setting the standard age of marriage for girls at the age of sixteen and boys at the age of eighteen, but the decree was not enforced strictly. Similarly, divorce and voting laws are still under the control of male individuals. Although the general trend in the community supported the mission to educate women; however it was decided that the enhancement in women's education could create a better environment and they would be more effective mothers and

housewives as compared to working women. The movement aimed to improve the knowledge of females regarding the hygiene, nutrition, and health care of children, rather than critical thinking, religious scholarship, or academic interests. The idea of the movement was to improve the knowledge of domestic females, purely because females, being a mother, have the power to shape intelligent citizens. Little advancement was made for females' education at this stage, and the first secondary school was also developed in 1925 for girls in Egypt. Still, the opportunities for women were limited. Working with heavy machinery was mainly discouraged, and nursing was not allowed; therefore, teaching was the only reputable position held for women for a long time period (Nicholson, 2013).

One of the rare people with the courage to champion women's education is Malala Yousafzai. Malala was born in Mingora, Pakistan, on July 12, 1997. Yousafzai was educated at Khushal Girls High School and College, the institution her father founded, where she immediately earned a reputation for her commitment to learning. But Malala's dedication to learning extended outside the walls of her institution. Malala remembered that "From a young age, I was interested in politics and sat on my father's knee listening to everything he and his friends said" when she thought back on her upbringing (Reynolds, 2019).

Malala's tenacious fight exemplifies the value of women's education. Education has the power to remove the barriers imposed by gender inequality, giving women access to additional possibilities and responsibilities. With the right education, a person can become politically, socially, and economically independent, support themselves, and hold a variety of jobs in the public and private sectors. Women are able to support their families, gain leadership experience, and increase their presence in government as they overcome gender inequity (Khan et al., 2022)

Malala's passion for learning, however, came to an abrupt end in 2008 when the Taliban took control of the country. After the Afghan War ended in 1978, a radicalized religious and political organization called the Taliban was born. The Taliban gained a reputation for upholding stringent interpretations of law and order that are largely influenced by religious ideology starting in the early 2000s. The Taliban established a brutally oppressive government by utilizing the traditional Pashtun social code. The Taliban imposed stringent laws and penalties once they invaded Pakistan, particularly targeting women. They issued a number of rules, but one devastated Malala in particular. The Taliban mandated that women be excluded from public life, thereby forbidding them from pursuing an education (Gregorian, 2018)

Amnesty International claims that the women were subjected to rape, murder, and movement restrictions without any protection from the authorities. Aversion to violence Women are restricted from leaving their homes and from participating fully in civil society, especially in terms of politics, jobs, and education. Making decisions because women frequently shoulder the majority of the load when it comes to managing relationships with former fighters, family members, and children who have been traumatized by war after a conflict (Chinkin & Charlesworth, 2008). Population shifts brought on by the conflict have an effect on issues including housing, caregiving responsibilities, access to and ownership of land, and return following internal or external displacement. Women frequently struggle with concepts like "reconstruction" of a society. Such theories assume an element. Population shifts brought on by the conflict have an effect on issues including housing, caregiving responsibilities, access to and ownership of land, and return following internal or external displacement. Women frequently struggle with concepts like "reconstruction" of a society. Such theories assume that going back, or returning to a position or skill that once existed, is a

necessary component. However, women don't always search for this. Women may have had more influence and opportunities as a result of conflict that did not previously exist (Yoshida& Céspedes-Báez, 2021)

Aim of the Study

This research seeks to shed light on the role of women in bringing about peace, equal opportunities, and the abolition of oppression against other women. Furthermore, it has examined the contributions of Middle Eastern women to the struggle for justice and the provision of equal rights. The study emphasized the struggle of Middle Eastern women in literature even more. It has also debated and analyzed the facts in light of two influential books: *Princess: A True Story of Life behind the Veil in Saudi Arabia* by Jean Sasson and *I Am Malala* by Malala Yousufzai. The book *Princess* described the life of royal Princess Sultana Al Saud, who was imprisoned by her father, husband, and country. This book has discussed the occurrence of dismaying oppressions that women experience and also emphasized that these oppressions in other cultures are treated as human rights violations. The study has analyzed the contributions of Middle Eastern women toward the struggle for justice and the provision of equal rights. Since a common misconception is that religious acts like wearing the veil or other religious requirements subjugate women, this study aims to highlight that the oppressor of Middle Eastern women is not Islam. It is society itself.

Literature Review

Equality for women: The voice of Middle Eastern women

The fearless and courageous attitude of the Princess has changed the lives of women in the Middle East. Young women's awareness has been created by the famous story "Princess" written by Jean Sasson (Sandhu, 2014). The story's main theme conveys an inspiring message to all females that a woman can be equal to a man. A woman does not want to be defeated by a man, and she is able to achieve a high education. The writer has focused on the character of the princess, who is an educated, optimistic, and courageous woman with a feminist ideology.

Malala Yousufzai has been advocating for the rights of women across the world, especially educational rights. The objective of Malala was to increase educational opportunities for women, which is considered the main theme of the book *I Am Malala*. It has been evaluated that women throughout the world face different challenges in health care, education, and political representation. Malala has demonstrated herself to be a passionate advocate for gender equality. She has also raised support for the Malala Fund and this organization works to facilitate girls and young women completing twelve years of quality and safe education. This support is to encourage and motivate women so that they can gain potential resources to overcome the obstacles in their lives. Malala has also motivated mothers to educate their daughters equally. She encouraged them to take part in educational activities and promote knowledge to other girls in the society.

The girl who stood up for education: Malala

Malala was awarded the Noble Prize in 2014 and was nominated for the Nobel Peace Prize. When the Taliban took control of the Swat Valley, they shot her. Malala Yousafzai's miraculous recovery took her from a remote valley in northern Pakistan to the halls of the United Nations. Her book, "I Am Malala," inspires readers to make a difference in the world. "I Am Malala" is a remarkable story about a girl who fought for female education in the Middle East (Tolentino et al, 2015).

The Taliban had banned girls from attending schools when they held great power in the Valley of Swat. As a female, Malala could not get an education from the schools of that valley. After the seizure of the Taliban, Swat was considered a dangerous place. The commitment of Malala concerning educational rights for girls has been grounded in human rights discourse. Education is considered a fundamental human right and is important for all other human rights, according to UNICEF (United Nations Educational, Scientific, and Cultural Organization).

Some of the greatest challenges of the modern world were opened by Malala's memoir. It is all about politics, education, violence, religion, and culture against girls and women. She is an educational campaigner from the valley of Swat, Pakistan. Malala came to public attention by writing about her life under the Taliban for BBC Urdu. She often spoke about the fight of her family for the education of girls in her society. Malala was shot by the Taliban in October while returning from school. She survived miraculously and continued her educational campaign in the USA. She has expressed her desire to promote education for girls in every nation as needed. She also expressed that her motive for the rest of her life is to provide better opportunities for women. Organizing educational campaigns and raising funds to obtain resources are her most noticeable contributions to women's rights.

Contributions to Humanity

Malala continued to support global education through the Malala Fund, which is a non-profit organization and also supported educational promoter programs around the globe (Haider, 2014). Malala was awarded the National Youth Peace Prize in recognition of her advocacy and courage in 2011 in Pakistan. She won both the Amnesty International Ambassador of Conscience award and the International Children's Peace Prize in 2013 (Yousafzai, 2014). Malala was the youngest person ever nominated for the Nobel Peace Prize. She has received many other awards and was also short-listed for the Person of the Year award for "Time" magazine. Through the Malala Fund, Malala has continued to campaign for universal access to education. This non-profit organization supports education advocates and invests in community-led programs around the world (Khoja-Moolji, 2015, pp.539-556).

Malala's memoir demonstrates the criticism of the Taliban is combined with a description of other different factors that have destabilized her home. The efforts of Malala and her family have brought some positive changes to education in Pakistan in particular. The story of Malala has brought worldwide attention to the changes that need to take place and also the ongoing challenges (Doeden, 2014).

Women's rights

In order to maintain equality with men in Middle Eastern society, only boys are allowed to attend school and other educational activities. Women contribute less to society because they are assumed to be incapable of being leaders. In the memoir "I Am Malala", there are rights for the inequalities of women, especially in education. Malala fought to get the right to live peacefully and to promote education for girls in the world (Pamungkas, P.A., 2015). She believed that women are valuable assets and have a positive contribution to a country's success. In order to put serious stress on women's rights to an education, she included a quote from Quaid-e-Azam Mohammad Ali Jinnah:

"No struggle can succeed without women participating side by side with men. There are two powers in the world; one is the sword and the other is the pen. There is a third power stronger than both, that of women" (Yousafzai, 2013).

Malala Yousafzai, a young human rights activist from Pakistan, has been awarded the prize for women's freedom. She rose to prominence after writing a blog for the BBC during the Taliban's control of Swat in 2009. She advocated for women's educational rights and condemned the Taliban's actions. Malala continued to campaign for women's rights and equal access to education in order to drive the Taliban out of the Swat Valley. She was the victim of a Taliban shooting attempt in 2012 and was flown to the United Kingdom for the necessary recovery treatment.

The women's rights abuses in Saudi Arabia have also been described in the book by Jean Sasson. The character of the princess in the book *Princess* by Jean Sasson has portrayed the status of women in Saudi Arabia, who were victims of inhuman practices. The book describes the life of Princess Sultana and how she has fought for the rights of women. The book focused on a society where women have few rights and little control over their own bodies or lives. The novel *Princess*, written by Jean Sasson, describes the women of Saudi Arabia and their conditions under the patriarchal system. Sultana has been identified as the major character of the novel, who has raised her voice and shown the differences between Saudi Arabian women and American culture in treating women. Although Sultana belonged to a royal family, she was described as a woman who had the ability to live her life independently. She has proven herself as a strong woman, ready to face the rage of the male-dominated society of Saudi Arabia.

According to the patriarchal social system in Saudi Arabia, men intrinsically control everything, especially females. Women are mostly considered weaker biologically and physiologically than men. Women do not have the freedom in Saudi Arabia to move freely and choose what they want, such as choosing clothing styles, continuing studies, and choosing a life partner as they want. They are always guarded by men in their activities. Being the victim of torture by their elder brothers and the feeling of being unloved by their father has provoked Sultana to tell the world how girls spend their lives with the anger of fathers and brothers and the sadness of being tolerated merely. Moreover, she also showed courage after facing an unfair situation from her brother, who insulted women and treated them as inferior in the world.

Feminism: Another word for equality

Feminism is a term that appeared when women started to ask about their lower status and demand equality in their social status. After the term feminism was created, it was not taken as a term of recognition by many of those who promoted the rights of women. In fact, many of the organizations that promoted women's rights in the late 1970s did not consider themselves feminists (Fuss, 2013). Feminists have asserted their efforts towards liberating women through knowledge of inferiority (Gunew, 2013). The phrase "feminism" has limited use in relation to specific groups and concerns. Feminism is a controversial and difficult subject to concentrate on. Partly due to the early exposure to capitalistic and Western forces, feminism is unique in the Islamic world (Botting et al., 2014, pp.13-38). The early activists in the Middle East had an idea that uncontrolled poverty and general exploitation existed among women who belonged to the lower classes. From the book of Jean Sasson, the feminist ideology can be observed in Sultana's character that has grabbed the attention of the entire world to understand the role played by women in the struggle for injustice. In the Middle East, individuals' beliefs and faith about the concept of feminism are too small to be characterized. Feminism is distinctive in the world of Islam, partly due to its untimely exposure to capitalistic forces and Western culture and the extremely long time period during which the feminist organization was independent and free to operate.

Feminist movement

In recent times, the feminist movement, also known as the drive for women's liberation, has changed the entire foundation of human relationships and revolutionized the entire social structure. Malala Yousafzai inspired women to identify as feminists. Women's rights have taken center stage in Western political speeches about Islamic fundamentalism and the Taliban (Sanford, 2015, p.128). Apart from the importance of education, the central theme of *I Am Malala* is the rights of women, which are an important part of human rights. Feminism can be defined as a world of peace for all women in Middle Eastern countries because it promotes struggle and equality in the pursuit of human rights. The feminist approach to analyzing the book is applicable. Princess Sultana's goal, in light of feminist concepts, was also to fight for equal rights and to define an accurate position of women in society.

One aspect of gender inequality in Arab countries manifests in the distribution of knowledge. It is evident that the literacy and education of women have undoubtedly improved, but the prevailing social norms and attitudes continue to focus on the reproductive role of women and their unpaid jobs. Society undermines the main segment of its productive capacity with the continuing favoritism against women. It has been suggested by feminist theory, that the inequality of gender reflects an insufficiency in democratic practice and theory (Modleski, 2014).

Islam and feminism

Global feminists are concerned with how the story of Malala is understood through pre-established concepts about Islam and women. This concern arose from the feminist analysis of speeches about Islam. The story of Malala circulates in a context where people observe it through preconceived ideas of Muslim women. The argument has been frequently made that religion, specifically Islam, lies at the heart of the emphasized domination of women in the Middle East. The debate on the treatment of women in Islam is ideological as well as practical. The main focus here has been on the role that women play in Middle-Eastern society as feminists (Cooke, 2013).

Both negative and positive attitudes have been found toward women's issues within the Islamic tradition. Though the Qur'an is the primary source, which is the basis of Islam, and consistently supports the equality of women with men and their essential rights to objectify the human perspective. It is important to note that there are more regulations in the Qur'an regarding justice and equality in the perspective of family relationships than in any other matter. The events that the story of Malala and Princess has described are the outcomes of choices that are made by nations, communities, families, individuals, global political issues, and also by supranational organizations (Deylami, 2015).

Radical Islamic extremism

The story of Malala demonstrated how the rise of the Taliban and their supporters is fueled by transformational cultural and political factors. The violent extremist group 'Taliban' used both modern and traditional platforms of media to trap youth in violence. The narratives of the Taliban are short, emotional, powerful, ideological, and patriotic. The Taliban are highly against women's education and cannot tolerate any interference with their ideology concerning their strict rules and regulations. Malala was shot in her head for the reason that she spoke out for the educational rights of Middle Eastern women and their

equality with men. She wanted to promote education and make women literate about what is going on in the world so that they could encourage their daughters to study and step up for the future of their country (Ijaz & Danish, 2014).

Political and economic participation of women in the Middle East

Malala was not limited to any particular socio-economic sector or any rural or urban division. She has suffered at the hands of violent performers, mainly due to political and social issues. Malala Yousuf Zai, in her book “I Am Malala”, talks about her father, who quickly got involved in the politics of students and was known as a talented debater and speaker. He was made general secretary of the PSF (Pakhtoon Students Federation), which required equal rights for the people of Pakhtun, especially women. She also stated that her father enjoyed writing poetry, which often dealt with contentious issues such as women's rights. Malala has been an advocate for girls' education and has told her story of life under Taliban rule through speeches, media appearances, and blogs. She has earned respect and acclaim for her bravery in speaking out for justice (winter, 2014). She went on to explain how the Taliban fears women's power and believes that if women start learning and reading, no profession or struggle will be left unattained. She condemned the Taliban and advocated feminism.

Role of feminism and act of violence

The novel Princess by Jean Sasson has shown women's oppression in Saudi Arabia. It describes the life of a woman, Sultana, in Saudi Arabia. She belonged to a royal family in the 20th century. It is all about the rebellion and frustration of Sultana towards the Arabian strict culture. She grew up in a fabulous and luxurious environment. She had private dress designers, glittering jewels, a private jet, and four mansions on three continents. She was a prisoner behind her black veil (Prizayanti, 2013). She was jailed by her own father and had never gotten his attention. She never had her own control over her life. Sultana disagreed with the society of Saudi Arabia in treating women with no justice and inequality. She wanted to be treated as a member of society whose voice should be heard. The Princess could not choose her husband by herself and felt oppressed by the Arabian rules. She was not able to leave her home without her husband and could not continue her studies (Indriani, 2014). She reflected the character of an optimistic woman that acquires the ability to change the traditional patterns of her life, and she said that “it is the women of Saudi Arabia who can reduce the obstacles in order to get relief from the ancient customs of Saudi Arabia”.

The author, Jean Sasson, was born in the United States and worked at The King Faisal Specialist and Research Centre in Saudi Arabia. She has expressed her disagreement with the restricted rules of Saudi Arabia on women by creating a Princess. She also narrated the importance of education from the Islamic perspective and explained that it is important in Islam to get an education for both males and females. She believed that the value and equal rights of women that she adopted from America were good customs. For the sake of her daughters, Princess Sultana took the risk and spoke out for the lives of women in her country, despite their rank. She was the only woman who could hope to escape from being punished regardless of her anonymity and cloak. She had to hide her identity to raise her voice for women's equality. Sultana has spoken about her life, from her turbulent childhood to her arranged marriage. It was a happy one until her husband decided to commit to another relationship by displacing her with a second wife (Masturoh, 2012). Sultana achieved her dream and acquired a Master's degree in philosophy. She surpassed all the difficulties and torture. She stated that getting an education at any age would help them gain respect in society and the environment.

Rationale

The significance of Muslim women's significant roles in Islamic history has been discussed. The struggle of women for peace and justice has been demonstrated by Malala Yousufzai. The novel, *Princess*, depicted the acts of violence and inequality against women in the Middle East, presenting the injustice and lack of family love with the Royal family's daughter, "Sultana." Sultana's desire is related to feminist ideology, which states that women should excel in all stages of life, including before and after marriage.

Methodology

Research design

A qualitative research approach was incorporated to explore the methods and techniques of compassionate research into social or human problems. The identified aspects have concentrated on enhancing various descriptions produced by reporting a wide range of views of individuals. The role of feminism across Middle Eastern countries has been recognized as a naturalistic, interpretative, and constructive procedure of research. The qualitative approach has also been advantageous to accomplish subsequent analysis and interpretation of obtained information related to the struggle of Middle Eastern women in their fight for justice, as illustrated in *Malala* and *Princess*.

Data collection

The struggles of Middle Eastern women for their rights have been incorporated through the textual analysis, which includes journals, books, and research papers to gather information about the struggle of *Malala* and *Princess* for the equality of women in Middle Eastern countries. The following two books were also taken into consideration: "I am Malala" by Malala Yousafzai and "Princess" by Jean Sasson. An extraction of all these studies has been evaluated to conclude strong results. This has been considered through literature and associated elements that have enriched the conceptual development and research novelty.

Results and Discussion

The overall discussion is based on the struggles of *Malala* and *Princess* for the rights of women in the Middle East. The *Princess* of Saudi Arabia faced several turns of events with disappointment. She was a member of Al Saud House, which tried to resolve the restrictions on women. She has taken dangerous and unprecedented actions for the rights of Middle Eastern women, whether village women tribes or the princess of the royal family, because she experienced oppression in everyday life. The series of *Princesses* recorded the lives of other women along with the life of Sultana. Because of the personal safety of the *Princess*, the author called her "Sultana", as there was a risk of revealing the secrets of the women in Saudi Arabia.

In the novel, *Princess* Sultana herself confesses about the spirit of true life among women in Saudi Arabia. The scene represented the emphasis on education by Sultana and her desire that women should struggle for education no matter what the circumstances are. According to Sultana, it seems intolerable for large numbers of individuals to stay in a system of freedom for all when so many choices are available. In the book *Princess*, a scene explains Sultana's opinion that is stated as:

“I announced to Kareem that I liked these strange, loud people, the Americans. When he asked me why I had difficulty voicing what I felt in my heart. I finally said I believe this marvelous mixture of cultures has brought civilization closer to reality than in any other culture in history” (Chapter 19)

The discussion within the book, *Princess*, entails the right of women to choose their desires and pursue them. A scene has described well in the book Chapter 18.

“I had an unpleasant shock as the plane prepared to land in Riyadh. Kareem reminded me of my veil. I scrambled to cover myself in black and felt a fierce longing for the sweet scent of freedom that had begun to fade the moment we entered Saudi airspace.”

It has been discovered that the unreasonable behavior of society affects children as well as mothers, with the latter suffering more as a result (Sandhu, 2014). The Taliban's public behavior regulations have restricted women's freedom of movement and caused problems for those who lacked mahram or could not afford the burqa. Family harmony has been impacted by depression, isolation, and mental stress, sometimes in conjunction with the stringent restrictions placed on women. Women were subject to house arrest, and their homes resembled jails or hospitals. They were unable to express their feelings to anyone about their personal lives. Middle Eastern women hid away from their own anxiety and pain (Mehta, 2012).

Malala, as a young girl, has set an example of bravery. After the incident, she made herself even more powerful than before, which is self-explanatory by her current contribution and achievements worldwide. Malala organized campaigns to make women fearlessly equal to men in education as she believes that Allah will save her at every step of life (Pamungkas, P.A, 2015). Malala has expounded on her journey from childhood until the UN speech, where she declared that the importance of education has grown with each passing year in her life. The book *I Am Malala* narrates various life stages, from the scene in which she was shot to the UN resolution. She struggled incredibly hard without pause, from writing letters against the Taliban to making broadcasts over the radio. Her step towards the provision of equal rights for women was treated as a human right, for which she wrote articles to lead arguments on universal education along with equal rights.

Malala had become a prominent advocate for the education of girls. She campaigned to increase government spending on schools and motivated the families to break the ethnic tradition and permit their daughters to attend school. She met with the United States special envoy to Afghanistan and Pakistan to appeal for support of Pakistani schools. Many schools were renamed in Malala's honor. She has also stated that “other than the two powers of sword and pen in the world, the third power is women”. She emphasized the absolute indulgence of women, as well as men, in every struggle.

Currently, Malala has a large number of ardent followers, including a number of well-connected individuals. Many people have contributed to Malala's cause, helping to establish the Malala Fund and providing grants to people and organizations involved in education. Gordon Brown appointed Ziauddin Yousufzai, the father of Malala, as a special adviser on global education in recognition of his commitment to women's educational rights (Suvorova, 2013).

Both novels depict Islam, family values, and women's role in society in two very distinct ways.

Sultana and her family are metaphorical representations of the segments of society that hinder women's progress and education. The wearing of the veil is representative of the veil of social and political female subjugation. It does not represent the Islamic veil, which empowers women to be respected for their minds and rejects objectifying women by their bodies.

Malala had two forces at play in her autobiography. The Taliban and their subjugation and objectification of women vs. Malala and her father, who actively promoted the education of women and the important role of women in society. Her story also highlighted the extremist interpretation of Islam by the Taliban as a source of misery and hatred in society, which is a direct opposition to what Islam really is. However, Malala's father used Islam to strengthen the bonds of society and show love and affection. He applied Islam in its proper sense to bring about a better society.

Conclusion

After examining the information in the two books, it can be concluded that both authors used a feminist perspective to emphasize the significant responsibilities that women play in society. Malala and Princess Sultana have inspired other women to stand up and fight for their rights. The female writers have primarily focused on the lives of Middle Eastern women. Following these occurrences, the Saudi Arabian government has been seen to be under pressure from women's rights organizations. In reality, the emergence of women's rights campaigners in the conservative Kingdom demonstrates how the wealthy Arab monarchy's mindset is improving. Despite none of them holding significant family positions, the Saudi Arabian Princesses have significant political influence. Slightly similar attempts were made, as stated in her book when she was shot by the Taliban and still survived. This attack did not make her weak; however, it provided the ultimate courage to stand again with better hope and ambition. Sasson described Sultana as a courageous woman with the ability to control her fear during hard times. Despite facing ill and unfair treatment from her husband, she possessed the courage to handle each conflict and face the world strongly. She has also expressed that her motive for the rest of her life is to provide better opportunities for women. Organizing educational campaigns and raising funds to obtain resources are her most noticeable contributions to the rights of women. She has motivated and encouraged the young royal daughters to fight for their rights (Stenslie, 2011). Malala and her father received death threats, but they both continued to work and raised their voices for the right to education. Malala has distinguished that education is education, neither Western nor Eastern; one should choose and learn the ways of life from it. This study claimed to provide a solution and to motivate women by giving the admirable examples of Malala Yousufzai and Princess. It further intended to present aspects that are necessary to be maintained in society for equality, considering the fair rights of women; discouraging harsh behaviour, disrespect, and perceptions.

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