



Violence in Malala Yousafzai's *We Are Displaced: My Journey and Stories from Refugee Girls around the World*

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ABSTRACT

We are Displaced was published in 2018. The subtitle of the book is *My Journey and Stories from Refugee Girls around the World*. The book explores her story as well as the stories of girls she meets during her travel in Refugee Camp in Colombia Guatemala, Syria, and Yemen. The purpose of the present research endeavour is to throw light on the violence presented in *We are Displaced* by her. Hence, here it would be worthwhile to talk about Malala and her philosophy, ideology and thought, which is depicted in her speeches, delivered time to time.

People have heard her story already, she says, "I thought it was time for people to listen to other girls, stories as well." Her new book, *We are Displaced* is a collection of harrowing, heart breaking and ultimately inspiring first – person accounts of the lives of girls she has met in her travels to refugees. In the newspaper, on TV, and it is just in numbers, and it is usually in a negative way. But we do not hear from them especially when it comes to young women and girls.



Malala Yousafzai

Malala Yousafzai was born in Mingora, Pakistan on July 12, 1997. Welcoming a baby girl is not always cause for celebration in Pakistan — but her father, Ziauddin Yousafzai, was determined to give her every opportunity a boy would have. Her father was a teacher and ran a girls' school in our village. She loved school. But everything changed when the Taliban took control of our town in Swat Valley. The extremists banned many things — like owning a television and playing music — and enforced harsh punishments for those who defied their orders. They said girls could no longer go to school. In January 2008 when she was just 11 years old, I said goodbye to her classmates, not knowing when — if ever — she would see them again. She spoke out publicly on behalf of girls and right to learn and this made her a target.

On October 9, 2012, Malala was on the white bench of her Toyota TownAce school van on her way home from school. She had just taken an exam, and was happy to be chatting with her friends. Two men stood in the middle of the road, blocking the van's path. One started speaking to the driver. "Another boy, he came at the back," Malala told Amanpour. "He asked, 'Who is Malala?' All the girls, they got furious. No one could understand what he is saying, because we were thinking about our next day exam paper. And on that day we were having a gossip, who would get the higher marks, who would get the lower marks." "He asked 'Who is Malala?' He did not give me time to answer [the] question. ... And then in the next few seconds he fired three bullets. One bullet hit me in the left side of my forehead, just above here," she said, gesturing to the left side of her forehead. "My two other friends," she said, "they were also shot in their shoulders. ... That was a really sad news for me, because if I was shot, that was fine for me. But I was then feeling guilty that why they have been the target. So it was really sad for me to hear." The next time she saw the light of day, she would be lying thousands of miles away, in a British hospital. The doctors and nurses told me about the attack — and that people around the world were praying for her recovery.

After months of surgeries and rehabilitation, she joined her family in her new home in the U.K. It was then she knew she had a choice: she could live a quiet life, or she could make the most of this new life she had been given. She determined to continue her fight until every girl could go to school. With my father, who has always been her ally and inspiration, she established Malala Fund, a charity dedicated to giving every girl an opportunity to achieve a future she chooses. In recognition of her work, she received the Nobel Peace Prize in December 2014 and became the youngest-ever Nobel laureate.

Now she is studying Philosophy, Politics and Economics at the University of Oxford. And every day she fights to ensure all girls receive 12 years of free, safe, quality education. Malala Yousafzai made an honorary Canadian citizen. Toronto, Canada - Pakistani education activist and Nobel Peace Prize winner Malala Yousafzai has become only the sixth person, and the youngest, to receive honorary Canadian citizenship. Canada bestowed the title on Yousafzai, 19, during a ceremony in Ottawa.

The 2014 Nobel Peace Prize laureate is presented with honorary Canadian citizenship by Trudeau in the Library of Parliament. She also received a Canadian flag previously flown on the Peace Tower as she became only the sixth person to be granted honorary citizenship. Former Prime minister Stephen Harper announced the honour in 2014, but the attack on Parliament in October of that year forced the cancellation of an event in Toronto where she was to formally receive it. Yousafzai and Trudeau speak in the prime minister's Centre Block office on issues related to girls' education and empowering women and communities after she addressed Parliament.

Malala Yousafzai has been named the 2014 recipient of the National Constitution Center's Liberty Medal. Created in 1988, the award is given to those who strive to secure the rights and liberties of people around the world.

Malala Yousafzai was named after the inspirational Malala of maiwaid, who is the Pashtun Joan of Arc. The word malala means grief, stricken sad but in order to lend some happiness to it, her grandfather would always call her Malala, the happiest girl in the world. She is described in many different ways. Some people call her the girl who was shot by the Taliban, the girl who fought for her rights, and finally a girl who is Nobel Laureate now. While her brothers still call her that annoying bossy sister. She considers herself as a committed and stubborn person, who wants quality education for every child, equal rights for women and peace in every corner of the world. Education is one of the blessings of life and one of its necessities. That has been her experience during the 17 years of her life. She always loved learning and discovering new things. She had a thirst for education, because her future was right there in that classroom. She would sit and learn and read. She loved to wear neat and tidy school uniforms and sit there with big dreams in her eyes. She wanted to make her parents proud and prove that she could also excel in her studies and achieve those goals.

Things did not remain the same when she was in swat, which was a place of tourism and beauty, suddenly changed into a place of terrorism. She was just ten years old when more than 400 schools were destroyed. Women were flogged. People were killed. And the beautiful dreams turned into nightmares. Education went from being a right to being a crime. Girls were stopped from going to school. Her world suddenly changed, and her priorities changed too. She had two options one was to remain silent and wait to be killed and the second was to speak up and then be killed. She chose the second one. She decided to speak up ruthlessly killing people and misusing the name of Islam. She decided to raise her voice and tell them. "Have you not learnt, have you not learnt that in the holy Quran Allah says, if you kill one person it is as if you kill the whole humanity. Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, do not harm yourself or others".(UN Speech) The terrorist tried to stop her and attacked her and her friends on 9th October 2012, but their bullets could not win. She says:

Dear Friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead. They shot my friends too. They thought that the bullets would silence us. But they failed. And then, out of that silence came, thousands of voices. The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same. (UN Speech)

Some of her sisters also share this story like friends from Pakistan, Nigeria, and Syria. Her brave sisters Shazia and Kainat Riaz, who were also shot that day in Swat with her. They went through a tragic trauma too. Also, her sister Kainat Somro from Pakistan, who suffered extreme violence and abuse. Even her brother was killed, but she did not succumb. And there are also other girls who she has met during her Malala Fund Campaign, my courageous 16 years old sister Mezon from Syria who now lives in Jordan in a refugee camp and goes from tent to tent helping girls and boys to learn. Amina from the north of Nigeria, where Boko haram threatens and kidnaps girls simply for wanting to go to school. She says that she is not only one voice as she represents many voices, "Though I appear as one girl one person who is 5 foot 2 inches tall, if you include my high heels. I am not a lone voice, I am many, I am Shazia, I am Kainat Riaz, I am Somro Mezon, I am Amina. I am these 66 million girls, who are not of school" (UN Speech). They survived and since that day her voices have only grown louder. In her speech in United Nations, she thanked everyone in the beginning of the speech:

Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthen and inspires me. I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting

me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth, which we strongly believe is the true message of Islam and also thank you to all my wonderful teachers, who inspired me to believe in myself and to brave I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistan, and the youngest person to receive this award. Along with that, I am pretty certain that I am also the first recipient of Nobel Peace prize, who still fights with her younger brothers. (UN Speech)

She said that she wants there to be peace everywhere and she is still working on that. She was honored to receive the word together with Kailash Satyarthi, who has been a champion for children's rights for a long time. She wants to work with him and show the world that an Indian and a Pakistani, they can work together and achieve their goals of children's rights.

She said that Nobel Peace Prize is not just for her but for those forgotten children also, who want education. "It is for those frightened children who want peace. It is for those voiceless children who want change. I am here to stand up for their rights to raise their voice it is not to pity them. It is time to take action, so it becomes the last time that we see a child deprived of education." (UN Speech)

School is important for her because we see rapid progress, modernisation, and development. There are many countries, where millions still suffer from the very old problems of hunger, of war, poverty, and injustice. There are still conflicts in which innocent people lose their lives and childrens becomes orphans. Many families have become refugee in Syria, Gaza, and Iraq. There are still girls who have no freedom to go to school in the north of Nigeria. Many children in Africa do not have access to education because of poverty. Many children in India and Pakistan are deprived of their right to education because of social taboos, or they have been forced into marriage or into child labour.

She wants to fight for education. She wants everyone to unite to support in this campaign. The world leaders should realize how important education is they already know it- their own children are in good schools. Now it is time to call them to act for the rest of the world's children. The world leaders should unite and make education their top priority. Fifteen years ago, the world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed we have seen some progress.

Yousafzai urges UN work towards peace in Kashmir and help children go back to school amid the tense situation in the valley. She also urged action against illiteracy, poverty and terrorism.

After her recovery, she announced launching a movement for the promotion of girls, education. She visited a number of countries as official guest where she was warmly welcomed and given an official protocol and reception. During 2017, United Nations Secretary – General Antonio Guterres selected Malala Yousafzai to be a UN messenger of Peace, the highest honour bestowed by the UN chief on a global citizen. Yousafzai has been offered a place at Oxford University. Yousafzai had been attending a school in the city of Birmingham where she was treated after the shooting in October 2012.

She has chosen to study philosophy, politics and Economics, a prestigious course that has produced many British politicians and world leaders including late Pakistan prime minister Benazir Bhutto. She whose own education was disrupted when she was attacked and moved to Britain for rehabilitation, sat her exams two years after years most British teenagers take them. She is soft-hearted and have mercy in her nature:

I do not even hate the Taliban who shot me. Even if there is a gun in my hand and he stands in front of me. I would not shoot him. This is the compassion that I have learnt from Muhammad-the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change that I have inherited from Martin Luther King, Nelson Mandela and Muhammad Ali Jinnah. This is the philosophy of non-violence that I have learnt from Gandhi Ji, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learnt

from my mother and father. This is what my soul is telling me, be peaceful and love everyone. (UN Speech)

Seeking to strengthen girl education in India and other countries, technology giant apple has teamed up with the Malala fund, led by Nobel Peace prize laureate Malala Yousafzai, to double the number of grants awarded to the children. With Apple's support, Malala fund expects to double the number of grants awarded by its Gulmakai Network and extend funding programmes to India and Latin America with the initial goal of extending secondary education opportunities to more than 100,000 girls.

Yousafzai also urged Japan and its fellow Group of 20 nations to pledge new funding for educating girls at June's G20 summit, hosted by the Japanese. Speaking alongside Shinzo Abe, the celebrated education activist told Japan's Prime Minister about "the importance of investing in girls now for future economic growth and global stability."

Violence

Violence is a social phenomenon. It is an aggressive act that would cause injury either to a person or an animal. It exists in various forms at different levels in society. It may be psychological, sexual, physical, and social. It varies in frequency and intensity. It is always present in a disturbed society. There would, no doubt, be universal agreement on the point that violence is essentially destructive. It adversely affects the communities in which it is perpetrated. The roots of violence are found in the society. Violence erupts when there is an oppression of the ruled by the ruling class, the powerless by the powerful. People, who are most deprived of their rights, are most oppressed turn into rebels. Their feelings of injustice give rise to restlessness. Conflict between two individuals or two opposing groups of people can lead to violence. Conflict can be the result of political and socio- economic factors like power struggle, political exclusion, inequality, marginalization, and poverty. When a situation of conflict arises, conflict can lead to physical, psychological, or emotional damage. Violence can be domestic. It affects the society adversely. It is practiced all over the world to control or dominate the weak, the poor, the inferior and the powerless. Violence exists in diverse forms in most of the societies in the world. Thus, conflict between the two forces results into violence.

It can have a devastating and a long-term impact on the individual and the society in terms of its physical, emotional and psychological consequences on the victims. Violence is mainly caused by gender inequality and discrimination, disharmony in familial relationship, caste conflict, class conflict, religious animosity, racial discrimination, and clash between two political ideologies. Ethnic differences sometimes lead to violence.

Different critics and theorist have defined the concept of violence differently. Western or European thinkers have studied 'violence' in depth. Even philosopher Franz Fanon, Virginia Woolf, Simon de Beauvoir, Kate Millet, and the Indian philosophers and social reformers like Mahatma Gandhi, Dr. Babasaheb Ambedkar, Dr. Radhakrishnan, have expressed the views on the concept of violence. The word violence has been derived from the Latin word 'violentia' which means' intense force.

Individual violence is defined as a behavior that injures or harms a person. Social violence is defined as physical attacks against one group by another. There are four forms of violence psychology, sexual, physical, social, and economically. It is universally accepted that violence is an inevitable part of human nature. A person's behaviour or conduct can be violent. A person can treat another person violently. Violence can be harmful. Physical force can be exerted for the purpose of violating rights of person, damaging his property or abusing him personally. Violence can be destructive.

Violence is noticeable in different forms such as physical violence, sexual violence, emotional or psychological violence, social and economic violence. These forms of violence are used to control another person or other groups of people. These forms of violence are used

in families. Even old people are treated violently in some families. In society, some individuals become victims of violence due to caste, class, race, ethnicity, religion, language, and nationality. Violence can take various forms such as direct physical violence, emotional abuse, or non – violence threats.

Psychological abuse can be termed as emotional abuse. Unlike physical violence, psychological violence is not direct. It is invisible. It is related to mental torturing. This kind of violence creates fear in the mind of an individual. Psychological violence can be used to create pressure on a person and to subdue him. It can certain situation and context, overwork, humiliation, isolating a person from social contacts, restriction on mobility, forced marriage or child marriage are treated as some of the instances of violence as they affect the psychological condition of that person adversely. It can create the feeling of fear, inferiority complex and inability to communicate with others.

Sexual violence generally refers to sexually acts upon individuals. It is an act which occurs against the wish of the victim. It is a kind of mental desire to have sexual acts against his or her will. It can be a kind of forced sex to fulfil the sexual desire. Sexual violence against women and girl children includes rape, marital rape, incest, harassment through language, gesture, touch, trafficking and may be forced prostitution etc. Sexual violence creates psychological trauma in the mind of the victim.

Physical violence can be treated as an aggressive form of violence. It is in the form of physical bouts or physical assaults. It causes injury to the body or sometimes it damages parts of body. In this kind of violence, a person behaves cruelly or inhumanity with another person. It includes the direct physical violence such as kicking, beating, twisting arms, slapping, pushing, grabbing, biting, hair pulling, and destruction of objects or throwing objects at the victim.

Economical violence is a kind of domestic violence committed by an individual to control the person in a family relationship. It includes deprivation of all or any economic or financial resources. It is generally inflicted on those who are economically weak especially the spouses or children. Economic violence takes place when individuals are denied access to money or other economic resources.

Domestic violence and social or communal violence are the two main types of violence. Domestic violence is gender- based violence. Different axes of power such as caste, class, race, religion, ethnicity, language, and nation.

Gender-based violence has become a serious problem all over the world. Gender violence refers to the violence committed particularly against women and the girl child. Sociologically, the word ‘gender’ refers to man and woman. The society distinguishes men and women from the roles assigned to them. Gender violence is present almost everywhere.

Women are tortured, humiliated, beaten, and killed behind the four walls of the house. The attempts are made to keep the matter in the house only. Domestic violence is created due to the violation of human rights, violation of right of equality, security, dignity, and right to freedom given to women and girls. Gender discrimination is one of the causes of violence. Women are continued to be marginalized and exploited on the basis of caste, class, religion, ethnicity, colour, and sex. They are subjected to different forms of violence physical, psychological, sexual, and emotional abuse. Violence against women both violates and impairs or nullifies the enjoyment by women of their human rights and fundamental freedoms. The problem of inequality between men and women has been considered as a major obstacle. Efforts are being taken by different agencies to give them justice and equal statuses as men have. Even feminist have come forward to give them justice and hear their grievances.

Women are treated as members of underprivileged class. Gender inequality harms the overall development of women. As a result of gender inequality, it is found that women have been deprived of their rights to have basic necessities such as health, education, employment,

and other things. Gender-based violence is mainly caused by the patriarchal structure of the Indian society. So patriarchy is the root cause of domestic violence.

In the urbanized localities, violence towards the children can be kept away from other people as a private or family matter. Children and teenagers are also badly affected by domestic violence. Child abuse is also one of the forms of violence.

It is also seen that men also fall victim to domestic violence. Cases of violence against men in the families can be found in the society. Men are treated violently by their spouses and family members. The issue of domestic violence against men has come into existence in the contemporary society. The problem of property disputes and lack of economic independence can also lead to violence.

1. Patriarchal structure of family
2. Gender and sex difference
3. Unequal power relation
4. Ideology
5. Lack of economic independence
6. Education
7. Social factors: caste, religion, class, race, ethnicity etc.
8. Violation of human rights
9. Terrorism

Domestic violence is a gender – based violence. Feminists challenge patriarchal ideology. They oppose traditional gender roles and insist on reformation of society. They consider patriarchy as a power system.

In Plato's *Republic*, there is complete equality between the sexes. Plato in his republic writes about the ideal state, which is made up of both men and women. There is no gender discrimination and class conflict. In Plato's republic, the ideal state is based on truth, goodness, justice, love, and beauty. Kant is of the view that all human beings are potentially free, rational, and responsible. Mary Wollstonecraft, in her book, 'A Vindication' of the rights of women' 1792 gives importance to education. She had belief that proper education helps to develop rationality and moral capability. Education helps her to lead a virtuous life. Postmodern French feminists such as Helene Cixous, Luce Irigaray and Julia Kristeva have written on the marginalization of women in patriarchal society. John Stuart Mill, in his 'The Subjection of Women' 1869 focuses on the status of women. His work focuses on gender equality.

Karl Marx in Marxist terms, the ruling ideology is responsible for the subjection of an individual. The ideology maintains the relations among the people involving either dominance or subjection. Karl Marx gives a lot of importance to the economic condition of man. According to Marx economic condition of man is very decisive in controlling the condition of the mind of an individual. The mode of production of material life conditions the social, political, and intellectual life process in general. According to Freud human beings are not conscious of their feelings, urges, and drives because most of the mental life is unconscious.

Virginia Woolf is of the view that women must have money. She must have financial independence. Both men and women should live together in harmony and cooperate with each other. There should be collaboration between them to get a work done. Their perspective on education, wealth, property, profession, land, and capital should be based on the principle of equality. Simone de Beauvoir in *The Second Sex* (1949) focuses on the treatment given to women from ancient times. She criticizes the dominating nature of the men in the patriarchal society.

According to Albert Camus, life is an absurdity. So, man has to respond to this situation with powerful spirit and infinite zeal. He is of the view that one must adopt the role of a rebel and combat life with courage then and then he or she can survive the negations. Camus is in favour of revolutionary stance to improve the condition of man in society. Frantz Fanon in,

‘The Wretched of the earth’(2004) is written in the context of colonialism where he puts emphatically that colonizer exploits, oppress, and dominates the colonized. Mitchell Foucault criticizes the western culture and grand narratives such as reason, science, freedom, justice and democracy controlling a violent situation. Kate Millet in her book ‘sexual politics’ (1970), writes about the politics of gender. She is the view that unequal power relations between men and women should be changed. It is the result of social conditions in patriarchal system. The term “politics” refers to power – structured relationship in which one group of persons is controlled by another. The essence of politics is power, in coherent groups such as sexes, castes, classes, religions and races.

Elaine Showalter is a well-known gynocritic. She makes distinction between women as a reader and women as a writer. It indicates that the role of woman has to be shifted from ‘object’ to ‘subject’ when one writes about women. Elaine Showalter expects that women writers should challenge the patriarchal attitude towards women. Kristeva criticizes the patriarchal set up of society. In her view, patriarchy is responsible for women’s subjugation.

Gayatri Chakravarty Spivak in her essay, ‘Can the Subaltern Speak’? talks about Marxism. She also talks about feminism, subaltern women in the society and their empowerment. So they have every right to speak against the injustice and violence inflicted on them. They must express to make their condition clear. They find it difficult to give expression to their feelings about injustice, exploitation and suffering as their voices are suppressed in the patriarchal society.

Shri Ramkrishna Paramhansa treats religion as a living force. According to him this practice is anti – humanistic and ant – rational and he believes in unity of religions and fellowship of faiths. He practiced all religions such as Hinduism, Islam and Christianity.

Raja Rammohan Roy was the first Indian who was fascinated by English language and western thoughts. He believed in liberal education and had acquired. He criticized the bad practice such as the caste system, tradition of “sati women burning after husband’s death.

Influenced by ‘Upnishadas’ and the modern views of Brahmo Samaj of Raja Rammohan Roy, he opposed all forms of superstitions and fanatical beliefs and rituals of orthodox Hinduism. Tagore criticizes the society that discriminate between man and women, caste and class. He cherished the ideals of freedom of choice, national integration and nationalism, universal love, humanism and sanctity of love between man and women.

For Vivekananda, religion is feeling of realization. It is the same in all religions. According to him there is no spirit of religion in doctrines in dogmas, or in intellectual argumentation the real spirit of religion can be experienced in mystical experience and realization. He believes in oneness of god. People turn to religion to get spiritual power.

Mahatma Gandhi, the practitioner of nonviolence believed in the principles of truth, non-violence and love. The movements like “non-cooperation” ‘Quit India’ and ‘Satyagrah’ stated by him were based on the principle of non – violence. He dreamt of the nation as having the virtues of tolerance, humanity, equality, brotherhood, cooperation, love of nature. He looked at violence as the product of illusion. According to him, violence lacks truth. Violence is the result of anger, ignorance, and hatred. According to Gandhiji, beside physical injury, the practice of untouchability, child marriage, denial to widow remarriage is also a kind of violence.

Violence in We are Displaced

Millions of thousands of thousand children, men and women, face brunt of violence everyday reality is their homes, are destroyed in due to violence. And hundreds of hundreds innocent lives are taken. They are left with one choice or option that they can live their home. They have no other option to choose displacement. Decade ago, Malala had to leave home. It was not only her family but more than two million people or may be more than that in Swat

valley in Pakistan had to live their homes in fear of violence and destruction. These people did not have any other option other than displacement. This displacement was caused by fear because this place was not safe to stay. They were homeless along with more than two million people in Swat valley in Pakistan.

Owing to fear of violence, Malala was only eleven years old during that point of time. Around 68.5 million people were displaced. Across the globe as per the United Nations data till 2017 and 25.4 million people out of 68.5 million people have been considered refugees. It is not like that these people are ordinary people who are being forced to live their homes in fear of violence and destruction. These people are lawyers, doctors, poets, teacher, journalist, priest, and so many children. People don't remember that you are a student, activist, or father of a daughter named as may be Malala. These people hope for their better future they do not have any clue about their future. They can just hope better tomorrow. Many displaced people have redesigned or reconstructed their beautiful life in foreign countries very far from their native places. In new places they have to start their lives in new way because they have to assimilate in new culture and socio- economic environment that includes may be new language new food habits and new social relations etc. It means that you will have to learn new language new culture new food habits etc. New social relations make your life complicated, but you feel safe in new society therefore you do not consider these things big and tall hurdles. These things do not create any panic in your life, but they provide you opportunity to live in a new normal time. Switzerland of east. Swat valley is called paradise it gives hope of happiness. Malala was born in this paradise her house was located in Mingora.

Mingora is the main city in this valley. This valley provided positive hope for better tomorrow. Malala was very happy in her family. Her parents were very supportive for her. Her father taught political stuff. She used to discuss about Taliban with her father even as she was young but she had keen interest in politics. That is why she would discuss political stuff with her friends and father. Thus, she could not understand all the aspects of faraway threat of Taliban. Those who were active in far flung area of Afghanistan. In never felt any fear of Taliban for myself and for my brothers. "When I was six years old, I understand nothing about Taliban. But when I revisit those memories then realize the skill of fear deep meaning of that I am also able to reconstruct to Trajectory of Taliban fear culture. But after some years. The Swat valley was no longer a paradise for my dreams. Pakistan was not going backward in terms of condition of women, but my reason was following the rivers path in this context."

Malala's father started a new school in 2003 where boys and girls could study together. But after one-year boys and girls could no longer get education under one roof. Severe earthquake in year 2005 destroyed all sort of infrastructure. It was devastating in nature. Many lives that may be estimated. More than 70,000 thousand and around one fourth of them were children.

Ironically religious fundamentalist one to return ancient way of living but they deliver their message by using modern technology such as radio. These religious fundamentalists destroyed lives of innocent people in the name of Islam particularly in swat valley. Religious fundamentalism was dominating in swat valley. It was dictating people what kind of clothes, they should wear whom they should listen and what kind of movies, etc. They should watch there was no spaces for women. In late decade of 21st century their aggression was getting momentum. For them it was very convenient to issue directions for not having computers, laptop, television and other electronic gadget. We can make one important note that for these religious fundamentalist at no interest to allow spread of rational scientific temperament thinking and logical understanding in society. Rational thinking and logical understanding about theology motivates people to renounce religious fundamentalism. Change it also makes them sound citizens who don't believe in religious fundamentalism. Eradication of religious fundamentalism will confer meaningless status to the hard-core religious fundamentalist in

society. That is why their making attempts to divide society on religious lines. For them girls' education has meaningless. No religion in my opinion bars any human being to practice good human values. All religion whether it is Islam or Hinduism advocates in favour of welfare society. But for people it is not very easy to differentiate between ethical and unethical religious values. They are soft target of religious fundamentalist. Lack of education among masses does not help people to respond to religious fundamentalist by using religious logics. Because they do not know what a particular religion advocate for. In Malala case, her family was educated her educated family was able to differentiate between right and wrong in context of religious values. It was very difficult and threatening for people to have television at home. Malala had T.V at home her family very bold. But they also started watching T.V at low volume so that know passer by will get any clue about that. The religious fundamentalist issued fatwa within religious ruling against any type of visit by girls outside home it mean that they prohibited movement of girls outside their home. This was a real threat to the personal life and liberty of girls. It also became difficult for Malala's father to promote girls education. "My city was no longer a peaceful place for people air pollution was high level. There was no access to clean drinking water. Restricted movement of people created an environment of fear. It was also imperative for as to protect our environment. Malala fathers became unknown personality in swat valley reason due to his good deeds."

Popularity of Malala's father among people in swat valley due to his deep understanding of justice and humanity made him right person to address the problem of locals. He became role model for locals. Taliban and militant words became part of their daily conversations. There were rumours making rounds among locals in entire Swat Valley about infiltration of militants. Their movement in the valley was no surprise of anyone. Militants use to petrol in the streets of Mingora. Nobody had exact information about militants, but locals had some clue about their belongingness to Taliban.

Modern kids like Malala had passion about western music and even they had access to it. But people in black turbans had no sympathy with their passion even once people in black turbans stopped Malala car to check whether they were having any source of western music Girl child also was supposed to cover the face. More ignorance could take their lives.

Childhood of small kids like Malala witnessed the violent movement of Talibanis in vicinity of her house. The Talibanis used to attack the houses during night hours. It was horrible for the kids to attend school in the morning after witnessing the horror of night hours. Power cut and attack on local politicians was very common. Talibanis had no sense for the games of children. Parents used to narrate their children the horrible stories of Talibanis attacks. Local Police stations were not even left untouched by the Talibanis attackers. Talibanis used to announce the target list on their radio station if someone tried to raise voice against their bad deeds. Dead bodies of the innocent people could be seen next morning in Green Square in the city in Swat Valley. This became routine for these people. It was horrible for the children to see these things.

They were trying to promote the extremist agenda. They were cultivating fear in the new generation. Their assertion was coming through violence and destruction in the name of religion in the valley. This bloodbath created an atmosphere of fear among locals. Nobody had any courage to oppose the act of violence. Because that person will have to pay the cost in terms of his or her death if they even try to oppose their religious ideas in any form. Modern and western education was against their agenda. They wanted to maintain the complete hierarchy on religious lines. Religion was ultimate way for them to implement bloody ideas forcefully. Forceful implementation of conservative ideas created new divide among people. Malala's father was advised to maintain silence. He was given ultimatum. He had to maintain the sanctity of religious orders otherwise he would have to pay heavy price, may be in terms of his life.

The government of Pakistan took stock of the situation. The higher echelons in the government of Pakistan were being informed by the intelligence services about the grim situation at ground and harassment of the civilians in the name of religion. Resultantly, the government of Pakistan had to order Pakistan Army to deploy troops in the region. This new development gave new hope to the locals in Swat valley. But nobody knew that this new development won't be able to make any big change in the status quo. Kids started playing hide and seek game in the wake of new conflict between Pakistan army and Taliban. Kids imitated the conflict between the Taliban and Pakistan Army. The deployment of army created new hopes for the locals in the valley. Scary environment was new addition in life of kids in the valley. It was beginning of new normal in the valley. Everybody was hopeful in the valley after the deployment of troops. Scary things and fear was symbol of new normal now. Bombing and gunshot voices could be heard not very far from home. Deployment of troops was new hope. The end of 2008 created new panic for the girls in the valley. Taliban issued new religious order to close down the schools for girls in the valley by 15th, January 2009. This new order was supposed to be followed by all the people in the valley. Violation of new religious order may cost them their life. There was rivalry between life, liberty, and education. Either they could follow the religious order or they must ready to die. Now, they had only two options life or death. There was no other alternative, which could offer them some sort of relief. The locals in Swat valley had to take a tough call in the wake of new religious decree. They had to decide whether they want to send their daughters for education or they want to save their lives. It was very difficult for them to digest this life-threatening threat. This entire episode was happening inside a small territory. It was difficult for them to spread their news to the people outside world. Outside world could help them to know the world outside the Swat valley to understand the violence unleashed upon children, women and local people.

Later, Malala got opportunity to spread these things by expressing her sorrow and anger in Blogs for BBC (British Broadcasting). BBC is United Kingdom based news agency which covers the news across the regions. Interesting fact about the BBC is that it tries its best to maintain the originality of the news to help the people across the globe. Many big scholars regard BBC a big media houses who is doing ethical journalism since mid of 20th Century. Blogs for blogs by Malala helped her to spread the news across the people that how Talibani is targeting the locals in Swat Valley and unwillingness of the Pakistan army's efforts to control violence against girls. Malala wrote in her blog about attacks on girls for walking outside to get education. BBC blogs helped the outside civil society to understand the complexity of violence unleashed on innocent people in Swat valley. People across the globe criticized Taliban attacks on girls. It was shameful for Pakistan army. It destroyed image of Pakistani army. Scholars and members of global civil society pressurized the Pakistani army to provide security to the girls and ensure safety for them.

Many girls student in early stage of their school education stopped attending the schools or migrated outside Swat Valley. Swat Valley was no longer safe place for the girls. The valley was witnessing the movement of troops of Talabani extremists and Pakistani troops. But Malala did give up her efforts from attending school. She also motivated her friends to attend the schools. She was bold girls who wanted to challenge the threat of Talabani religious rulings. Her father tried to accommodate more space for schooling by shifting the winter break. Talibanis were not happy with these developments. They wanted to close down the schools in the valley as soon as possible. It was creating a kind of negative atmosphere in the valley. Thousands of thousands of girls had to lose their rights to attend school in the valley. More than hundred schools had to shut their operations. It was a kind of black day in the history for girls in the region. On last of school, all the children spent a lot of time as much as they could spend because it was last of schooling for them. Therefore, they did not want to miss this opportunity. They wanted to enjoy as much as they could enjoy. All children were happily

enjoying their last day in the school, but they were also realizing meaning of school education. All kids enjoyed their last day by playing and interacting in the school though, they were aware about the fact that they won't be able to attend school tomorrow onwards.

It was black day in the life of all kids. It was account of new history. It was beginning of new normal, which was favourable for the Talibani leaders. But it was ultimately sad day for the kids in the valley. All kids including Malala knew that this is the end of old history and beginning of new history. Banning girl's education was black spot in the history. It was end of dreams for girls in the valley. It was end of old dreams and beginning of new desperate time in the valley for all the girls. It was full stop for the girl child education in the region. But no authority in Pakistan had courage to oppose the Talibani threat.

After the termination of winter break, boys had opportunity to attend school in the Swat valley, but girls could not attend the school due to Taliban threat. Malala's brother taunted if he could stay at home. Though, it was just a joke for him, but it was not funny for Malala. Talibanis were continuously bombing the schools but there was no attempt on behalf of government to provide security to the locals in the valley. Malala was continuously trying to fuel energy among local people by writing the blogs in BBC Urdu edition. Though, it was not able to give neck to neck fight to the Taliban threats, but it was creating awareness across the globe about nasty and inhuman acts of Taliban extremists.

Malala's father left no stone unturned for fight against the Talibani threat to ban the girls education. He never took a step back. He was advocating for the girl's education. Malala also joined him on through TV and radio interviews. It was creating a kind of moral pressure on Taliban. The move of banning girl's education was not a popular move as it did not receive overwhelming support from people who were supportive of their ideas. Though, later on the head of Taliban group agreed to relax ban on girl's education till class IV. But it was not motivating move for Malala because she was in V standard. She was attending her schooling secretly.

Later on, there was a kind of understanding between the Taliban and the government. But it did not achieve any fruitful result. Locals were hoping for normalcy in the Valley in the wake of peace settlement in the Valley. This peace was only on paper. No relief was experienced by the locals even after the peace settlement between the government and Taliban. Nobody expected and even prepared for worst but how things can be controlled if you have no authorities. The government through Pakistan army ordered locals to vacate the swat valley.

The Pakistan army had some undisclosed plans to launch an operation against Taliban. The strike was a kind of full-fledged strike or may be war in better understanding. It was not favourable for Pakistan army to allow people's stay as they were not sure about the safety of the people in the valley. It was hardly feasible for Pakistan army to ensure with full certainty security of the people in the swat valley. This news for Malala's family was a big shock. They had belief that this will not happen. But sometime, it is good to give space to the truth for betterment of safety. Swat valley was no longer safe haven for locals. But it was converted into a full-fledged battle ground in the name of religion. Religious extremists and political lobby were ready to fight for saving their own interests. People flooded streets in the wake of this life-threatening order. Streets were witnessing plight and distress faced by the people. People were trying to save their lives by vacating the Swat as soon as they could vacate. Children were crying but nobody could say even a single word to sympathize or empathize. People had nothing to pack their belongings properly. They had only plastic bags for putting their belongings. Elderly people who were not able to walk, were being put in bullock carts with the help of each other in the valley. Valley was witnessing the forceful displacement of the people for the sake of very few people's interests. It was a new threat to the lives of the people in the Swat valley in 21st century. But nobody was there who could support them in this difficult time.

Malala's family was still hoping for positive. They wanted to verify whether it was a real threat or not. If it is a real threat, then how can we fight against this new life-threatening fight. Malala's mother called a family friend who was also a doctor to get the perfect information about the displacement. He briefed them about the crossfire between army and Taliban. He also informed them about the death of their distant relative in crossfire between the army and Taliban. After this news, they started packing their stuff. They were worried whether they will be able to make it to the safer place or not this disturbed environment. After deliberated discussion they decided to stay at safer place as Internally Displaced people.

The Pakistani media was also covering these developments. They also asked some silly question such as when you would return, if you won't be able to return ever in the valley again. It was question of do or die before the people in Swat valley. But people from media houses had no sympathy for the people. It was very difficult moment for the people in the valley. They would have never expected in their entire life. But it was happening in the valley. Children were packing their books but there was no space for books. Hence, they had to leave their books behind with hope that they would return home very soon. Thus entire drama happened in the month of May. The exams were scheduled in the month of June. Now, children like Malala were worried whether they would be able to make it back to home in the month of June so that they could appear in the exams. But nobody was in some sort of sense to reply to their questions. It was like humanity has disappeared and people does not belong to each other. It was a mess and chaos. Malala's family had no car; therefore, they had to adjust in the cars of family friends for putting their stuff. It becomes more difficult, when you do not have resources to travel and take your luggage from disturbed place to safer places.

Pakistan Army wanted to minimize the civilian casualties to defeat the Taliban forces which were killing innocent civilians for no reasons. Presence of local civilians was beneficial for the Taliban forces as they could have civilians as human shielding. Barricading of shorter route created a new trouble for the locals in Swat valley. Locals had to travel for hours to reach safer places in the wake of forceful displacement. There were no logical answers which could justify this entire conflict between the army and Taliban forces. There were n numbers of questions in the mind of locals. But nobody had any answer for their questions. Innocent eyes were searching for the exact cause of the forceful displacement of the people on large scale. This was the big human displacement in south Asia in modern time.

Malala's father was very much concerned about the ongoing situation. But he was helpless during this entire episode. Later on, he contacted higher authorities in Peshawar for finding the solution to the problems in the valley. He wanted to create a kind of pressure on government through variety of channels. But he could not a big change. Even for government, it was not easy to crush Taliban forces so normalcy could be stored in the region. People wanted to return to their native places. But there was no state authority which could assure people on their security. For locals their safety and security was the prime concern rather thinking about their return in the region.

Activists and locals wanted the outside world to know about the new developments in the valley. Awareness outside the valley could help them to pressurize the government for bargaining. The scale of bargaining would depend on their understanding about the situation and pressure on government. Government was fighting against the Taliban forces in order to ensure their defeat. This fight was going on at the cost of locals. Nobody had any interest in local issues and their relationship with the new threats at ground level. It was fight for the livelihood versus stake in the valley. Taliban forced had concern over violation of the religious ruling. Separation of Malala from her father makes the symbolic fight against Taliban forces more human ideal centric. Not only children like Malala had sacrificed her dreams in order to save their own life. They had two options, other than these two options there was no alternative which could accumulate the dreams of the local children. Many children were not concerned

about their study but most of them were concerned about their personal life and liberty. We know that Malala Yousafzai is an inspirational personality for women empowerment in the world. She has expressed the pain of migration. She also misses her birthday at the condition of migration. She says:

All I wanted was to return to Mingora. But I did not just want to go back, I wanted to go back to the home I knew before the Taliban I closed my eyes and wished for peace. I went back to speaking up for girls' education. I had built a platform from all media exposers I got while speaking out against the education ban and writing my blog, and I wanted to continue to use it for good. I had already started to see positive change. Four hundred School had been destroyed 70 percent of them girls' schools but many had been rebuilt. Things were getting better. Even targeted killings had decreased. And we had started to feel something like safety again. There was so much improvement that in time, even the low hum of anxiety faded, and we barely thought about Taliban. But life didn't go as planned. I had thought I would finish my education and may be become a politician to help girls in Pakistan, but then the on October 9, 2012, I was shot. I had been targeted by Taliban for speaking out for girls education and peace. My life had once again changed because of a circumstances beyond my control. This time the violence was directed only at me, but it affected so many people in my life. I was moved within Pakistan for treatment, from Mingora to Peshawar to Rawalpindi, and then a week later, while still in an induced coma, I was flown to Birmingham, England. I don't remember the attack, while is lucky, or anything about the week that followed. All remember is being in the school bus, talking with my friends about our exams, and then opening my eyes in a hospital.

Caught between the two worlds: the hospital to start my new life nearly three months after I was airlifted to England from Pakistan to save my life one thing that helped was the thousands of letters, I received from people all over the world, specifically from young girls and women thanking me for standing up for their rights. They reached me and at a time when I was on the precipice of making a decision to continue my fights for girls' education or not. That's when I realized the Taliban had failed their failed. Instead of silencing me, they amplified my voice beyond Pakistan. People from all over the world wanted to support the cause I was so passionate about, they wanted to support me, and they welcomed me. That inspired me to continue my work. To continue fighting for girls 'rights to an education.

The Growing Crisis for Refugee and Migrant Children could not be grimmer. Over 50 per cent of the 50 million children who have migrated or been forcibly displaced across borders are said to have fled violence. About one in three children who live outside their country of birth is a refugee. The much smaller ratio of displacement for adults — less than one in 20 according to the UN High Commissioner for Refugees — reveals the starkness of the situation. The UNHCR says that in the decade ending 2015, the number of child refugees almost doubled. Last year, Syria and Afghanistan alone accounted for nearly half the world's child refugees, highlighting the brutal impact of the war on a segment of society that had little to do with the conflict directly or otherwise and is the most vulnerable. The last decade saw two landmark rulings on the conscription of child soldiers. The first was the 2007 judgment of the UN-backed tribunal for Sierra Leone against three men from a rebel armed group. The other was the conviction of Congolese warlord Thomas Lubanga by the International Criminal Court in 2012.

Against this backdrop, the dramatic rise in school enrolment under a global universal primary education drive, or the halving of infant mortality rates under the Millennium Development Goals, seem like postcards from another universe. The shocking reality of trafficking in boys and girls, conscription by armed groups in conflict zones and exploitation in the sex trade has overshadowed these advances, portending both immediate and long-term

danger to whole generations. Paradoxically, the recommendations of the UNICEF report are so comprehensive that short of swift and sweeping changes in global policy and practice, they are unlikely to yield tangible results.

A case in point is the suggestion that governments should address the root causes of conflict, violence and extreme poverty, and instead divert scarce resources to fulfil more fundamental necessities of life. The spirit underlying this idea is as compelling as the complexities of realpolitik that impede its translation into action. This is evident in respect of the challenge of combating international terrorism by a delineation of its political antecedents. Conversely, the idea to dispense with the detention of children seeking refugee status and to do away with reporting requirements, potentially benefiting 11 million, is a more pragmatic proposal. *Prima facie*, there is merit in this approach, as governments may be expected to take a more sympathetic view on humanitarian imperatives.

Across the globe, nearly 50 million children have been uprooted, forced to flee brutal conflict and extreme poverty. This figure includes millions of children caught in wars in Syria, Iraq, Yemen and South Sudan — and many other countries. This figure also includes children driven from their homes by violence or deprivation and forced to make difficult and dangerous journeys abroad, and children who are out of school and don't know when they might return. This child refugee crisis is the worst since World War II — a humanitarian emergency that demands immediate action. Whether these children are migrants, refugees, or internally displaced, they are *all* children first. They don't choose where they're born. They urgently need — and deserve — our help now.

UNICEF is responding to this crisis across four continents. Children and families fleeing escalating violence in the Middle East, Southeast Asia and Northern Africa rely on UNICEF deliveries of lifesaving supplies to stay healthy on their journeys. UNICEF is providing water and tents to create safe spaces for children moving through Europe. In Central America, children fleeing violence and abuse have UNICEF on their side, working to improve their lives.

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UNICEF-supported health care workers go out into the communities to identify those who are sick, malnourished or both, and refer them for facility care. “UNICEF is striving to help strengthen the system, to reach every child with an integrated package of essential health services,” say Yemeni refugees to interview. Compared with Syrians, Iraqis and Afghans, the number of Yemenis in Europe was negligible, our sources told us. Data seems to back up this claim. UNHCR's portal does not list Yemen among the ten countries producing the most refugees trying to reach Europe, even though it has been anchored stubbornly as a major internal displacement crisis each year since the conflict took a deadlier turn in 2015.

A cursory glance at a map of the region provides hints as to why. The poorest country in the Arab world, Yemen is a peninsula surrounded by the Red and Arabian seas and the Gulf of Aden. The only land borders it shares are with Oman and Saudi Arabia, and the latter has

imposed harsh deportation laws and led a military intervention in Yemen that has included repeated attacks on markets, hospitals, schools and other civilian sites. There are simply no safe exits for people to take.

The relatively small number of refugees does not in any way reflect conditions inside the country. Rather it signals a blocked release valve on a toxic pressure cooker. According to the 2019 humanitarian response plan for Yemen, “a higher percentage of people face death, hunger and disease than in any other country”, describing the degree and severity of suffering as unprecedented and shocking. Ten million people are a step away from famine, and a quarter of the population is malnourished.

Millions of men, women and children witness wars everyday. Their reality is violence, homes destroyed, innocent. Somehow, we finally got a boat to Zambia. That was where many people fleeing the United Nations High commissioner for refugees (UNHCR) states that even today, 4.25 million are internally displaced in the Congo and more than six hundred thousand are refugees in sub-Saharan Africa.

Conclusion

The book, *We are Displaced* goes beyond just her story as the book speaks about many others who never know fame. She also touches upon an issue that may be unpopular, but which needs to be said. Many people think refugees should feel only two things gratitude to the countries that granted them asylum, and relief in safety. Most of the people do not understand the tangle of emotions that comes with leaving behind everything. The book in describing the emotions left behind, the goodbyes, and the memories of home, which goes beyond just the physical space but in terms of smells, sights and sound. The book brings out the harrowing stories of many like her Zaynab. Zaynab describe her first day in school, where it was so cold that the wind cut through her new winter jacket. She discusses her finding friends and the pain of leaving her sister behind from feeling violence, to finding out she has tuberculosis. Zaynab represents many like her struggling to survive and big dream.

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