

## Reading the Refugee: A Critical Study of Malala Yousafzai's *We Are Displaced*.

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### ABSTRACT

The article explores the lives of women in terrorism-infected areas through the book *We are Displaced* by Malala Yousafzai and studies the experiences of refugee women in a conflicted and violent society and tries to understand the nature of identity crisis faced by women from minority groups who have lived as refugees. The experience of Malala Yousafzai visiting refugee camps prompted her to reconsider her removal — first as an immigrant at a young age in Pakistan, and then as an international activist who could travel anywhere in the world, without going home. Malala tells the personal stories of some of the amazing girls she has met on her various trips, the girls have lost community, relatives, and the only world they have ever known. It also focuses on the contribution of the work towards unearthing the layers of oppression and the heterogeneous experiences of women from various parts of the world.

**Keywords**-Refugee women; girlhood; activism; social media; Malala Yousafzai; self-representation; autobiography; girls' education; Muslim women; Islam; gender empowerment.

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Date of Submission: 18-08-2022

Date of Acceptance: 02-09-2022

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### I. INTRODUCTION

From ancient times people have fled from their homeland in search of something better and some are forced to leave their motherland. The number of refugees is increasing day by day. The 1951 UN refugee convention declared that "a refugee is a person who is fleeing his country for fear of persecution because of his ethnic, racial, religious or political background." The war is a major cause of the suffering of refugees, evacuating people around the world, especially those from countries like Iraq and Afghanistan, and, Syria recently.

Refugee life with nothing of your own, if you do not have your own identity is difficult but if you are a female refugee nothing can be as bad as this. All over the world women are facing unimaginable daily struggles, whether to water their families, fight for their land rights, or to escape the war. UNHCR works to promote gender equality and ensure their equitable access to protection and assistance. Amnesty International and the UN refugee agency, UNHCR, released a recent report on the plight of women refugees and the dangers they face. The report said Europe was failing to provide them with basic protection. Women and girls make up almost half of every refugee.

Refugee women face gender-based challenges in navigating daily life at all stages of their immigration experience. Common challenges for all refugee women, regardless of human data, access to health care and physical abuse, and conditions of discrimination, sexual violence, and human trafficking are the most common. But even though women may not be the victims of such practices, they often experience abuse and neglect of their particular needs and experiences, leading to complex consequences including depression, stigma, and deteriorating mental and physical health. Lack of access to appropriate resources from international humanitarian organizations is compounded by global gender speculation, although recent changes in gender focus have been aimed at combating these same conditions.

Refugee women are often subjected to forced labor in refugee camps by the reinforcement of common gender roles and indirect views. Women in refugee camps often become the main sources of physical activity when fetching and filtering water, as well as small gardens and agricultural activities, and food preparation. Despite their important role in these areas, women have been placed in the leadership of committees and organizational groups within the refugee camps and have been given the most difficult tasks. Meanwhile, male

refugees are often seen in positions of influence and power within the camp and among international aid organizations.

Female refugees in temporary camps are also subject to forced labor, which includes both forced labor and upliftment. In addition to violating the legal rights of refugees, forced migration of women to refugee camps has been detrimental to their physical, mental, and social well-being. In general, women facing this and other forms of forced labor are sought on the basis of their race and social status.

According to the United Nations, gender-based violence in the case of refugee women "is any act of violence that results in the physical, sexual, or psychological harm or suffering of women, including threats." The attack on refugee women is sexual and non-sexual, although incidents of violence are more pronounced in the form of sexual violence against refugee women.

According to a 2000 study, women are at greater risk of rape and other forms of sexual abuse during war and "disintegration of social structures" for a variety of reasons. These factors include social unrest, a mix of different cultures and values, the most common power conflicts, and the vulnerability of women seeking refuge. The ways in which violence and sexual harassment manifest themselves to female refugees include forced or forced labor by staff/volunteers, forced or forced labor by members of a refugee camp, forced prostitution or forced sex by members of the local community, and rape. by any of the above statistics, sexual exchange of essential goods or services, or an attempt to humiliate a woman, her husband, or her father. Sexual violence is considered a taboo subject in many cultures, so gender-based violence is often unreported. Even if women wanted to report violence, there was usually no way to turn to a refugee camp.

The refugee problem, once they reach the land of freedom, does not end in fact, they face many obstacles once they reach a new place. They still have many problems and challenges to deal with, often alone, scared, and traumatized. Most refugees and refugees live in countries that do not speak their native language. This makes daily tasks such as daily communication, finding work, or buying food difficult for refugees. Other refugee problems such as finding a job, finding a home, finding local news, cultural differences, and the problem of raising children and providing them with basic education, as well as the climate, are also a problem for them.

When refugees leave their homes, most leave important documents such as birth certificates, marriage certificates, passports, and ID cards. While some refugees have broken analog or digital records randomly, identification. The building block in the blockchain has a lot of value as it can be easily verified, it cannot be deceived, it has a time stamp, and it is public for everyone to see. Host governments can issue digitally licensed IDs based on a blockchain, allowing refugees to use these documents to prove their identity and that of their families. What can we do when a hungry and distressed man loses all his possessions and tells us: Are you 32-year-old Mohamed from Syria and have a degree in computer science? He can't prove to you any of that. How can we trust him? He may be part of a terrorist organization.

Malala wrote the letter because she wanted the world to know the stories of the powerful and helpless girls she met, saying "there is a lot we can learn from these girls who are being chased around the world and want a better life". These are just a few of the strange girls and women I have met who have inspired me to dig deeper into my migration story so that I can understand and share theirs. Malala said he is not a refugee but has Understood the experience of being deported from leaving his home, his country because it has become too dangerous to stay. When he thinks of the refugees and those who have been expelled, he thinks of endurance, courage, and courage.

Discrimination and bigotry are a sad part of everyday life for young people in countries divided by war and civil strife, but also in the United States. This helps to make the 'move' related and relevant to a wide range of students. However, it should be noted that in all these accounts, hope appears to be a form of violent reaction to pain and loss. 'We have been evicted' refugees share the shocking news of fleeing cities, towns, and areas full of violence and the challenges of making new lives. Violence; The bombing, the brutal killings of women and children, and the rape are permanent issues. By using inspirational personal stories to highlight the plight of refugees around the world, Yousafzai is fulfilling his mission by writing this book: to help people "understand that refugees are ordinary people". Their stories are an important reminder that even when girls are evicted from their homes, they do not leave behind their dreams for the future. We hear about refugees in newspapers, on television, and in just numbers, and it often goes the wrong way. But this book will help us to understand ourselves better, to understand that they are people with dreams and a future like us.

Refugee letters are written to refugees or discuss refugee issues and migration. Refugee literature often focuses on the social conditions of the refugee population that move them, with the knowledge of migration itself, the mixed reception they may receive in their home country, the experiences of racism and hostility, and the sense of rooting and identity that may result in migration and cultural diversity.

Today's refugee literature is about 100 years old. It emerged in the early twentieth century as a product and response to a new kind of European nationalism, what Karl Polanyi called a "crustacean nation" "with a hard shell" and a kind of "jealous and complete monarchy than anything else previously known" Refugees, as

biologist Liisa Malkki noted, they exist only because of the precise means of belonging to the human race and of being no part of the nation rooted in modern nationalism. And this historical emergence of the nation and the refugee tells us at least one very important thing: refugee writers have always been special witnesses to the changing causes of political life.

These acts of witness have been around since the beginning of the writing of modern-day refugees. In the letter of B. Traven in *The Death Ship* (1922), for example, countless characters, who have turned to the borders of Europe, come to understand that "the passport ... not the sun, the center of the universe". For Traven, who lived for almost two decades without nationality, the introduction of the passport— "a little bit more modern," in the words of Paul Fussell — was like a political order, in which refugees were hesitant but vocal experts. Ten years later, Bertolt Brecht, another German national, began drawing universal text on the edges of his notebooks, which were to be the subject of fiction, *Refugee Conversations*. Instead of learning to speak or speak the language of the nation providing asylum, Brecht thought that the refugees were developing a completely new language, one that would open up new avenues in the world. Brecht's general text discusses a practical political ideology and sense of authority held by many refugee writers and examined in the following articles. Importantly, this perspective cuts across the inherited legacy of refugees as idle applicants seeking recognition as human beings.

At the beginning of the twentieth century, writing about refugees was a major European phenomenon. However, these books were generally not recognized as such because they were hidden from public view. Only with the publication of Lyndsey Stonebridge's *Placeless People: Writing, Rights, and Refugees* (2018), for example, happened to see Simone Weil, W.H. Auden, Samuel Beckett, and George Orwell as part of a generation of writers who respond to modern refugee conditions. After World War II, the appearance of refugee literature was interrupted by the rise of national empires around the world. The emergence of new refugee literature, both in Palestine and in the Indian subcontinent, for example, was often lost in its relevance to the emerging class of post-colonial literature. At the same time, post-colonial refugee writing that gained momentum often appealed to sympathy for humanity rather than the most difficult form of political solidarity. This is not to say that political refugee literature did not exist in the decades following World War II. Mahmoud Darwish's work, for example, is just one example. However, as Eleni Coundouriotis aptly points out, the most obvious narrative of "refugee experiences" is often the indirect "flight stories" from a single catastrophic event in the past in terms of safety and security in the West. Beginning in the 1960s, translations of the personal stories of the Third World began to dominate how refugee literature was written and read, at least in Western lands. The refugees, as Mimi Thi Nguyen pointed out, are being thrown as the needy "gift of freedom," given to the people of the Global South by the power of the Western empire, now bathed in human compassion.

Over the past decade, however, the full-fledged political and critical refugee literature has been on the rise. In this re-emergence that this special issue has responded and contributed. In an era marked by endless war and growing inequality around the world, and the intensification of Europe's 'refugee problem' for decades, the ideas and implications of writing and refugees have become sources of intelligence.

Some scholars have worked on Malala Yousafzai, such as Rosie Walters's article *This Is My Story, The Reclaiming of Girls' Education Discourses in Malala Yousafzai's Autobiography*. This article focuses on the cause of girls' education in developing countries receiving unprecedented attention from international organizations, politicians, international organizations, and the media in recent years. Much has been written about how these seemingly liberating campaigns reproduce historical discourses that portray women of the past in need of Western redemption. To date, however, little has been written about the independence of women and girls' education activists. The article also analyzes Am Malala, the history of Pakistani girls' education activist Malala Yousafzai, for her age group.

The second article is taken from Helen Berents's *Hashtagging girlhood: #IAmMalala, #BringBackOurGirls and gendering representations of global politics* which is based on racial and youth-ed concepts of girlhood shape the way conflict, violence and the lived experiences of girls in conflict-affected environments are understood globally. In particular, it explores the broader context and impact of social media campaigns that directly address the "girl" concept in their responses to problems or disasters. Focusing on two hashtags and their related social media campaigns: #IAmMalala, which began responding to the assassination of Pakistani education activist Malala Yousafzai in 2012 by Taliban gunmen, and the #BreakBackOurGirls, which was started by Nigerians and internationally accepted as a girl kidnapping 276 the Boko Haram terrorist group.

The next article based on Malala and her work is Ayesha Khurshid and Brittany Pitts's *Malala: the story of a Muslim girl and a Muslim nation* which analyzes Malala's coverage in *The New York Times* and *The Wall Street Journal* to explore how these influential media outlets characterize Islam and Pakistan to tell Malala's story. It also reveals how these newspapers have constructed Malala's status as a global icon as the embodiment of her subject position as a girl. This media discourse mobilizes Malala's agency regarding her potential as an individual, while her vulnerability as a young girl is presented concerning her Muslim heritage and culture.

As there are not many critical references available on Malala Yousafzai's *We are Displaced* this article will be the first one to study the lives of refugee girls through the eyes of the writer. The article will undertake a close textual analysis with a descriptive study of the novels through the theoretical lens of feminism to better understand the lives of refugee women across the world.

#### **A CRITICAL STUDY ON 'WE ARE DISPLACED.**

Malala Yousafzai is a Pashtun girl, the daughter of Ziauddin girl school, and her mother was an educated Pashtun woman, Toor Sekai. Her life was as normal as any other girl until 2008 before that she was a happy child, busy with her homework playing with her brothers and friends, and loved to watch Shaka Laka Laka Boom Boom. As a child he explains, that his house was always full of people: the endless stream of neighbors, relatives, and friends of his father. In the kitchen, her mother and other women get together to cook and talk about clothes, and jewelry, and in the guest room, her father and other men are sitting for tea and talking about politics. Malala always peacefully somehow joined the men and lost the words of the great world beyond the small valley. From an early age the concept of 'Purdah' in which women always covered themselves in public with flowing clothes, and sometimes even black gloves and socks covered all parts of their skin including the eyes.

*'I always wondered what it was like to stay in hiding'.* (Yousafzai, 5)

She was worried about her future and didn't want to cut down like a flying kite. From a young age, she was expected to cook and clean and was not allowed to go out without a male relative. But she was lucky among the young women of the valley; her father was always with her and supported her everywhere.

*'Dad says I will do as I please'.*

*'Malala will live as free as a bird' he told everyone.* (Yousafzai, 7)

When she was eight years old, Afghan schools were devastated, hearing such things, she thanked God that she lived in Pakistan, where the girl was free to go to school.

*'My father told me not to worry I will protect your freedom Malala continue with your dreams'.* (Yousafzai, 9)

But things did not last long like this, the Taliban began to slowly enter the Swat valley. Malala's father was initially warned by village elders and a man who was supposed to be a mufti to close his girl's high school. Mufti said 'that young girls should not go to school. They should be in 'Purdah' the mufti believed that girls do not have equal educational rights. The story ends with the agreement that the older girls will enter the school through a different gate.

A radio alert started one evening when one of Malala's relatives heard a strange cry and a man cried out asking him to stop listening to music, stop watching movies, stop dancing and beg or God sent another earthquake to punish us all. A man on the radio was called Muhla radio, Malala's father told his family not to listen to him but Malala's friend started repeating what he was saying word for word with the school. Now for days the topic of conversation at the home of Malala radio was Today and the war just across the border in Afghanistan they were talking about the Taliban, and they were afraid that the one-day Taliban would come to their village. Radio Muhla threw a dark cloud of fear over the Swat valley. One day Fazlullah declared that girls' schools were haram - forbidden by the Holy Quran and in July 2007, he called on people to revolt against government violence. Fazlullah joined the Taliban and declared that women would not go public.

Khushla School has fallen under the umbrella of Muhla radio, the number of girls' students has started to decline and teachers have started saying they will no longer be teaching girls. and appreciation. Out of curiosity, Malala's father was contacted by a journalist who wanted to hear about the girl's exclusion from school. He started talking about girls' education and the national television news channel. He told himself, *'I will continue this fight for peace and democracy in my country'.* (Yousafzai, 22) She was ten years old at the time.

After the school bombings and the radio broadcast of Muhla that after the 15th of January no girl could go to school. Malala had the opportunity to write a diary entry for life under the auspices of the British Broadcasting Corporation (BBC) which monitored their safety of Malala. He chooses the name 'Gul Makai'. Malala's first diary entry appeared on January 3, about two weeks before the Taliban deadline. Its title says I am scared.

Malala can't hide his name for long so the diary entry will end in April. But the diary has done its job with many journalists following Fazlullah's story of trying to close the Pakistani girl's schools, including New York Times reporters. Following the arrival of the New York Times documentary, Malala begins receiving messages of support from people around the world.

Fighting between the soldiers and the Taliban was raging, and this time Malala's mother was so frightened that she had to leave the Swat Valley for shelter in Shanghai. They turned out to be internally displaced people, the IDP. It means you have to leave your home because it is very dangerous to stay but stay in your country to get IDP, there was no safe place. Three months later they returned to the Swat valley, which still looked like a battlefield. After all that Malala went through made her change her mind that being a political leader would be a better decision than being a doctor. In early 2010 her school was invited to attend all district

conventions. Sixty students from all provinces were elected as members and during the Speaker's election, Malala won.

The meeting meets almost every month for a year. They had passed nine decisions. Deciding that no child should be forced to work, they asked for help to transport children with disabilities and street children to school; they want to rebuild the entire school that was destroyed by the Taliban. Once the decisions were reached, they were sent to the authorities - and somewhere they worked. They were happy because they made a difference.

In October 2011, Malala was nominated for the International Peace Prize. Lahore's prime minister has also given her a medal for her girl rights campaign. And the Pakistani government awarded him the first national peace award for Pakistani youth. In 2012 Malala received death threats from the Taliban. On October 9 she was shot by the Taliban on her way home from school. She was directed by the Taliban to advocate for education and peace for girls. Her life has changed again because of a situation that was beyond her control. She was taken inside Pakistan for treatment, from Mingora to Peshawar to Rawalpindi and a week later, unconscious, was taken to Birmingham, England. She woke up on October 16 and had no idea what was going on. The people around her are total strangers with strange language. The 15-year-old girl was terrified as she was there and people were completely unknown to her and could not ask anything, and said nothing because of that tube in her throat.

*'I was injured, I had a severe headache and I could no longer hear in one ear and the left movement of my face. I was confined to a hospital bed. I was alone in a city with doctors who seemed to know me but did not know me. I also had no place to stay. In this case, there are machines that help keep me alive.'* (Yousafzai, 21)

The 15-year-old girl from the 4-room hospital room outside the window was worried about her family and how her father would pay the medical bills when the whole world outside was praying for her, wishing her good health by sending her cards, books, chocolate boxes, and teddy bears.

*'One person had once tried to silence me. And millions spoke up.'* (Yousafzai, 27)

### **READING WOMEN REFUGEE NARRATIVES ACROSS THE WORLD.**

The experience of Malala Yousafzai visiting refugee camps prompted her to reconsider her removal — first as an immigrant at a young age in Pakistan, and then as an international activist who could travel anywhere in the world, without going home. Malala tells the personal stories of some of the amazing girls she has met on her various trips the girls have lost community, relatives, and the only world they have ever known in this book *We Are Displaced*.

### **The Story of Zaynab's Great Dream and Sabreen's Never to Return.**

In 2015, American director Davis Guggenheim made a document on Malala's health. He accompanied it and invited the audience to share their experiences. He met Zaynab in Minneapolis. Zaynab was born in Yemen but was raised by her grandmother after her mother emigrated to America at a young age. But in 2010, tragedy struck when Yemen's death and Yemen began to unravel as a result of the seemingly indiscriminate bombing of the day.

Zaynab contacted his mother, who told him to go to Egypt and stay with the family while he applied for a US visa. In Egypt, Zaynab's fortune began to change. He was granted a US visa in December 2014, meaning he had to move to Minneapolis and reunite with his mother. In addition, there were many Muslim students at his school - friendly faces that helped him find his way. For example, Asma was a Somali student who introduced Zaynab to school and eventually became her friend. But Zaynab's sister Sabreen was not so fortunate. His visa application was denied, and he had to pay to cross into Europe illegally. He spent nine days in crowded boats with some refugees who did not even have a bathroom.

The last refugee boat ran out of gas three hours off the coast, and they were rescued by a ship sent by the Red Cross. They arrived in Italy and were sent to a refugee camp in the Netherlands. There she met her husband, who was from Yemen. A few months after meeting her, they got engaged and now live together in Belgium.

Zaynab is now an ambassador for young refugees and refugee youth in the UK with green card holders and is on the list of honors as a young child at St Catherin University, studying political science, international relations, and philosophy. He plans to become an international human rights lawyer and return to Yemen after completing his law degree. His dream is to make the world a place of peace through law, representation, and social justice. Sabreen and her husband live in Belgium and have recently had a baby boy. She is learning Dutch and hopes to return to school to become an educated mother who will be able to support herself and her son. He considers Belgium as his new home and has no plans to return to Yemen with the life he had to flee.

### **The Story of Muzoon's Hope.**

*'People had started calling Muzoon 'Syrian Malala', but I know he was a Syrian zoo.'* – Malala (Yousafzai, 91).

Being a refugee does not mean that one has no power. Even in the worst of circumstances, people can still bring about change. Another example of this is the Jordan Museum. He was introduced to Malala by a UNICEF member in the Zaatari camp and they became friends because they had the same ambitions to represent education.

Muzoon grew up in Syria and had high hopes for his future. But then war broke out in his homeland when he was just a teenager. Bombs exploded in the streets and gunfire was heard every day. Schools were closed, so Muzoon's family decided to flee their country. The family drove across the Jordan River, then on foot to the Zaatari refugee camp. They lived in a tent and had no furniture or electricity. Despite this, Muzoon's main concern was his education; he was relieved to find that there was a school in the camp. He will be able to continue his studies and make himself more focused on uncertain situations.

The other girls in the camp did not seem to show Muzoon's enthusiasm for school. One group of girls even told her that they considered school to be a trivial matter — their parents felt it was better to protect their future by focusing on marriage instead of on learning the skills that would enable them to become independent. He realized that girls were not getting the education they deserved. He decided to talk to people to change this. The girl's father wanted to marry her, but Muzoon suggested that he talk to her about teaching her instead of marrying her. The girl was only 17 years old and would have learned better than to get married at such a young age.

A few days later, the girl reported that she was going to school. Muzoon strongly believed that if they both started going to school, others would follow. It was a spark of hope for all. By the time Malala visited the Zaatari camp in Jordan, Muzoon had gained a reputation for standing up for education and for refusing to give up despite the circumstances. She even found ways to help others by using her story as an example of how people can overcome challenges and achieve success through hard work and dedication. The Muzoon currently resides in the UK and has become a UNICEF junior ambassador and first nominee.

### **Najla's Story and Her Fight.**

Najla grew up in Sinjar, Iraq. He came from a Yazidi family and had been hungry for education since he was very young. Najla, however, is unique in that she struggled to obtain an education despite obstacles. By the time she was eight, Najla's father was unsure that educating his daughters was a good idea. He saw fit to leave it to the mother to decide if she was educated or not. However, when she finally let him go to school at the age of eight, she felt as if she had never seen the world before.

Najla was a girl who wanted to go to school, but her father did not want that. So, he fled to a nearby mountain. He returned five days later, and his father finally allowed him to return to school. Najla's education was hampered by obstacles. In 2012, her sister's husband was killed and the following year her neighbor committed suicide because she had a boyfriend. Najla succumbed to depression and did not go to school for some time but struggled again when she realized that she wanted to go to college.

Then in 2014, ISIS (Islamic State of Iraq and Syria) launched a genocide against the Yazidis. They were notorious for killing people and destroying homes. The people of Yazidi fled their homes when they heard that ISIS was coming to Sinjar. When the electricity went off one night, it became clear that ISIS had arrived. A series of tank-top cars began arriving as they fled their homeland to nearby towns.

Najla fled to the mountains again. This time, she and her family hid for eight days. They then moved to Dohuk in Kurdistan and found refuge in an unfinished building with more than a hundred other families. Najla was born in a refugee camp. She had a dream of going to college and becoming an educated woman, but she failed because her family had no money. Najla taught the other children to read so that they would have something to look forward to. Malala met Najla during her travels around the world and invited her as one of the two young women who accompanied her to the 2017 United Nations General Assembly.

### **Growing up Displaced, Maria Learned to Carry her Home Inside of Her.**

In Colombia, a civil war has been going on for over 40 years. This conflict has displaced 7.2 million people from their homes and left them with no place to go. Maria is one of those people who were forced to leave their rural home when she was just four years old and move into the city because her father had been killed by rebels in the civil war that's still taking place today. She lived in poverty and crime-infested neighborhoods where gunshots rang out regularly, which made it hard for her family to survive.

There was also racism. People treated Maria and her family badly because of their dark skin, accents, and rural background. However, thanks to her mother's efforts, Maria was able to have a better life. Her mother began going from tent to tent in the camp offering to wash clothes for money so they could buy food. When Maria was seven, her family moved to a house in poor condition. Her mother also signed up for a theater

program that made plays based on the children's stories of displacement. To this day, Maria turns to creative expression when life seems like too much to bear; at 16, she made a documentary about her experience of displacement.

### **The Story of Marie Claire Achieving her Dreams Because of The Influence and Dedication of Her Mother.**

Malala often spends time with refugees after her speeches. One story that has stuck in his mind is that of Marie Claire, whom he met after speaking in Lancaster, Pennsylvania. When Marie Claire was a teenager, war broke out in her home country of the Democratic Republic of Congo. His family had to flee and become refugees in Zambia. Life there was difficult because they were facing the hatred of the local people.

Marie was bullied at school. He was verbally abused, stoned, and spat at by other children. However, when he returned home crying for his mother, Marie's mother always reminded him that he was the captain of his ship. If Marie wanted to achieve her dreams, she needed to stay focused on them and prevent any harassment from others around her.

When Marie Claire was a teenager, her family was attacked by a mob. The mother sacrificed herself to save her children and died. His father survived but was seriously injured. She had to stop going to school so that she could care for him until he recovered.

Marie Claire's mother had always wanted her to graduate from high school. Marie Claire worked hard at her studies and eventually did well in school. At the age of 16, they received news that the United Nations Refugee Agency had accepted their refugee application. They were to move to Lancaster, Pennsylvania, where a woman named Jennifer was volunteering to help with the settlement. Marie Claire was excited about graduating from high school in the United States but was unable to finish on time because she was 19 years old and had five months to go before graduation!

Marie Claire, a young woman from the Dominican Republic, was able to graduate from high school in 2016. His father and mother were both very proud of his accomplishments. Marie Claire felt that her mother was with her at the time, looking down on her accomplishments. Marie Claire is now studying nursing. She wants to work as a doctor and counselor, to give others hope that they too can follow their dreams.

### **The Story of Ajida and His Suffering.**

Ajida is a refugee from her homeland who fled with her family. They left the city with their belongings, but now they are safe in the camp. It took them nine days to reach Bangladesh, where they finally settled in a remote camp. They have a small bamboo house that he built for himself and his family Ajida. He learned to build a stove for his mother, and when he was hired by the Love Army, he made more than 2,000 stoves for other refugees.

Ajida and her husband work with a cleaning team set up by the Love Army. This job provides them with some income, allowing their children to go to school and support their families. However, they are still refugees in a land they do not know. Their children miss home, making it difficult for them to adjust to life as refugees.

## **II. CONCLUSION**

Malala Yousafzai was just a young girl when she stood up for her convictions when she was told she couldn't go to school in her peaceful Pakistani state, and she risked her life for her right to education. become educated Malala is currently a student at Oxford University in England, and through the Malala Fund, a non-profit organization that invests in community-led programs and supports academic advocates around the world, she continues to fight for universal access to education. While in Jordan, lobbying for Syrian refugees' education. Malala spotted dozens of Syrian migrants rushing to Jordan as she went to the Syrian border. They had trekked through the desert with only the clothing on their backs to get there. Many children did not have shoes, 'I just cried when I saw their suffering,' said Malala. In refugee camps, most children did not go to school. Sometimes there was no school, sometimes it was not safe to go to school. And sometimes the children worked instead of being educated because their father was killed. She saw many children on the sidewalk in this hot, hot climate using children, asking for work such as carrying heavy stones to feed their families. *'I just felt such pain in my heart. What is their sin? What did they do that they had to move? Why do these innocent children suffer so much? Why are they deprived of school and a place of peace?'* - Malala

The refugee problem is used as a political weapon, its status - not just as a humanitarian crisis, but as an issue to be viewed from a women's perspective - is ignored. At every step in the journey of a female refugee, including her asylum application in the UK, she is in danger; there is a clear need for the community to do its job collectively to prevent it from threatening to be beaten, harassed, and trafficked.

Two factors have made the international community aware of the existence and activities of refugee women. The first was the emergence, after the publication of the work of young Esther Boserup, of the role of women in economic development, the new field of research, and the policy that put women in development. The

second was widespread depravity in both the development and assistance of refugees and the shift of emphasis on national development to community development and the provision of basic services and independence.

In honor of refugees from around the world, World Refugee Day is organized annually on 20 June by the United Nations. The event aims to recognize and recognize the strength of refugees who have fled the conflict and persecution of their region in the hope of finding a holy place and living a better life. World Refugee Day illuminates the rights, needs, and dreams of refugees, helping to integrate political will and resources so that refugees can not only survive but also succeed. Although it is important to protect and also succeed. While it is important to protect and improve the lives of refugees daily, international day as a global refugee day helps to focus global attention on the plight of those who feel at odds or persecuted. Many international refugee activities are underway to support refugees.

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