SURVEY OF DISASTERS IN THE HISTORY OF LITERATURE: A CASE STUDY OF I AM MALALA (I AM MALALA: THE GIRL WHO STOOD UP FOR EDUCATION AND WAS SHOT BY THE TALIBAN)

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Abstract

I am Malala, the real story of the struggles of a girl who, unlike her elderly, did not remain silent, injustice and in order to bring the voices of the Pakistani girls to the victims of the bullying of the Taliban. Malala Yousafzai has gained world renown and released the story of her life with the help of Christina Lem in the story of a biography in 2013. Malala's militant spirit and his rhetoric have been of great interest to the world. But what caused Malala's fate was evil and evil that he had in life from the beginning of his birth in various ways. In the present study, Kant's viewpoint is about moral misconduct, which suggests that evil does not have a super-human origin. Based on this, evil is being studied at its various levels and in the stages of Malala's life. In addition, John Kick's and Claudia Cardre's ideas have been used to analyze the intentions, motives, feelings and responsibilities of evil, organizational and individual evil in the novel "I am Malala". In other words, with the help of these theories and definitions, there are some kinds of evil in the novel, which at first glance is a normal part of the life of the characters of the story. The false beliefs and insistence on their continued existence make the various bad forms in Malala's life. With a careful reading of the novel, one can show badly in the society and the context in which the story is formed. In a nutshell, theorists, including Hannah Arendt, refer to Hitler and the Holocaust, and then cite other examples. The present study seeks to add the Taliban to this list by showing the organizational weakness in this novel. The study seeks to show that evil in modern literature is not created by super-human forces or witch women, and terror and war are not even bad ones. But any harassment or enjoyment of the suffering of others or even silence against the suffering of others is evil and has irreparable negative effects on the lives of the characters what can be seen in the place of Malala's life.

KEYWORDS: BAD, BAD ORGANIZATION, KANT, ARENDT, BAD EMOTION, BAD RESPONSIBILITY, BAD MOTIVE

Introduction

Various faces of hilarity can be seen in literature. In some cases, like myths, these are the images of evil that are born in the imaginary world, and in fact these bad expressions prevail in stories and epics of literature. The creation of legendary beings, anti-heroes and demons can be rooted in human morals and moral traits of humans, but we do not experience them in our real life. When we look at other literary genres, such as real literature and biographies, evil is shown not in a particular way, but in combination with our daily routine, as we are consciously or unknowingly experiencing in real life. These evil practices are normal to us, we accept them, live with them, and thus do not attempt to eliminate them. This is the story of Richard Reed that evil in our real life has become so commonplace. As the definition of evil for many years has been, at its theoretical and philosophical level, the concept of murder and rape and genocide towards evil intentions, enjoyment of the suffering of others, or even silence against the suffering of others, has long existed, as well as in the literature of the gods of underground death, Curse and wizards have changed into everyday routine. The present article suggests that according to the definitions and theories about evil there are various forms of evil in I am Malala story by Malala Yousafzai and Christina Lem and its experiences in the life of Malala Yousafzai, a Pakistani girl who is the victim of evil. At first glance, evil in the human mind is referred to as acts that, due to their size, frequency, depth and depth, have consequences beyond unethical work. There are various ideas of evil and what actions are considered evil. First, I put the general view of Kant and it is this: Any small or large practice, once or repeatedly threatening the individual's human values and disregarding human personality, depriving them of their rights, is evil and evil. (Garcia, 2002) As the definition implies, the loss of any right of a person, small or large, is the image of evil. It can be seen from this statement that there are countless evils everywhere in the various places of the world, and the people of the world become indifferent to habituation. Claudia Card & John Kekes classify evil as two types of organization and individual.
Individual evil can be considered as a subset of organizational evil. Organized evil is divided into two types. So, first of all, we look at two types of organizational misconceptions and their manifestations in the story of I am Malala. The first-generation organization's evil is said to be a bad thing that is being planned by an organization such as the Taliban or ISIS, with well-defined goals. The organization's members also help organizations organize them individually. Such misconceptions are clearly reflected in the news and the media, and the general public becomes aware of them. This awareness of the details of the crimes and evils creates a wave of hatred between governments and nations and, as a result, everyone is struggling to fight it. An organization's evil of its second type means the beliefs and superstitions that exist in society, it is normal in its time and does not appear to be a kind of evil (Kekes 1988) in the story of I am Malala of the explosion, killing and The occupation we see is a clear manifestation of evil. But is it all the evil that is being shot in the form of teenage girl? What has been mentioned in this biography shows that the Taliban not only executes their own mischief, but also at different levels, others are forced to do evil. Malala, a Pakistani girl whose biography is a story of her life, has been the victim of the organizational and individual evil of her community and organized evil since birth. But for him, these evils are not normal and have always struggled to fight them. The day Malala was born, neighbors, friends and acquaintances do not congratulate their long birthday, and do not send a gift to her. (73) The only reason for this disregard is the birth of a newborn. Any girl who gets girlfriend hides it behind the curtain. That is, the dignity of a person is lower than the other person and disrespectful to its existence. Depriving girls of equal rights with the ordinary and everyday evil boys in the community where Malala was born. Women and men in society are actively promoting it or silencing it. Which in either case is among the works of evil. (Card 2002) This approach continues to put in place this evil by forbidding girls from leaving their homes, going to market, and studying for the right to education. As people think this way and the right part of their lives, they do not hesitate to make any effort to advance it. Meanwhile, Malala, who is an intellectual father, suffers less from these beliefs, but cannot stand silent for his suffering. Of course, he writes that Pedro did not get her mother to celebrate her seventh day, and her grandfather did not help because she was not a baby boy. (I am Malala, 73) The problem of the evil beliefs of people is not end here. They used their daughters in their inter-tribal wars to resolve the differences, and they exchanged them during a ceremony called the girls-sellers. If a girl fell in love, her family would eat her poison and destroy her so that her honor could be preserved. Girls do not even have the right to laugh. What if they want to be loved? These symbols of daily routine mischief in their lives were permanent and still victimized. As mentioned, the closest people to these same daughters were fathers, mothers, brothers and sisters who were the perpetrators of these abuses and violators of the human rights of their daughters and sisters. When evil becomes a part of the culture and tradition of society, not only does not one fight it, but it is an act of doing it. In addition to the examples of evil, examining its motives and accepting or not accepting responsibility for doing so, it is also important to classify evil. In the examples cited above, people unconsciously commit these mischiefs. In other words, the acts that follow from others are based on habit and tradition, they are equally right and true and good. So they do not deliberately mischief and do not know the consequences. In this case, one cannot talk about their motives and the issue of accountability. Of course, the result is evil, and that's enough for Russell and others. Meanwhile, the Taliban's intention to dominate Mingora and the Swat Valley in Afghanistan, where Malala and his family live, is to put an end to the organization's second type, according to the classification. An organization whose intention is to destroy anything and anyone other than himself. There is no need for a variety of reasons for the Taliban's misdeeds, since it is carrying out destruction and massacre in a very high volume in the region, it is fully aware of the consequences of its actions. He deliberately executes evil and accepts responsibility for his misdeeds. Of course, their goals and demands do not justify their actions in any way. Murder and plunder are considered to be the great scale of evil. Contrary to evil that is rooted in people's false beliefs, the motives of the Taliban's organizational mischief can be investigated. In the autobiography I am Malala, a person who calls himself Mullah Mohammed speaks of radio with people, especially women. She targeted women. (I am Malala, 138) Her programs run around the clock, with men working at home, and women are sitting at the radio station. By introducing himself as a religious figure, he has drawn the trust of women and mothers, and uses his misconceptions about girls to commit targeted organizational mischief. She informs them of the consequences of studying their girls and asks them not to let their daughters go to school, it is better to keep them at home. (I am Malala, 164) Malala writes that one or two empty seats were added daily to empty girls’ chairs. They called the names of girls who did not go to school again to encourage the radio, and called the names of animals in front of the girls who went to school. The Taliban targeted the girls' education (I am Malala53) and in fact wanted to restrict them to four quarters and take the right to take independent action. On the one hand, families are involved in the implementation of their own evil, which is the denial of the right to education, and on the other hand, they instruct the teachers who teach girls that their work is forbidden. At Malala's father's school every day, teachers were turned away from teaching girls. In fact, using the sanctity, they took power from their senses to achieve their own
organizational interests. On the other hand, women wanted the gift of gold and cash to help the Taliban to help Islam and God's pleasure. The women who seek to obtain God's consent receive whatever they give to the Taliban. In the face of the Taliban, they would buy weapons with their capital and destroyed these women and their families. (I am Malala, 178) But the Taliban's evil targets did not spare any part of the lives of the Swat Valley. Women who did not have the gold or the money said they could give them their boys. And these were the Taliban soldiers who, after brainwashing, carried out suicide attacks against their own citizens and their families. The only evil committed on Malala and her daughters were not going to school. They also barred them from going to shopping, cinema and barber shops, and if they saw the girls out of the house, they started harassing them. (I am Malala, 142) And in addition to hurling art activities and preventing the girls from rejoicing, they would take social security. By killing the police, they became more fearful and fearful. The cultivation and killing of people was so high that Malala writes that every day when his father left the house he thought that he would not see him at night and that children always worried about the death of their fathers since childhood. (I am Malala, 275) With the depictions of evil described below, the Taliban's evils and atrocities at the organizational level, in order to safeguard their interests, undermine the individual and social rights of its people, especially girls. I believe that the only wicked organization in this story is not the Taliban, but at a higher level of the Pakistani government even before the arrival of the Taliban, it has imposed bad and evil on the lives of the people of the region. The lack of attention to health, the high rates of illiteracy and various deprivations are all among them. (I am Malala, 283) If the government were struggling to educate and educate women, the Taliban could not easily use them for their evil. In addition, Malala refers to the lack of respect for the health and poverty of people in various parts of his biography and names the mountain of rubbish near their place of residence. (I am Malala, 90) These are all manifestations of evil that relate to the inappropriate performance of the state or its silence against the suffering of the people. Even after the Taliban attacked the Swat Valley, the people fought them for days, but the army remained silent and did nothing to end the suffering of the people. After Pakistan, strong and influential and powerful nations of the world, and at a higher level of international organizations, all went silently watching the soil and dragging the people, blow up the school of hostels and displaced people. They added to the suffering of the people with their lack of interference in the region. These wickedness grew larger and larger, eventually taking a bullet on Malala's face. Individual mischief is actually in the hands of organizational mischief. For example, in a suicide attack, we are faced with a single sword that helps to advance the goals of the organization. According to Guardian's theory, it is possible to explain these kinds of actions, the purpose of these attacks is to avoid evil, and these people were convinced that they would not fail, and vice versa, their work is at the service of humanity. (2002) The people who were killed in these explosions would be worthless, so they would be better off if they were lost. And those who cause these explosions and murders will achieve God's satisfaction. In other words, with an ethical justification, the structure of resistance to evil in one person collapses.

Conclusion

What we see in the biography of Malala, a girl who did not keep silent about individual and organizational evil, clearly reminds us that the world today accepts evil as part of its everyday life. So it does not try to fight it. Sometimes the people of the unconsciously foment to the bad ones that are commonplace to them. In other cases, these evil organizations are convinced by people who are against ethics that they have no resistance to evil. And these are organizations that use tools for specific purposes. The villagers in Swat Valley are just as guilty as the government of Pakistan and influential countries and international organizations. The Taliban, meanwhile, spurred their own organizational evil by coping with the sacredness of the people. Malala is rescued after much salvation and remains determined to stand up to evil and evil. Perhaps, if Malala did not write his biography, it would not be eternal in this way, and like all other news related to evil, for a while, he would have been headed for news and then went on to remember. And of course this is always considered as one of the responsibilities of literature.
References


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