

## Interdiscursive events misrepresentation in *I am Malala*: A Critical Discourse analysis

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### Abstract:

*The present article deals with the book "I am Malala". The certain extracts are selected to unveil the explicit and implicit voices which are louder than Malala's own voice. For this study Fairclough's three dimensional theoretical framework of CDA is chosen. Through qualitative data analysis other voices are unveiled and it is also revealed that how interdiscursive events represent half reality or one side of the picture. This study proves that through voices and interdiscursive events, the boundary of education and peace is blurred. Other discourses as history, culture terrorism, politics, poverty, feminism, and marginalization are popping up more than education.*

**Key words:** interdiscursive, politics, voices, peace, history.

### Background

An idyllic valley rich in natural resources and heritage located in northwestern Pakistan, Swat was a princely state until it was merged into Pakistan in 1969. Its benevolent rulers developed a network of educational institutions, clinics, libraries and recreation centers for the locals. Mingora is not only the administrative capital of Swat Valley; it is also the main center of social, cultural and economic activities in the

Malakand region. It is a beautiful city with moderate weather and tourist attractions. Since the time of the Swat State (1915-1969) tourists from inside and outside the country stayed in Mingora before moving to the upper valleys of Swat. The city is also home to rare Buddhist ruins and stupas. According to 1998 census 175,000 people reside in Mingora. Apart from the local Yousafzai tribe of the Pashtuns (predominantly Muslim), Hindu and Sikh families also live in the city giving diversity to its cultural life. The rise of the Taliban insurgency in 2007 changed the traditional pattern of life in Mingora. Fazlullah, a former lift operator turned militant commander, launched a pirated FM channel in Mamdheri village, at a distance of barely 5 KM from Mingora. In 2008 his campaign against girls' education, anti-polio treatments and liberal expressions of life left the city and its residents with serious challenges for their survival. The Green Square of the city, once the hub of social and cultural activities, turned into a "bloody square" where the dead bodies of Taliban opponents, police and civil society workers were hung from electricity poles. Pakistan launched a military action against the Taliban in 2009. (Buneri, 2012).

The conflict between the security forces and the Taliban displaced 2.5 million people from Malakand, of which Swat is a district. The city became a battleground and, by the end of the year, a number of buildings were destroyed. The power supply center had been bombed by the Taliban. The military operation pushed the Taliban to the mountainous area along the Pak-Afghan border close to the upper Dir district and Bajaur tribal agency. According to the military, 128 soldiers and at least 1,475 militants were killed and 317 soldiers were wounded during operation Black Thunderstorm. 95 soldiers and policemen were captured by the militants, 18 of them were rescued while the fate of the others remained undetermined. 114 militants were captured, including some local commanders. At least 23 of the militants killed were foreigners.

## **Introduction**

*I am Malala*, is Malala Yousafzai's autobiography, co-written with journalist Christina Lamb, begins on Malala's drive home from school on the day she was shot in the head. "Who is Malala?" the young gunman who stopped the Khushal school van asked. None of the girls answered. But everyone in the valley knew who Malala was. Ten years old when the Tehrik-e-Taliban Pakistan came to the beautiful Swat Valley, once the home of ancient Buddhist kings, 11 years old by the time she had established herself as an international advocate for girls' education in Pakistan, Malala was targeted by the Taliban for "spreading secularism". In "*I am Malala*" the discourse of education and peace welcome us on the very title page, "The girl who stood up for education and was shot by the Taliban." (Yousafzai, 2013) Yet inside the book we come across that it is not only Malala who raised her voice as she herself claims at the end of the book "A Note On The Malala's Fund" rather other voices explicitly and implicitly are prominent and beside education, directly or indirectly, many important institutions of Pakistan are discussed /criticized. So one gets totally confused whether this book really advocates education ardently or other issues are more considerable, one can easily find the ample detail of Pakistan's political history, diverse ethnic culture , even in language code mixing and code switching are prominent techniques, that testify multicultural society with different dialects. It is tried by co-writer to create cohesion in book but random details of history sometimes fail this attempt. Poverty, Climate change, Flood and Earthquake are some other discourses in this book.

## **Hypothesis**

Other voices are louder than Malala's own voice in "*I am Malala*".

Interdiscursive events blur the boundaries of education and peace.

Interdiscursive events represent one side of certain facts in “*I am Malala*”?

## **Research Questions**

Does "I am MALALA" purely advocate noble cause of education?

Are explicit and implicit voices louder than Malala’s own voice?

How certain interdiscursive events represent one side of certain facts in *I am Malala*?

## **Objectives of the Study**

To find out explicit and implicit voices than Malala’s own voice.

To reveal other interdiscursive events with full representation of facts.

## **Theoretical Framework**

### **CDA Methodology**

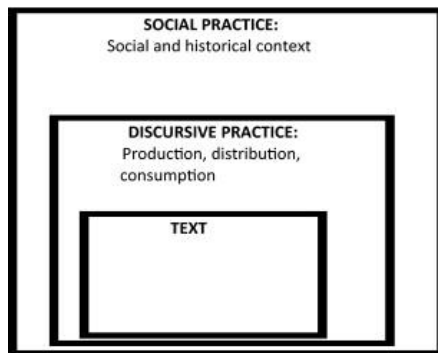
CDA is as an approach, constituted of different theorists with different emphases, follows that the methodology of actual analytical tools should be diverse. Here, however, the diversity is not so much of social theory but rather on analytical preference given the nature of the text or subject matter. Most CDA theorists from different theoretical backgrounds find the Fairclough’s three-tier framework useful. It has three stages.

**Description** is the stage which is concerned with the formal properties of the text.

**Interpretation** is concerned with the relationship between text and interaction – with seeing the text as a product of a

process of production, and as a resource in the process of interpretation.

**Explanation** is concerned with the relationship between interaction and social context with the social determination of the processes of production, and as a source in the process of interpretation.



(Fairclough, 1995)

Fairclough's model brings together all the important elements that would constitute a CDA analytical method. At the centre lies the core aspect of the analysis: the text or communicative event that could be a news article, a speech, a website that could include 'verbal, visual or verbal and visual texts' (Janks 1998, 1). Here one would apply linguistic analysis and semiotic analysis, where you could focus on 'argumentation, narrative, modality, transitivity [or wording], nominalization, voice' (Fairclough 2005, 81). The focus here is on describing the text, the story or argument that is being made, who is speaking, to whom as the style that is being used. The purpose is to try to see patterns at work in the text looking at sentence structures and how verbs and nouns are used 'to establish hypotheses about discourses at work in society' (Janks 2005, 331). Some of the patterns are apparent in Fairclough's three 'categories of function' operating in texts: the 'ideational, interpersonal and textual' (1995, 58). By ideational he means the representations

of society or ideology present in the text. The interpersonal refers to how identity is shaped of both writer and reader. The textual refers to the style(s) or genre(s) of the text. The analyst does not only focus on what is present in the text but also what or who has been excluded or omitted.

The third box of Fairclough's framework looks at the larger social context of the text in focus. What are the broader socio-political factors (or even historical issues) contextualise this communicative event? What broader societal (or even global) power regimes does it reinforce, normalise or undermine? The analysis has now moved from textual analysis, to interpretation and the second box marks the level of discursive analysis or interpretation of the text. Here the analyst looks at all the possible discourses at play in the text both from the perspective of the writer or producer or institution and the (preferred) reader or audience. If it is, for example, a news article the analyst will look at professional practices, the newspaper ownership or position, the impact of advertising and so on. The analyst here is trying to make sense of the text by looking at the various discursive regimes that are implicit in the text. One could, for example, depending on the textual form and its content deploy other theoretical tools to help illuminate particular regimes of power. Mamdani (1996) has been used to illustrate how individuals could be positioned as both 'subjects' and 'citizens' in Africa as a result of the dual systems of government under colonialism (Prinsloo 2007, 82). Thompson (1990) has been mined for his five modes of operation of ideology (namely legitimating, dissimulation, unification, fragmentation and reification) (Janks 1998, 199-200).

Finally an attempt to 'look for patterns across texts related so as to form an 'order of discourse', or for discontinuities and hybridity which can signal disorder and social change' (Janks 1998, 197).

An important technique to bear in mind when applying the above framework is the notion of engagement and estrangement. Estrangement is to be outside of the discourse of the preferred reader of the text and facilitates a critical reading. Engagement is to grasp and identify with the positioning of the subject as implied in the text and this helps to understand the impact of the discourse. Both these positions have their advantages and impediments. CDA requires a move between these positions to get a more rounded analysis 'and argues the need for reading against the text to counterbalance reading with the text' (Janks 2005, 331).

## **Literature Review**

Interdiscursivity refers to the mixing of diverse genres, discourses, or styles associated with institutional and social meanings in a single text. This linguistic phenomenon permeates through language use, especially in contemporary institutional settings. A case in point can be found in a mediating event, in which three kinds of activities, namely, the disputing parties, bargaining and inquiring, the mediator's offering of law knowledge and voicing of advice, intermingle in the process to achieve settlement. Thus, it can be seen as interdiscursive through the hybridity of three genres: bargaining, counseling, and therapeutic. It must be admitted that the phenomenon of interdiscursivity exists in many different forms and the ways of understanding vary a lot amongst researchers.(WU, 2011)

## **Interdiscursivity versus Intertextuality**

Generally, intertextuality refers to the phenomenon that other texts are overtly drawn upon within a text, which is typically expressed through explicit surface textual features such as quotations and citations. Actually, all texts are constituted of elements of other texts and use such intertextual resources to

varying degrees and for various purposes. Interdiscursivity, however, operates on a different dimension in that. It refers to how a text is constituted by a combination of other language conventions (genres, discourses and styles). Thus the difference between these two concepts is that intertextuality refers to actual surface forms in a text, borrowed from other texts; whereas interdiscursivity involves the whole language system referred to in a text. In this sense, interdiscursivity is more complicated because it is concerned with the implicit relations between discursive formations rather than the explicit relations between texts. (WU, 2011)

### **Interdiscursivity versus Generic Intertextuality**

Some scholars (e.g. Xin 2000: 191) have used the term "generic intertextuality" to cover what interdiscursivity actually refers to. However, these two notions do not always have the same connotation in the sense that interdiscursivity does not always refer to the mixing of different genres. In some cases, it is the articulation of discourses or of styles that makes sense in the formation of interdiscursive relations. Although genre is an overarching term among the three elements (genres, discourses and styles) and the relationship between them is dialectical, it needs to be clarified that generic intertextuality cannot be equated with interdiscursivity. (WU, 2011)

### **Interdiscursivity versus Heteroglossia**

Interdiscursivity is grounded on Bakhtin's (1981, 1986) notion of heteroglossia. Bakhtin (1981: 291) holds a heteroglossic view that any text is a combination of one's own voice and the voices of others. Thus we can see heteroglossia is a phenomenon that produces social heterogeneity. Later on, heteroglossia was recontextualized by Fairclough (1992) as interdiscursivity, with the ideological flavor highlighted at the same time. For Fairclough, interdiscursivity is more ideological than heteroglossia in the sense that the tracking of ideology is a



more specific task for interdiscursivity than in Bakhtin's works. For Bakhtin, every speech act betrays an ideology or ideologies issuing from individual speakers in the context of a given dialogue. (WU, 2011)

### **Interdiscursivity versus Dialogicality**

The Bakhtinian notion dialogicality is closely related to interdiscursivity and sometimes the two terms are used interchangeably in the literature of discourse analysis. According to Bakhtin (1981, 1986), all texts are dialogic and must be understood against the background of other texts on similar or related topics. Texts and utterances are not the writer or speaker's own products; they usually contain other voices — explicit or implicit elements from other sources, including genres, discourses and styles from other language conventions, through which interdiscursivity can be formed.

Nevertheless, in application, these two notions should preferably be differentiated: dialogicality is a property of the subject matter of human being and cultural sciences, while interdiscursivity is a property of text that takes dialogicality systematically into consideration. A tendency to dialogicality, taken as the ability to indulge in dialogue, is an innate human property since man is a semiotic animal. Therefore, dialogicality is a much more general property or principle of language use, discourse and cognition, whereas interdiscursivity is a relatively specific linguistic phenomenon that bears social significance. Moreover, these two notions are used in different situations. Dialogicality is perhaps most familiar in the analysis of the literature, arts and scholarly texts, in which we can talk about not only dialogical relations within a given text or piece of art or music, but also dialogue between generations of texts and authors (artists, composers, etc.). By contrast, interdiscursivity is generally applied to both literary and nonliterary texts, which focuses on the dialogical relations between different language conventions related to

certain social tendencies or ideological significances. Interdiscursivity is a notion of the Bakhtinian tradition in literature (also made available, e.g. in France, by Kristeva), with piecemeal researches in stylistics and CDA, more usually as a special kind of intertextuality. In this part we will briefly trace the origin of interdiscursivity so as to better understand its modern manifestations. We will also review in brief the different approaches of the study and try to present an objective comment on each of them. This will help to achieve a clear model from a pragmatic perspective for the present study. (WU, 2011)

### **Interdiscursivity as a Special Kind of Intertextuality**

The term interdiscursivity was coined by Fairclough (1992) when he accounted for the more overarching concept of Intertextuality. He defines intertextuality basically as the property texts have of being full of snatches of other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, ironically echo, and so forth (Fairclough 1992: 84). Drawing upon Bakhtin's (1986) work, Fairclough (1992) further introduces the classification of intertextuality by French discourse analysts, namely, "manifest intertextuality" and "constitutive intertextuality". Manifest intertextuality refers to the explicit presence of one text in another through the techniques of discourse representation, presupposition, negation, metadiscourse and/or irony. Constitutive intertextuality refers to the mixing configuration of discourse conventions such as genres, activity types, and styles associated with different types of discourse. In order to emphasize that the focus is on discourse conventions rather than other texts as constitutive, Fairclough introduces the new term "interdiscursivity" to replace "constitutive intertextuality". However, the concept of interdiscursivity can be traced to Bakhtin's dialogized "heteroglossia" (see Bakhtin 1981, 1986). For Bakhtin, language is essentially composed of utterances

rather than sentences, and utterances are always, except in some imagined ideal conditions, dialogized in the sense that each is viewed from the perspective of the others. Such a dialogization of utterances is always going on, and utterances are always changing and result in what Bakhtin calls “hybridization” — the mixture of different utterances within a single piece of language. Bakhtin describes this complex mixture of utterances as heteroglossia. What Bakhtin holds in terms of the concept of dialogized heteroglossia brings us to the issue of interdiscursivity, and Bakhtin is more concerned with the language in specific social situations.

During the “transitional period” from structuralism to post structuralism (in the late 1960s), Kristeva introduced Bakhtin’s theory into France and coined the term “intertextuality” (see Kristeva 1986, actually written in 1966). For Kristeva, intertextuality implies the insertion of history (society) into a text and of this text into history (1986: 39). Here, the Bakhtinian notions of dialogism and heteroglossia have been rephrased within Kristeva's attention to text, textuality and their relation to society and history. Based upon Kristeva's expression of intertextuality, the French discourse analysts draw a distinction between “manifest” and “constitutive intertextuality”. The latter is highlighted by Fairclough as "interdiscursivity" in order to echo Pêcheux's notion of interdiscourse, and to foreground various elements of orders of discourse such as genres, discourses, and styles. From this rather brief diachronic review, we can see that all texts are intertextual, in the sense that each utterance is a link in a chain of speech communication, or that each text contains within itself evidences of the histories of other texts. As a special kind of intertextuality, interdiscursivity is related to the whole language system involved in a text. As Allen (2000) suggests, it (intertextuality or interdiscursivity in particular) is a term by no means exclusively related to the study of literary works or to written communication in general. (WU, 2011)

## **Interdiscursivity in Non-Literary Texts: The CDA Approach**

Fairclough (1992, 2003, and 2010) thinks that interdiscursivity is more than a stylistic phenomenon; rather, it has important implications for social practice. Thus, interdiscursivity, as well as the constantly changing interdiscursive relations in texts, is central to an understanding of the process of social change. Fairclough's study combines the constitutive view of discourse illustrated by Foucault and the dynamic view of discursive practice as well as its relationship with social practice. He accounts for this phenomenon with Gramsci's conception of hegemony and Habermas' theory of colonization of the life world by social systems. Fairclough (1992: 200-224) also holds that the interdiscursive relations in texts can reflect the three interlocking

Bhatia (1995, 2004) explores the cases of interdiscursivity in business advertising, news reporting and legal documents, as well as in public administration and bureaucratic communications. According to him, the phenomenon of mixing "private intentions" with "socially recognized communicative purposes" is characteristic of and widely used in a number of professional domains, resulting in a "mixing" and often "blending" of genres (see Bhatia 1995). A great deal of such instances of mixed genres is becoming established and is being given innovative names such as *infomercial*, *infotainment* or *advertorial*. Against this background of intense interdiscursivity, Bhatia (1995: 1) explains that this dynamic complexity of professional communication is the result of several factors, including the ever-increasing use of multi-media, explosion of information technology, multi-disciplinary contexts of the world of work, increasingly competitive professional (academic as well as business) environment, and the overwhelmingly compulsive nature of promotional and advertising activities. In *Worlds of Written Discourse*, Bhatia (2004) puts forward a multi-perspective four-space model of discourse analysis as a

development of his own theory. Taking the generic variation and dynamism into consideration, he offers a detailed account of interdiscursivity and its application potential in terms of the increasing hybridization of organizational life. According to Chouliaraki and Fairclough (1999), the pervasive discursive hybridity (or interdiscursivity) in interactions and texts has been widely seen as a significant characteristic of postmodern social life in that late modernity entails a radical unsettling of the boundaries of social life. They hold that interdiscursive analysis is an important aspect of analysis of field relations. In their updated five-step analytical framework of CDA (ibid.: 59-66), Chouliaraki and Fairclough take interdiscursive analysis as an effective key to identifying obstacles to the resolution of social problems. Wodak (2001) touches upon interdiscursivity from what she calls “the discourse-historical approach” studying the interdiscursive relations in texts in order to shed light on her critical analysis of social problems such as racism, bureaucratism, and sexism, etc. She proposes to tie interdiscursivity to transformational recontextualization and historical change and at the same time to focus on the potential interdiscursive relations through mixing of new genres. The CDA approach to interdiscursivity has several advantages over the stylistic approach. Firstly, it goes beyond surface analysis and can explain how and why interdiscursivity takes shape as it is and what social changes it is meant to reflect. Secondly, unlike the stylistic approach, the CDA approach takes the dynamics of communication into consideration. Thirdly, the data in CDA is rather empirical and is tied more closely to real language use in that. It is mainly collected from the authentic non-literary discourse. (WU, 2011)

## **Methodology**

For data analysis certain chunks are selected from autobiographical book "I am Malala" by Malala and co-writer

Christina lamb. Through qualitative data analysis approach, within CDA theoretical framework especially third level which allows interpreting text through this analysis and interpretation, voices and interdiscursive events are found from the text.

## **Discussion**

### **Critical Discourse Analysis of selected Extracts**

#### **First Extract From I Am Malala**

“We have many strands of Islam in Pakistan. Our founder Jinnah wanted the rights of Muslims in India to be recognized, but the majority of people in India were Hindu. It was as if there was a feud between two brothers and they agreed to live in different houses. So British India was divided in August 1947”. (Yousafzai, 2013)

Here a very important interdiscursive event is represented; the creation of Pakistan which was not the feud between two brothers rather it was created on the basis of two nation theory. This two nation theory reflects simply in speeches and views of our all great national heroes.

The ideology of Pakistan stems from the instinct of the Muslim community of South Asia to maintain their individuality by resisting all attempts by the Hindu society to absorb it. Muslims of South Asia believe that Islam and Hinduism are not only two religions, but also two social orders that have given birth to two distinct cultures with no similarities. A deep study of the history of this land proves that the differences between Hindus and Muslims were not confined to the struggle for political supremacy, but were also manifested in the clash of two social orders. Despite living together for more than a thousand years, they continued to develop different cultures and traditions. Their eating habits, music, architecture and script, are all poles apart. Even the

language they speak and the dresses they wear are entirely different.

The movement for Muslim self-awakening and identity was started by the Muslim modernist and reformer Sir Syed Ahmad Khan (1817–1898). Many Pakistanis describe him as the architect of the two-nation theory. However, the researcher Ziauddin Lahori, the author of seven books on Sir Syed, thinks otherwise. According to him, it is incorrect to say that Sir Syed propounded the two-nation theory. The poet philosopher Muhammad Iqbal (1877–1938), (the Poet of East), provided the philosophical exposition and Barrister Muhammad Ali Jinnah (1871–1948) translated it into the political reality of a nation-state. Allama Iqbal's presidential address to the Muslim League on December 29, 1930 is seen by some as the first exposition of the two-nation theory in support of what would ultimately become Pakistan. The scholar Al-Biruni (973-1048) had observed, at the beginning of the eleventh century that Hindus and Muslims differed in all matters and habits.

#### QUAID-E –AZAM AND TWO NATION THEORY.

On March 22, 1940, Jinnah made a speech in Lahore which was very similar to Al-Biruni's thesis in theme and tone. Jinnah stated that Hindus and Muslims belonged to two different religious philosophies, with different social customs and literature, with no intermarriages and based on conflicting ideas and concepts. Their outlook on life and of life was different and despite of 1000 years of history, the relations between the Hindus and Muslims could not attain the level of cordiality. In 1944, Jinnah said:

“We maintain and hold that the Muslims and the Hindus are two major nations by any definition or test of a nation. We are a nation of hundred million and what is more. We are nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportions, legal laws and moral codes, customs and calendar, history and tradition, and aptitude and

ambitions. In short, we have our own outlook on life and of life.” (Excerpt from the Presidential Address delivered by the Quaid-i-Azam, Lahore on March 22-23, 1940)

In an interview to journalist Beverly Nichols, he said:

Islam is not only a religious doctrine but also a realistic code of conduct in terms of every day and everything important in life: our history our laws and our jurisprudence. In all these things, our outlook is not only fundamentally different but also opposed to Hindus. There is nothing in life that links us together. Our names, clothes, food, festivals, and rituals, all are different. Our economic life, our educational ideas, treatment of women, attitude towards animals, and humanitarian considerations, all are very different.

### **Allama Muhammad Iqbal and Two Nation Theory**

Muhammad Iqbal's statement explaining the attitude of Muslim delegates to the London's round-table conference issued in December 1933 was a rejoinder to Jawahar Lal Nehru's statement. Nehru had said that the attitude of the Muslim delegation was based on “reactionarism”. Iqbal concluded his rejoinder with: In conclusion, I must put a straight question to Pandit Jawahar Lal, how is India's problem to be solved if the majority community will neither concede the minimum safeguards necessary for the protection of a minority of 80 million people, nor accept the award of a third party; but continue to talk of a kind of nationalism which works out only to its own benefit? This position can admit of only two alternatives. Either the Indian majority community will have to accept for itself the permanent position of an agent of British imperialism in the East, or the country will have to be redistributed on a basis of religious, historical and cultural affinities to do away with the question of electorates and the communal problem in its present form. (IQBAL AND PAKISTAN MOVEMENT)

So the views of these two heroes vividly show an obvious difference between both Muslims and Hindus so it is a fact that



creation of Pakistan was not a matter of feud between two brothers. One knows very clear that what is meant by brother, a very close blood bound, which any Pakistani cannot admit because the Muslims of subcontinent were in quite miserable plight. How any brother can bear that his other brother is a loath able object, not allowed in kitchen because of his being Muslim, as it was the case in subcontinent with the Muslim.

### **Second Extract From I Am Malala**

“Anyone could see that Musharraf was double-dealing, taking American money while still helping the jihadis – ‘strategic assets’, as the ISI calls them. The Americans say they gave Pakistan billions of dollars to help their campaign against al-Qaeda but we didn’t see a single cent. Musharraf built a mansion by Rawal Lake in Islamabad and bought an apartment in London. Every so often an important American official would complain that we weren’t doing enough and then suddenly some big fish would be caught.” (Yousafzai, 2013)

An implicit voice is there and a very important interdiscursive event i.e. 9/11. Both big institutions i.e. army and ISI are represented as double dealers, just one side of the coin is shown and other is concealed, because for instance if the role of these two vital institutions was as double dealers then why Pakistan is undergoing the dreadful consequences of war on terror for thirteen years since 9/11. The other side of the coin can be seen through this report how much Pakistan has paid for this long war. While writing this book realistically and boldly the key figures Malala and his father, being much knowledgeable fellows with a sound knowledge of Pakistani history, should have mentioned just a little bit of this side of picture.

## **War on Terror Caused \$102b Loss to Pak Economy: Survey**

Pakistan has faced massive economic loss of over \$102 billion in the last 13 years in the war on terror, besides sacrificing thousands of lives of innocent people, a survey report says.

“Pakistan continues to suffer heavy losses both in the economic and security terms because of this situation while a substantial portion of precious national resources, both men and material, has been diverted to counter the security challenges during the last several years,” the Economic Survey of Pakistan says. It reveals the country has faced loss worth \$102 billion till March 2014. The loss in terms of Pak currency has stood at Rs 8.26 trillion.

It further says the rise of violent extremism and increase in terrorism in the country due to instability in Afghanistan not only caused serious damage to Pakistan’s economy but also was responsible for widespread human sufferings because of indiscriminate attacks against the civilian population.

In order to assess the impact of the incidents of terrorism on the economy of Pakistan during the past several years, the finance minister has constituted a committee.

The Ministries of Interior, Foreign Affairs, Finance, Commerce and other relevant departments estimated the impact of conflict in Afghanistan and that of terrorism on exports, foreign investment, privatization, industrial output and tax collection etc and updated the estimates for FY12, FY13 and FY14.

The summary says that due to terrorist attacks, Pakistan suffered total \$6.693 billion loss during the outgoing fiscal year –\$323 million in exports, \$13.97million as compensation to affected people, \$437 million in infrastructure, \$3.26 billion in foreign investment, \$1.732 billion in tax collection, \$ 32.6 million in cost of uncertainty and \$763 million in other heads.

According to the cost of war (2001-14), Pakistan suffered loss of over \$102 billion. The figures show that the country faced loss of \$23.77 billion in 2010-11, \$11.98 billion in 2011-12, \$13.56 billion in 2009-10, \$9.18 billion in 2008-09 and \$9.9 in 2012-13.

The survey report says that the conflict and instability in Afghanistan in the aftermath of the 9/11 attacks and their regional implications had very negative repercussions as the years following the US invasion of Afghanistan saw a huge influx of Afghan refugees across the border into Pakistan. It also witnessed a sudden spike in the frequency and scale of terrorist attacks in Pakistan. The report further noted that this situation disrupted Pakistan's normal economic and trading activities which not only enhanced costs of business but also created disruptions in the production cycles, resulting in significant delays in meeting the export orders around the globe.

As a result, the report says, Pakistani products have gradually lost their market share to their competitors (Ur-Rehman, 2014)

This report is exactly showing what Pakistan has consequently faced, it is said that Pakistan has got so much dollars as a reward but it is very ridiculous how anyone can justify it that his home is burning and for compensation money is alternative and especially for those precious lives who were Army men, Policemen, Security guards serving Pakistan and rest of were civilians. This practice is still going on and still our Pakistan is becoming a victim of suicide attackers and we do not have any idea for how long this will continue and our dream to have a safer and developed Pakistan will be farfetched perception.

### **Third Extract From I Am Malala**

“Some of our religious people saw Osama bin Laden as a hero. In the bazaar you could buy posters of him on a white horse and boxes of sweets with his picture on them. These clerics said 9/11 was revenge on the Americans for what they had been doing to other people round the world, but they ignored the fact that the people in the World Trade Center were innocent and had nothing to do with American policy and that the Holy Quran clearly says it is wrong to kill. Our people see conspiracies behind everything, and many argued that the attack was actually carried out by Jews as an excuse for America to launch a war on the Muslim world. Some of our newspapers printed stories that no Jews went to work at the World Trade Center that day. My father said this was rubbish. (Yousafzai, 2013)

This extract from "I am Malala" represents the 9/11 interdiscursive event in the book through different other explicit and implicit voices than Malala's own voice once in this text one adjective innocent being killed in this attacks are sympathized but in other part of this book when a slightest mentioning of drone attacks comes, it does not have much information about those innocent civilians who have been becoming victims of ongoing drone strikes.

### **Fourth Extract From I Am Malala**

“When I complained about these things to my father he told me that life was harder for women in Afghanistan. The year before I was born a group called the Taliban led by a one-eyed mullah had taken over the country and was burning girls' schools. They were forcing men to grow beards as long as a lantern and women to wear burqas. Wearing a burqa is like walking inside big fabric shuttlecock with only a grille to see through and on hot days it's like an oven.” (Yousafzai, 2013)

This extract shows how through voices and intertextuality or interdiscursivity of two very important traditions of Islam are disgusted 'beard' and 'burqa'. Though veil and beard are shared religious values of Islam and Christianity while Sikhs also consider it among their religious ingredients and Jews too know very well about the importance of beard in their religious history.

A common misconception is that Muslim women are the only ones who cover their hair. It may be true that Islam is the only religion in which most women follow its directives to cover the hair, but it is not the only religion to have such directives. It is particularly interesting to look at the case of Christianity, since Christianity is the predominant religion in the West, and it is Westerners, including observant Christians, who are often the first to criticize Islam because of the hijab (modest dress, including head covering).

### **Is Covering the Hair a Religious Commandment for Christian Women?**

There can be only one answer to this: yes, it is! Simply open the Bible to the First Epistle to the Corinthians, chapter 11. Read verses 3-10.

But I would have you know that the head of every man is Christ and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying with his head covered, disgraces his head. But every woman praying or prophesying with her head uncovered disgraces her head, for it is the same as if she were shaven. For if a woman is not covered, let her be shaven. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her cover her head. A man indeed ought not to cover his head, because he is the image and glory of God. But woman is the glory of man. For man was not created for woman, but woman for man. This is why the woman ought to have a sign of authority over her head, because of the angels.

The meaning of this passage is plain enough. We can make the following syllogisms:

Syllogism 1

Praying with an uncovered head is a disgrace

Having a shaved head is the same as praying with an uncovered head

Therefore, having a shaved head is a disgrace

Syllogism 2

If it is a disgrace for a woman to have a shaved head, she should cover her head

It is a disgrace for a woman to have a shaved head - *see syllogism 1*

Therefore, a woman should cover her head.

In other words, the passage means what it says. Have you ever wondered why Catholic nuns dress like they're wearing hijab. Have you ever wondered why Mary the mother of Jesus (peace be upon them both) is always depicted in Christian art with her hair covered? Did you know that until the 1960s, it was obligatory for Catholic women to cover their heads in church (then they "modernized" the service)?

There are some interesting points that can be made about the Christian directive.

1) The explicit purpose of the Christian woman's head covering, as stated by Paul, is that it is a sign of man's authority over woman. The explicit purpose of Islamic hijab is *modesty*. Strange how so many Westerners think that the purpose of hijab is a symbol of male authority. Maybe they know that that's what it is in their own religion (Christianity) so they assume that Islam must be the same...!

2) The Christian woman is to cover her head whenever she is praying, whether it be at the church service or just personal prayer at home. This may mean that if she is not praying at

home, she is uncovered around male guests who are not related to her; or if she *is* praying at home, that she is covered around her own husband and family. If any more proof were needed than Paul's own words that the Christian head covering is not about modesty, this must certainly be it! (Al-Muhajabah, 2014).

There are many varieties of veils, burquas and hijabs. These have sometime regional variation also in their styles. So it is unfair on any one part to depict it in mocking manner like an oven. Likewise beard and turban are not mocking elements. Even these cannot be associated with terrorists at all.

A study of the Bible regarding beards and the Jewish history simply proves that the normal thing for a man is to have a beard. "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished". (Ezra 9:3) (Moody, 2013).

### **Sikhs and Beard**

Hair is one of the five articles of faith for Sikhs. Sikhs live the way God made humans and never cut their hair. For Sikhs hair is the symbol of love for God and the respect for everything He has given us. The way God is the most beautiful of all. To Christians ,even the Bible says, "God loves us and care so much about us that even all the hairs of our head has well counted" (Matt.10:30).

### **Fifth Extract From I Am Malala**

"Now we are a country of 180 million and more than 96 percent are Muslims. We also have around two million Christians and more than two million Ahmadis, who say they are Muslims though our government says they are not. Sadly those minority communities are often attacked." (Yousafzai, 2013)

This extract itself shows that in such a large population when there are people from different religious creeds and doctrine

conflicts are not a rare thing. So far being concerned on humanitarian grounds we must have soft corner and should raise voice as well. Throughout the book we observed that all type events from regional to national and global are discussed, but for such a global topic only national level is merely discussed. There are many examples throughout the world how Muslims and other minorities are discriminated.

Who can forget the 2002 violence against Muslims in Gujarat state? Thousands of people were killed after these attacks. Tom Lantos Human Rights Commission Testimony by Human Rights Watch admitted recently in a report “The Plight of Religious Minorities in India.” India has suffered three major spates of communal violence in recent history: first, the 1984 attacks on Sikhs in Delhi following the assassination of Prime Minister India Gandhi by her Sikh bodyguards, during the uprising by separatist Sikh groups in Punjab; second, the 1992-93 communal violence in Mumbai following the demolition of the Babri Mosque; and third the 2002 Gujarat violence. In all of these cases above, accountability has proved elusive. Indian authorities often failed to properly investigate and prosecute suspects after major spates of violence, even after reports by independent inquiries implicating officials and members of law enforcement. (Sifton, 2014)

So when we are raising voice against cruelty and minorities it should be on global level, why then it should be on regional and national level. Through Critical discourse analysis we can analyze it as very strategically organized text where some events are given prominence while others are remained in silence.

### **Sixth Extract Form I Am Malala**

“One of their most heated debates in that first year was over a novel. “The book was called *The Satanic Verses* by Salman Rushdie, and it was a parody of the Prophet’s life set in Bombay. Muslims widely considered it blasphemous and it



provoked so much outrage that it seemed people were talking of little else..... My father's college held a heated debate in a packed room. Many students argued that the book should be banned and burned and the fatwa upheld. My father also saw the book as offensive to Islam but believes strongly in freedom of speech." (Yousafzai, 2013)

This extract shows that under a very safe discourse of education and peace how boundaries are blurred. Throughout the book Pakistani justice system is considered very ineffective. When on very topic we see the history of Britain justice system we come to know that even this country remained fail to protect the minority rights of the Muslim. The following reference from an article reflects it.

"In October 1997 the new Labour government in Britain published a bill that would incorporate the European Convention on Human Rights into British law. When this bill is enacted it will make fundamental changes to the ways in which the legal systems of Britain deal with a range of human rights issues, including the issues of freedom of religion and the protection of religious feelings. Up until the time of this fundamental change it is fair to say that religious freedom has been treated in a rather ad hoc manner within British law, since there has been no straightforward mechanism by which individuals or groups could seek redress if they felt that their religious liberties were being violated. This was most clearly and painfully evidenced by the furor and upset at the publication of Salman Rushdie's *The Satanic Verses* in 1988, when many British Muslim groups felt that their deeply held religious beliefs were being violated by Rushdie and his supporters in the name of freedom of expression. Furthermore, the laws that do exist to deal with issues of blasphemy do not apply to a religious minority such as Muslims, but only serve the interests of the religious majority, the Church of England." (Nye, 1998.)

Since 1951 the European Convention on Human Rights has been part of British law, but in a rather ambiguous way. The Convention, which was accepted and ratified by the British government does make explicit provision for the protection of religious freedom, Article 9(1) states that: Everyone has the right to freedom of expression, conscience, and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others, and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance. (Council of Europe, 1968).

Whilst Article 9(2) states: Freedom to manifest one's religions or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health, or morals, or for the protection of the rights and freedom of others. (Council of Europe, 1968).

So such a sensitive issue cannot be tolerated simply by saying freedom of expression because definitely when UNO and its other organizations i.e. Council of Europe formulated certain rules and regulations which define and determine the limits of freedom of expression meanwhile these rules are essential to create harmony amongst people of the world at large. Then any true follower of any religion cannot preach hurting others including Islam because such acts which hurt not a single person not a community, region, or a country rather the people belonging to the second largest religion in the world. Then can it not be said a civilized form of terrorism? Any religion of the world cannot preach hurting others and Islam teaches equally respect for all religions and prophets who came with the message of God and a Muslim demands same respect from followers of other religions.

## Conclusion

Critical Discourse Analysis (CDA) stems from a critical theory of language which sees the use of language as a form of social practice. All social practices are tied to specific historical contexts and are the means by which existing social relations are reproduced or contested and different interests are served. It is the questions pertaining to interests - How is the text positioned or positioning? Whose interests are served by this positioning? Whose interests are negated? What are the consequences of this positioning? That relates discourse to relations of power. Text is not merely a verbal but a social phenomenon. The literary work is the product of manifold determinants that are specific to a class, social group and speech community. Fairclough emphasizes interdiscursive hybridity as a feature of all text and talk, even as he suggests practices for analyzing discourse within a framework that teases out ways of interacting, ways of representing, and ways of being.

All the extracts which are selected for analysis particularly to analyze voices and interdiscursive events, have proved that education and peace are not the discourses in the book. There are other discourses as politics, terrorism, poverty, inequality, child labour, climate change, feminism, ethnicity, etc and so through explicit and implicit voices some historical events are represented. Only one side of the coin is presented while other remained unveil. This study was an attempt to show the unveiled side of the fact too. In conclusion we can say that in "I am Malala", Malala does not purely advocate for the noble cause of Education, other explicit or implicit voices are louder than her own voice. The boundaries of education and peace are blurred with other discourses same as the case with events. Some global events are confined to regional and national level which demand voice on global scale because of their magnitudde.

## **Future Scope**

There are many other aspects in this book to explore for further research but the purpose of this study was to find out voices, interdiscursive events and to point out other discourses and these objectives are attained. There are other discourses as politics, terrorism, poverty, inequality, child labour, climate change, feminism, ethnicity which could not be discussed merely in one article because these all aspects are very broad, but present study can be helpful for the future researchers as it is initiative to explore the book *I am Malala* critically while using CDA framework even for future research stylistic analysis is also suggested for researchers.

## **Acknowledgement**

After Almighty Allah the support of my Parents, Siblings, Friends especially Muzaffar Hussain, Anbrin Kulsoom, Nadia Rafique, Safira Sarwar is commendable, without their cooperation this creative task could not be accomplished. I am really grateful and expect the same cooperation in future too.

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