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Terrorism and Poverty against Child Right in South Asia: A Rhetorical Analysis of Speeches of Yousafzai and Satyarthi

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Abstract

This paper analyses the rhetoric and the content of the speeches on the Nobel Prize award ceremony delivered by South Asian Nobel Prize laureates Malala Yousafzai and Kailash Satyarthi. It is the argument that the speakers have exposed in international forum concerning child right and education. Their speeches encompass the South Asian philosophy, language discourse, speech and tone, Hindu and Islamic scripture's chants and the problems of terrorism and poverty. It aims to evaluate the rhetorical elements comparatively followed in the speeches to argue and convince the audience. Terrorism, poverty and trafficking are the main problems against child right and education in South Asian countries against which they struggled and raised voice and they deserved the award. As for method, the article adopts the audio speech in YouTube and written speech of both speakers in Google. Various internet sources of rhetorical analysis are taken as secondary resources to study and analyse their speeches. The speeches are analysed from the perspective of ethos, logos and pathos which are the main rhetorical elements in public speaking as discussed by Aristotle. Satyarthi's speech is found more inclusive and strong than of Yousafzai's in terms of coverage and content. Both speakers are aware of using rhetorical skills while introducing South Asian problem in international forum.

Keywords: Islamic fundamentalism, child right, sounds of silence, rhetorical strategy, art of convincing

Introduction

Many countries in Asia and Africa are under the problems of terrorism, child abuse, poverty, and trafficking which are the main content of the speeches delivered by Kailash Satyarthi and Malala Yousafzai in the Nobel Prize Receiving Ceremony in 2014. Rhetoric as discussed by Aristotle is defined as an art of persuasion in public speech. Public speaking is an art, which requires both courage and intellect for the study and analysis from the readers and critics. The main focus of the study of rhetoric is on the art of speaking publicly and the persuasive element of speaking with intellect, emotion,

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ideas and appeal to the audiences. It is a process of composing and arranging ideas into speaking/writing. It is structuring as well as beautification of ideas and arguments, so that the writing is readable and speech is audible. Defining rhetoric, Janice M. Lauer takes reference from Aristotle and writes, "Aristotle defined rhetoric as a techno (art) characterizing an art as the knowledge of principle and strategies as a faculty of the rhetor (speaker or writer)" (6). It is an art, knowledge and practice of speaking and writing with individual strategy. Practice and training develops the rhetorical skill so it is an acquired quality, and knowledge and skill sharpens it. Likewise, Steven Lynn writes, "In Plato's *Gorgias* rhetoric is defined as the training and practice that produce an art of public speaking" (5). Various writing and speaking techniques like Aphorism, anaphora, parallelism, epistolary, colloquialism, dramatic monologue, elocution, stream of consciousness, run in line, alliteration, assonance, metaphor is some of the popular rhetorical strategies writing/speaking.

Every person in writing and speaking has a different style and skill over language and argumentation to defend, argue and present ideas. It is also an art to prove the different identity and defend from others' argumentation. Martine Courant_Rife defines Rhetoric, "I define rhetoric as the art of persuasion as well as a particular epistemological outlook that emphasizes the ability to generate probable knowledge" (261). Again, it is a part of critical discourse analysis of arguments as M.A. R. Habib mentions that rhetoric is a capacity to persuade with arguments and counter arguments (72). It is a matter of learning through practice rather than an inborn quality. General people also have their different art and skill of persuasion whereas the learned men use different skill, tact, decorations and clarity in language while writing and speaking, so this clarity in language is rhetoric (76). Spontaneity and learned skills through practice construct the different identity of the person, so it is a means of constructing identity too. There lies the combination between content, thought and way of presentation and the different way of presentation affects the meaning vaguely.

Regarding the functions of rhetoric as defined by Aristotle, James A. Herrick writes, "it is the duty of rhetoric to deal with such matters as we deliberate upon without arts or systems to guide us" and when "the subjects of our deliberation are such as seem to present us with alternative possibilities." (15). It indicates that the history of rhetoric is long and rhetoric affects the meaning. Rhetoric in writing and speaking is a self-creating aspect too, because in every writing and speaking there is the use of example, metaphor, symbols, analogy, argumentation and conclusion which are the very basic aspects of rhetorical analysis. Furthermore, rhetoric is the clear and free flow of thoughts and the strategies of persuasion. Study of any skill and art used by the writer/speaker to persuade the readers/listeners is the study of rhetoric. Due to different rhetorical elements and techniques, the public speeches and writing become strong and weak. Rhetorical aspect is studied in the Nobel Prize speeches by Yousafzai and Satyarthi along with the content of South Asian problems of child right and terrorism.

Yousafzai and Satyarthi as Public Speakers

Yousafzai was a child right activist raised voice for child right and education among bullets of the terrorist. She was a girl from lower middle class Pakistani Muslim of Pashtun community. In Islamic fundamentalism education for girls was forbidden but she always spoke and struggled for the same. In Pakistan around 1910 the city where Yousafzai lived named Mingora in Swat Valley was under the control of Islamic terrorism and the terrorist had regularly attacked over schools and the girls were banned to go to public places. Hundreds of girl's schools were blown up by the terrorists so that many people migrated to the city where they were supposed to be safe. Yousafzai's

family too migrated and her voice against terrorism and for education became louder. She started to give speeches and interviews in the public media against Islamic fundamentalism. She advocated for child rights, girl education, women empowerment and awareness programmes. Her speech and activism was not tolerable for the fundamentalist, so they shot a bullet over Yousafzai when she was on a school bus and was badly wounded with two other friends. Fortunately, she survived after long treatment. Protests happened all over the world against the attack on students. When she recovered, her voice became stronger and louder. She became like a celebrity and started giving lecture in the renowned universities and programmes against Islamic fundamentalism and terrorism. She was awarded with many prizes along with the Nobel Peace Prize in 2014 jointly with Kailash Satyarthi from India.

Satyarthi on the other hand, is another icon from India, who was awarded the prize jointly with Yousafzai. He also is a child right activist who rescued many children from the very difficult conditions from many places like carpet factories, domestic labour, circus industries, garbage dumps and streets which were the main South Asian problems against children education. He always advocated for child education and child rights. In the Nobel Prize speech too he said that the condition of government schools was so poor that the government spends more money on military works but very few in schools and child education. He ran various programmes and expeditions to empower children for their rights and for education. He collected books and passed them on to the poor children. He ran campaign against child labour in carpet industry in circus and rescued many children. In 1980 he ran a programme like *Bachpan Bachao Andolan* (expedition to save children) all over India for the children who are in very difficult conditions. He led a march called Global March against child labour for the eradication of child labour and slavery in 1998 AD. In regard to such expeditions and programmes he was awarded the Nobel Peace Prize in 2014. In the Nobel Prize receiving ceremony, they delivered speeches and this paper attempts to study and analyse the rhetorical strength of their speeches.

Yousafzai as being a teenage girl too exposes her academic and confidential maturity in the speech as well as in expression and presentation. Likewise, Satyarthi presents his great height of academic expression, lovely and parental exposure towards the children and towards Yousafzai. With his fatherly words Satyarthi says in the speech, “Young people like Yousafzai. I have started calling my daughter Yousafzai, not just Yousafzai.... So my daughter Yousafzai and the other daughters including Kayanat... in fact...two Kayanata and Shazia, and the daughter from Africa” (22.47). The fatherly figure of Satyarthi and strong lady figure of Yousafzai for child rights and education are the strong elements in the speech which introduced them as activists.

Structurally, both speeches begin from the similar expression reciting the chants from the holy books Veda by Satyarthi and Quran by Yousafzai. Culturally Yousafzai is from Islamic background and Satyarthi from Hinduism which are the influencing religion and philosophies in South Asia. The whole speeches of both is in the context of child right, education, against terrorism, exploitation over children, children trafficking, child labour and against the governments who spend more money in military actions not for schools and education. In both speeches, they raise the voice of voiceless children as Satyarthi says, “the sound of silence and the sound of innocence” (15.40) and Yousafzai says; “It is for those voiceless children who want change, I am here to stand up for their right, to raise their voice....it is not time to pity them” (5.48). In both speeches, they express their stories of life in short but in condense form. Yousafzai says, “When I was in Swat, which was a place of tourism and beauty, suddenly changed in to a place of terrorism. I was just ten that more than 400 schools were destroyed, women were

flagged, and people were killed. And our beautiful dreams turned into nightmares" (9.22). Here, Yousafzai presents a picture of horror and terror in her place when she grew up and her dreams to study changed into nightmare. She was the first hand sufferer, deprived from schools and child right victim from terrorism in her own birth place.

Likewise, Satyarthi explains some changes in the child right movement and presents some data in the speech. The content of their speeches introduce their activism and Satyarthi presents the long history of his struggle when Yousafzai presents herself as a sufferer child from terrorism. Both speeches' starting is almost similar with the holy lines from religious books, stories of struggle, their identity as child right activists, examples from their life and history and the ending of the speech is again similar as Yousafzai says, "let's begin this ending.... together.... today.... right here, right now. Let's begin this ending now" (27.20). Abuse and exploitation of children has not been ended. Yousafzai asks for a new beginning for her expeditions with the paradoxical words of beginning and ending. Again Satyarthi ends his speech, "let's march from ignorance to awakening. Let us march from mortality to divinity, let us march" (30.30). Satyarthi asks for the divine path from ignorance for child rights and freedom. The structural rhetoric of the speeches seems to be parallel, strong, convincing and beautiful. The rhetoric affects the strength in meaning. This article attempts to enter into the rhetorical elements and the analysis of the speeches.

Review of Literature

Political and social activists use the language of persuasion and use declarative sentences. They try to hypnotise their listeners/audiences through their speaking and forceful arguments. But Yousafzai and Satyarthi are not such activists who want public attention and clap though their speeches are worth listening to and hypnotic due to the issue they spoke about. They both are child rights activists and were awarded the Nobel Prize for peace and delivered the speech in the ceremony. Such Nobel Prize speech, convocation speech, and keynote speech are of intellectual and academic importance and need to be studied and analysed. The academicians Saleh Altam and Mehrunnisa Pathan studied and analysed Yousafzai's speech with the perspective of Critical Discourse Analysis which is considered as an interdisciplinary perspective of studying and analysing the texts. Critical Discourse Analysis (CDA) studies the social and linguistic force of the text in the light of language construction with meaning. They make the conclusion that; "Yousafzai employs figurative and persuasive language in order to show her present and future commitment for children's education and women's empowerment and she also uses persuasive language in order to make her audience part of her personal campaign and to include her audience in her appeal" (36). Here the argument is that her speech and social activism are closely connected, and this speech itself is her expedition. The speech is with figurative properties and of persuasive nature to satisfy the audience.

Ghulam Haider on the other hand, studied and analysed the same speech from the perspective of unspoken meanings in the speech that she wanted to convey the underlying meaning to the terrorist who attacked and shot her. In critical thinking the methodology and perspective is to study and analyse the unsaid meaning on the base of said words. Here, Haider tries to study and analyse the unsaid meaning of Yousafzai's words. His conclusion is that, "the speech is a masterpiece of passion, emotion, skill, incredible belief and daring hope. Yousafzai's speech excels in oratory and substance. We need to go a long way to liberate our next coming generations from extreme poverty, illiteracy, and above all claws to the Taliban" (119). Here, the doubt is on Yousafzai's future expedition that she might be trapped in western lifestyle or she might leave South

Asian problems of children. This speech is an appeal to the world to go a long way in the expedition of the child right movement.

Public speaking is an art of convincing and persuading others. In public speaking, verbal and non-verbal communication also have remarkable meaning and need to be closely studied and analysed. The non-verbal communication like gestures, facial expression, body language, eye coverage, stage exposure has important meaning as well as spoken words. Cristina Georgiana Ivascu and SiljeHandeland, in the context of Yousafzai's speech, say that, "Yousafzai uses frequent kinesics with iconic and beat gestures, iconic gestures are closely related to the semantic context of the discourse being delivered" (763). In this sense the speech is a strong use of nonverbal communication icons. The use of non-verbal communication skills as well are the important elements of public speaking and concern.

Again, public speaking or public exposure is a matter of proving legitimacy and authority. In public speech like in keynote speaking, convocation speech or in Nobel Prize speech the speaker tries his/her best to prove that s/he is legitimate and a person of worth to receive the stage and deliver the speech. If the speech and presentation becomes weak there might raise the question and doubt on the legitimacy and credibility. Annelies Martens includes as, "The analysis has shown how Yousafzai attempts to legitimize her right to speak and to be obeyed through positive self-representation and claims to authority. It has shown how she defines the hierarchy of communication roles between the dominant speaker and the subordinate listener" (6). He concludes that Yousafzai proved her legitimacy even though she was very young at that time. She was a teenage girl from privileged geography from Pakistan and the ceremony is of world standard. In such a world standard ceremony speaking by a teen aged girl is really a matter of study and analysis. Here it is the argument that public speaking also is a platform to prove authority and legitimacy.

The public figures adopt the method and strategy of argumentation, craft and art of speaking. About rhetoric in public speaking Lauer takes reference from Aristotle and writes, "Aristotle defined rhetoric as a *techne* (art) characterizing an art as the knowledge of principle and strategies.... as a faculty of the rhetor (speaker or writer)" (6). This suggests that rhetoric is an art, technique, knowledge, and strategy of a public speaker. Similarly, in the context of public speaking Steven Lynn writes, "rhetoric deals with one person persuading others in an extended speech, the dialectics deals with two people engaged in a particular kind of debate" (7). It is dialectic between the speaker and the listener. Speaker and listeners are engaged in a debate and the speaker tries to prove his/her strength of argumentation.

Articles and criticisms are available about Yousafzai's speech from various perspectives but articles about Satyarthi are not that many. Again, comparative study over the speeches delivered on the same stage and for the same purpose is an interesting and new study area. Differences of age, cultural background, academic qualification, nationality but speaking on the same subject of child right and anti-terrorism in South Asian context of India and Pakistan in the world's forum is the significant aspect of studying the speeches. The question here is to discuss and analyse the rhetorical and content strength in the speeches. Therefore, this article tries to discover the content of the speeches as well as their rhetorical strength. This comparative study and analysis on the base of rhetoric is the difference from the above reviewed findings.

Methodology

This article is a study and analysis of the speeches by south Asian Nobel Prize winners, Yousafzai and Satyarthi. Their speeches are in the context of child right for

education when terrorism and many other factors were creating problem. YouTube videos of the speeches and the script are taken for textual analysis. They are studied and analysed comparatively from the theoretical perspective of Aristotle's concept of ethos, logos and pathos. This study makes the research questions about the rhetorical strength of the speeches with their content. This paper studies the rhetorical and content's strength and coverage in the speeches. Ideas, arguments and information from Aristotle and from the articles available on the internet as secondary resources are consulted. How rhetoric creates and strengthens the meaning is the attempted issue of the study.

Aristotle, the Greek philosopher discussed some elements to create purity and clarity in language. They are proper management of conjunction, the use of particular rather than general, avoidance of ambiguity, proper agreement of words in respect of gender and number, and scope of hearer's memory (Habib 77). The suitable word selection in the situation and context creates clarity in language. Complexity and ambiguity in the language makes the meaning unclear. Habib further writes, "Aristotle has told us that as well as clarity, propriety is the prime attribute of style. Propriety refers to the suitability of a given context to the way it is expressed. Grave matters should be addressed gravely; simple words should not be decorated" (77). So, the style of speaking in a funeral ceremony is different from the words and style in the wedding ceremony. The language in politics is different from the language used in schools and colleges. There are various techniques of writing and speaking. The use of the question answer method of writing in most of Plato's writing creates different rhetoric than of other writings. In rhetoric analysis there are the basic terms to discuss and analyse which are ethos, logos, pathos, kairos and typos. Aristotle describes three basic types of rhetoric – the character of the speaker (ethos), the disposition of the audience (pathos) and the demonstrative nature of the speech (logos) (Habib 72). Again, there are three genres of rhetoric according to Aristotle – deliberative, forensic and display rhetoric. Deliberative rhetoric concerns politics and future action that should be taken by the state. Forensic rhetoric is used in law and court for defence and deals with the past. In display rhetoric the concern is with praise and denigration (73). There is not such a clear cut division between these genres as one rhetorical genre overlaps the next but the primary concern determines the genre of rhetoric.

Rhetorical Analysis of Speeches: Ethos, Pathos, Logos

Credibility (Ethos) in the Speech

Ethos is a nurtured quality and qualification of an individual as it can be developed and progressed by training, habit, practice and study. The term is derived from the Greek language and its equivalent meaning in English is reliability, credibility, control and charisma. It is the speaker's authority or honesty over the subject matter on which s/he is writing or speaking. In other words, it is the moral ownership or eligibility of the speaker or writer in the eyes of the listener over the subject matter. Ethos is the qualification with which the speaker tries to prove that s/he is the expert and likable person in that area of study or field. Defining Ethos Haider writes, "This is a Greek word which means accustomed place, custom, and habit. This ethos is originally an appeal to the authority or honesty of the speaker. In other words, it can be called a speaker's moral possession in the eyes of the listeners or audience" (107). The listeners/readers believe that the person is the right person and his/her ideas are worth reading or listening to. For example, if a medical doctor starts speaking about the mechanical aspect of a car then we do not believe his/her arguments because s/he does not have authority and expertise in that area.

Having good knowledge on the related area is ethos. A mechanic has the ethos to speak on a machine whereas a doctor has the ethos of speaking on diseases and body mechanics. Moral credibility, control, charisma, power, authority, familiarity, likability, similarity, attractiveness, personality-like qualities that one can develop over years is ethos. Being an eminent person, the speaker uses effective arguments or experiences to the listener and tries to establish him/her a prominent part of that area. In this connection, Ulku D. Demirdogen states, "Ethos was the first element in his theory of persuasion, which referred to the character the speaker wished to present. It could be defined as the charisma and the credibility of the speaker" (191). Ethos is the ability of the speaker and writer in convincing the listener and readers and makes the readers trust in the arguments. The selection of words, formation of sentences, arrangement of ideas and arguments, style of presentation, confidence level of speaking, facial expressions, gesture, academic qualification of the person, social and moral reputation are the basic qualifications to prove the ethos of a person.

In Yousafzai and Satyarthi's speech the moral credibility is strongly exposed about child education, child right and their struggle against terrorism, child trafficking and child abuse which are the main problems in South Asia. To prove her credibility, she uses her voices on child right, women's education, and against terrorism. Her voice against terrorism is so strong and confident that she becomes able to prove her real experience over her listeners. Satyarthi on the other hand tries his best to prove that his struggle in life was very unique and difficult as he lived his whole life for child right and rescue from the difficult situations he says, "Twenty years ago, in the foothills of the Himalayas, I met a small, skinny child labourer. He asked me: "Is the world so poor that it cannot give me a toy and a book, instead of forcing me to take a gun or a tool?" (16.42). This inclusion of twenty years is to prove his credibility that his struggle for child rights has a long history of decades. Yousafzai had been doubted in Pakistan and all over the world that she was the agent of Central Intelligence Agency (CIA), principal foreign intelligence and counterintelligence agency of the U.S. government and other western agencies who loudly raise voices against Islamic Fundamentalism and mainly Islam religion itself. She says she is aware of these doubts and says, "I have found that people describe me in many different ways" (6.33). There was also the blame by the west sometimes that the award is against Islam as a whole. The west wants to mock Islam awarding her and she had to clear that blame by creating her credibility.

Not only Yousafzai but millions of other children were the real sufferers even though others stories are more serious than her. In this situation, she remembers all the children and dedicates her prize to them. She says, "This award is not just for me. It is for those forgotten children who want education. It is for those frightened children who want peace. It is for those voiceless children who want to change" (5.20). She speaks strongly against atrocity, violence, and inhuman activities against children and chooses the path to speak rather than remaining silent. She presents her credibility saying, "I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed. I chose the second one. I decided to speak up" (10.10). She decided to speak up challenging the terrorist's bullet because she was sure to be killed and wanted to be killed speaking up against them. Likewise, Satyarthi says to create his credibility that, "I REFUSE TO ACCEPT. My only aim in life is that every child is free to be a child," (20.06). This means that the only aim of his life is to fight against child abuse, poverty and for the establishment of child rights. He wants to prove that he has a long history of struggle and he is a credible person to speak in the field of child rights, child education and for all children in the world. Satyarthi seems to be very conscious to create the ethos that he wants to show as a grand guardian of all the deprived children in

the South Asia and in the world. He begins his speech saying, "My dear children of the world....." (10.40). This is the most important beginning and creates credibility, and he recites the mantras (chants) from holy Vedas from Hinduism which proves his academic credibility too.

Emotional Appeal (pathos) in the Speeches

Pathos is another rhetorical tool defined by Aristotle in which the speaker or writer uses his/her emotion to appeal to the listeners/readers. The use of metaphor, vivid language, personal stories, examples, and analogy in writing or speech is the use of pathos. The qualities like, courage, confidence, generosity, wisdom are the pathos qualities of the writer/speakers which appeal to the readers/audiences. In this regard, Demirdogen writes about pathos as, "Aristotle's appeals to pathos are psychological appeals as they rely on the receiver's emotions... an ability or skill which might be called empathy or emotional intelligence in contemporary terms" (192). It is the major aim of any speaker/writer to impress the readers/audiences with arguments as pathos is the skill to communicate with the readers/audiences emotionally. When a speaker uses the skill of imposing ideas by using personal emotion to catch the audience's emotion, it is pathos. Haider further writes about pathos as:

Pathos is the appeal to the emotions of the listener. This is one of the three modes of persuasion in rhetoric. This is the part of Aristotle's teachings in rhetoric. The speaker appeals to the emotions of the audience through a variety of ways; by using a metaphor or story telling or by applying emotional contents in speech during writing. Pathos is applied by the speaker when he/ she wants to appeal to the ethical judgment of the audience (114).

A good speaker should know his/her listeners/readers and should catch their sentiment and emotion so it is an invisible appeal of the speaker over the listeners. Various factors like social background, academic status, culture, age, political orientation affect the emotion of the speaker and the Pathos of writing/speech. A speaker/writer creates and catches many emotional responses of the audience like; anger, support, insult, sympathy, empathy, fear, confusion, hate, suspense, horror, thriller and so many others.

Satyarthi and Yousafzai both create strong pathos in their speech by persuading and appealing to the audiences' emotions. Satyarthi compares himself metaphorically with the martyrs for child right from India like; Kalu Kumar, Dhoom Das, Adarsha Kishor and Iqbal Mashia from Pakistan and creates the strength of his personality. Not only is this a matter of global peace he compares himself with Lord Buddha, Guru Nanak and Mahatma Gandhi, who are the renowned world philosophers and leaders from South Asia. He assimilates with the entire underprivileged children by saying that, "I have kept an empty chair here as a reminder, they are all our children " (16.00) saying this he uses a gesture to everyone in the audience. It is the technique he adopted to collect the emotion of all the audiences that they all are the parents like him and it is everyone's responsibility to rescue the children and this reward is symbolically for everyone. He tells the stories and episodes in his life for children. He tells a story of a child from the foothills of the Himalayas, a Sudanese child soldier, a child's mother from the streets of Colombia – trafficked, raped and enslaved children in various places in India and abroad. He tells a story of a mother who said, "I have never had a dream, can my child have one?" (18.01) these all stories create pathos in the speech and among the audiences. As for collecting sentiment, pathos from every audience uses the reference from every major religion in the world. He says, "all the mosques, temples, and churches and prayers" (18.52) for children which collected the sentiment from every listener who is from a different religious background.

The language is vivid and well-structured in the speech so that both speakers look like professional orators. The presentation was lively and spell bounding, but lost his confidence for a while when he lost a paper of his speech. He tackled the moment and proved his maturity but when he got the paper again he came into normal rhythm of his speech. The sentence structure is parallel in his speech saying that, I refuse to accept that...., I refuse to accept that... (Four times), Free to grow and develop...., Free to eat, sleep and see daylight...., Let us democratise...., Let us, Let us globalise.... (Three times), I can.... (Two times), Let us march....., Let us march.... (Three times). This repetition, refrain or parallelism in the speech has created a vivid sound effect in the speech that has reminded the majestic standard of Martin Luther King Jr.'s speech I Have a Dream. These all qualities in the speech have created an appealing condition to the audiences.

Likewise, Yousafzai uses reference mostly from Islam which is narrow coverage of her speech in comparison to Satyarthi. She also tells her story from her home place Pustan and Swat valley where she suffered from Islamic fundamentalism. She was shot by the terrorist when she was in school bus. This terrorist's shoot over her was so emotional that every listener was sentimental. She tells the story of a 12 years' girl who had to marry and became a mother at the age of 14. She also collects metaphors with the great leaders in the world who also stood on the same stage and received the Nobel Prize. She took the names of Martin Luther King, Nelson Mandela, Mother Terrasa, Aang San Suukye who were awarded the same Prize on the same stage. She says, "Once they stood here on this stage....." (20.35) this is her attempt to collect the audience's emotion and appeal. She covers her ideas from India, Pakistan, Syria, Jordan and Nigeria and gives the examples of the terrorist group like Taliban and Bokoharam, who exploited and killed the children and used them in their terrorist activities and she generalised herself with all the sufferer children.

The language in her speech also is vivid and majestic. Her parallel beginning during her whole speech, "I would like to...", "Along with that....", "It is not time", "I am Yousafzai / I am Kainat..." (14.15) and finally the strongest repetition of Let this be the last time.... (For seven times) has really made the audience emotional, the speech has strong syllogism with premises, inferences and conclusion.

Logical Strength (logos) in the Speech

Every writing and public speaking holds some ideas, content and logic. Heraclitus and Aristotle used the term for the rationality part of writing/speaking. The rational discourse rather than aestheticism is the logos and its study and analysis. It is the intellectual appeal of the speaker/writer to the listeners/ audiences through reasons, arguments and intellect. Haider quotes and writes about Logos as:

Logos are used in philosophy, analytical psychology, rhetoric and religion.

Logos are called the logic and argument of the speech. The use of this term can be traced back into western philosophy. Heraclitus (ca 535-475 BCE) uses this term for western philosophy. This term was used for the source and fundamental order of the cosmos. Later Aristotle applied this term to rational discourse.

Logos is a logical appeal and it is generally used for describing facts and figures that are helpful for the speaker to support his/her topic (117).

The speaker/writer uses logical appeals to the listener/readers to accept the ideas and arguments. The use of words, terminologies, and phrases is the skill of Logos. In this regard, Tamer Mshvenieradze opines about logos as:

Logos are very important for argumentative judgment as one of the dimensions of persuasion. Logos means persuasion by the use of reasoning which includes

critical cognition, analytical skills, good memory, and purposeful behaviour, which is the most important argumentation. For Aristotle Logos is rational, logical and argumentative discourse" (1939).

The speaker/writer's skill of using logic, intellect, arguments, and examples is the use of Logos and its analysis in rhetoric. Logos in public speaking makes the speech more factual, strong with argumentation and audible with content.

In Yousafzai and Satyarathi's speech the logical appeal is almost the same in the subject of child right, child education, anti-terrorism and anti-slavery over the children. Both argue that every child has the right to hold toys, books, copy and pen in their hands. Every child has the right to be a child but not a labour and a victim of terrorism or slavery. Every child has the right to dream for their better life. They both argue that even a small amount of military expenditure can bring all the children inside the school and give them the education. Satyarathi says, "When just one week of global military expenditure can bring all the children to classrooms " (19.06). This is the logical appeal to all the government in the world that child education is not that much more expensive than one week's military expenditure. On the other hand, Yousafzai argues that the voice of children like her is louder and stronger than the sound of the gun of the terrorist. She says in the speech, "The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win" (11.45). Yousafzai's speech is mainly focused against terrorism and Islamic fundamentalism which restricts girls from education. Against child marriage and girls right to education she said, "But she couldn't ... because she was a girl" (18.49), but Satyarathi's focus was more on poverty, social taboos, slavery, extremism militia, refugee, child marriage and others which keep the children out from school and keep them extreme to survive. Satyarathi gives evidence of his social works in child rights and presents the data of progress. He argues, "We have made progress in the last couple of decades. We have reduced the number of out-of-school children by half. We have reduced the number of child labourers by a third. We have reduced child mortality and malnutrition, and we have prevented millions of child deaths " (21.25). These facts and data make the speech very strong logically that everyone is forced to believe in his social works.

Conclusion

The main message of both speeches is to raise voice and action against terrorism, and for child right, education and women empowerment in India, Pakistan, and other non-western countries. The speeches have the nobility, dignity, compassion, thought and vivid presentation of the contents. Both speakers are aware of the techniques of persuading the audiences. Daring hope, incredible belief, full of passion for education and child right, emotion and skill are the strong elements in the speeches. Next aspect of the speeches is against extremism, terrorism, poverty, illiteracy, slavery, child marriage, and some poor social taboos prevailed in the societies. Both speeches encourage the audiences with examples, data, personal stories, syllogisms and parallelism. Education for children is the most important tool to prevent people from becoming extremists, terrorists and to secure the future. Both speeches use the questions, humour, analogy, simile, metaphor, personification and repetition which have raised the standard of the speech. Though Yousafzai is a young girl, her maturity in presentation shadowed her teenage years. As a comparative analysis, this study makes the conclusion that in comparison to Yousafzai, Satyarathi's speech is stronger in rhetoric with more South Asian philosophy and theme. Satyarathi covers the content more than Yousafzai and his presentation is confidential. Yousafzai takes reference from Islam and holy Quran only,

whereas Satyarthi takes reference from dominant South Asian philosophies from Hinduism, Buddha, Islam and Christianity with wide coverage. Satyarthi's speech sometimes reminds the world's popular anaphoric speech by Martin Luther King Jr. 'I Have a Dream.'

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