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TRABAJO DE FIN DE GRADO

An Ecofeminist Critical Discourse Analysis

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## ABSTRACT

The present paper examines ideological persuasion in discourses and reflects the importance of linguistics for society. By following a Critical Discourse Analysis, the aim of this study is to analyze a persuasive discourse whose linguistic mechanisms lead to the transmission of an ecofeminist ideology. This movement is indeed grounded in the existing relation between domination over women and nature (Gaard 1), conceiving the fight against patriarchy as a suitable solution (Warren, *Ecofeminist Philosophy* 64). In order to achieve this socio-linguistic connection, the discourse under study is delivered by a victim of patriarchy, Malala Yousafzai, who overtly claims educational equity before the United Nations Youth Takeover in 2013. The analysis is based on Fairclough's approach to CDA (57), where he states that meaning in discourses arises from the combination of the text, its discourse practice and socio-cultural practice.

**Keywords:** Critical Discourse Analysis; ecofeminism; domination; patriarchy; Malala Yousafzai; educational equity.

## RESUMEN

El presente trabajo estudia la persuasión ideológica de los discursos y refleja la importancia de la lingüística para la sociedad. Siguiendo un Análisis Crítico del Discurso, el objetivo de este estudio es analizar un discurso persuasivo cuyos mecanismos lingüísticos propicien la transmisión de una ideología ecofeminista. De hecho, este movimiento se fundamenta en la relación existente entre la dominación sobre las mujeres y la naturaleza (Gaard 1), y contempla la lucha contra el patriarcado como una solución viable (Warren, *Ecofeminist Philosophy* 64). Para lograr esta conexión socio-lingüística, el discurso a estudiar se pronuncia por una víctima del patriarcado, Malala Yousafzai, que reivindica abiertamente la igualdad educativa frente a un foro juvenil de la ONU en 2013.

El análisis se basa en el planteamiento de Fairclough sobre el ACD (57), donde afirma que el significado de los discursos surge de la combinación del texto, su práctica discursiva y su práctica socio-cultural.

**Palabras clave:** Análisis Crítico del Discurso; ecofeminismo; dominación; patriarcado; Malala Yousafzai; igualdad educativa.

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## 1. INTRODUCTION

Persuasive discourses can change the world engaging people to take action on relevant social issues (Keith and Lundberg 4). Lakoff and Sutton (186) describe this kind of discourse as the nonreciprocal pursuit of persuasion or in other words, as the change of behavior, feelings or intentions that one of the parts involved in this linguistic practice seeks to produce on the other through communicative means. The effect generated on audience can be crucial for the development of society, since persuasion can extend to the resolution of worldwide issues. In view of this assertion, the present paper follows a socio-linguistic approach by which linguistics is applied to social matters, as for instance the right of education for all.

Education is nowadays recognized as a basic human right and consequently, it seems inconceivable that, in midst of the 21<sup>st</sup> century, a person would be deprived of educational access. In fact, the Universal Declaration of Human Rights already asserted in 1948 that “Everyone has the right to education” (United Nations General Assembly art. 26.1). Nonetheless, reality is far different, since this right continues to be violated, especially in Third World countries as Pakistan.

As stated in a report filed by UNESCO (1), it is in Pakistan where one of the worst educational indicators globally is perceived, owing in large part to wide social inequalities that place women as the most affected. Hence, Pakistan’s educational background can be considered the outcome of other major issue, i.e. gender-based discrimination that restrains educational access and many other basic rights. Due to its considerable relevance, this kind of discrimination constitutes the core social issue examined in the present study and thus, enables to understand the ensuing deprivation of rights, in particular the educational one. These gender-biased prejudices are analyzed under the ecofeminist tenets that establish

patriarchy as the main source of supremacy not only dominating women, but also nature (Warren, *Ecofeminist Philosophy* 64). In brief, this paper is focused on ecofeminist ideology, which attempts to explain female discrimination along with the subsequent lack of rights, placing special emphasis on Pakistan's educational sphere.

In line with the aforementioned focus of attention, the revolutionary figure of a Pakistani girl named Malala Yousafzai adjusts perfectly to both ecofeminism and advocacy of educational rights for women. Importantly, she delivers a persuasive discourse (see 'Appendix') before the Youth Takeover of the United Nations on July 12, 2013, in which she fights overtly for achieving gender equality in educational terms (Theirworld, "Malala Yousafzai's Speech"). Therefore, this study performs a Critical Discourse Analysis of this discourse by following a socio-linguistic application, namely the examination of the link established between the linguistic mechanisms used and ecofeminism.

This paper is then organized as follows. Section 2 introduces the field under study, i.e. Critical Discourse Analysis, although targeted towards the relatively novel approach of an ecofeminist CDA. Within the same section 2, the foundations for the ecofeminist ideology are also laid, highlighting the figure of Karen Warren as one of the most influential ecofeminists this paper considers. In section 3, the situation of Pakistan and the case of Malala are detailed in order to understand the reasons for Malala's position as patriarchal victim and for the delivery of her discourse (included in the appendix of this paper). Afterwards, section 4 describes the methodology followed, adopting Fairclough's approach to CDA (57) by which the text in a specific discourse practice and its socio-cultural practice provide meaning to discourse. Moreover, this fourth section also specifies each of the linguistic mechanisms that is going to be studied. The paper adopts next an analytical approach by presenting the research findings in section 5. These results are further subdivided into 2 main sections (included within this section 5) according to Fairclough's approach: the text in a specific discourse practice – which is analyzed by means of cohesion and coherence – and its socio-cultural practice. Notice that each of these 2 subsections is in turn structured in relation to the analysis of each linguistic mechanism. The following section 6 intends to interpret and examine the significance of these findings.



Finally, the whole ecofeminist CDA carried out allows this paper to reach several conclusions in section 7.



## 2. LITERATURE REVIEW

Critical Discourse Analysis (CDA) considers language “as a form of social practice” whose context becomes especially relevant (Fairclough and Wodak 258). In line with this approach, discourses are understood as uses of language organizing social lives (Wodak and Meyer 6). Hence, they are aimed at producing ideological effects within societies, for instance portraying inequalities between different social classes, women and men or ethnic majorities and minorities (Fairclough and Wodak 258). Thereby, the present paper follows a CDA, although with a deeper analysis, i.e. an ecofeminist Critical Discourse Analysis.

Ecofeminism – or ecological feminism – can be defined as the connection established between the ideology that explores the domination over women and the ideology that studies the degeneration of nature (Gaard 1). The term “ecofeminism” was originally coined by the feminist Françoise D’Eaubonne and, as its name indicates, it combines the tenets of both environmentalism and feminism (Sakas 1-2). Regarding environmentalism, ecofeminism is based on the need for changing the mode in which humans interact with nature due to their mistreatment (Sakas 2). Similarly, the need for changing extends to the treatment of women which is also inappropriate, adopting thus a feminist approach (Sakas 2-3). Both feminism and ecofeminism share the notion of patriarchy as their initial point of departure (Warren, *Ecofeminist Philosophy* 63). Nonetheless, the former movement emphasizes the end of racism, classicism, heterosexism, ageism, anti-Semitism and ethnocentrism, since they are the burdens which women are not able to be liberated from (Warren, “Empirical Data” 4). While the latter movement places greater emphasis on the correspondence created between the control over women and nature (Warren, *Ecofeminist Philosophy* 1).

It is important to remark the heterogeneity of ecofeminist theory due to the existence of several perspectives within the same ecofeminist movement (Twine 1). However, as Twine (1) affirms, all of them agree on the association between Western domination over women and over nature. Following Merchant's classification (184), it is possible to distinguish the following ecofeminist perspectives: liberal, cultural, social and socialist.

Liberal ecofeminism promotes governmental reforms of laws and regulations dealing with women and environment in order to solve feminist and environmental concerns (Merchant 184). Next, the cultural perspective concentrates on environmental issues related to patriarchy and provides solutions to liberate women and nature (Merchant 184). This kind of ecofeminism is mainly represented by the philosophy of Ortner (73-74) who asserts that women physiology, social roles and psychology result in a nearer position towards nature in relation to men. Physiologically, women's bodies are closely tied to nature because of their ability to beget life and perform natural functions as menstruation, breastfeeding or childbirth (Ortner 74-76). On the contrary, male physiology allows them to participate freely in activities related to the destruction of life –for instance war or hunting– that are usually placed in a higher status than female functions (Ortner 74-76). With regard to society, women physiology has also lead them to be confined to a domestic or family context that is regarded nearer to nature than the male social role dominated by reason (Ortner 76-80). In other words, men seem to be the possessors of political, religious or legal realms that are considered socially higher than the domestic context in which women are relegated (Ortner 76-80). Furthermore, male dominance is reinforced by their psychic structure consisting of objective, rational and leadership abilities, whilst women psychology is consistent with the characteristic women-nature association, being emotional and irrational (Ortner 81-83). Then, both social and socialist ecofeminism adopt a critical attitude towards capitalistic patriarchy (Merchant 184). In terms of patriarchal relations of reproduction, women are dominated by men, whereas the male figure also dominates nature in capitalist relations of production (Merchant 184). Consequently, a complete

restructuration is needed to remove these two dominations (Merchant 184). The philosophy of Plumwood fits with this perspective, criticizing that

The very idea of a feminine connection with nature seems to many to be regressive and insulting, summoning up images of women as earth mothers, as passive, reproductive animals . . . immersed in the body and in the unreflective experiencing of life. (20)

Apart from these perspectives, ecofeminist theory is further composed of other approaches, for instance the one of Karen Warren who follows more closely “a philosophical perspective” (Cuomo 1). She (“Empirical Data” 4) continues to defend the main ecofeminist tenet, i.e. the connection between the treatment of women and environment. Nevertheless, she explains this women-nature domination by emphasizing the role that cultures or contexts play in the interpretation of sexism (Warren, “Ecofeminist Ethic” 151). Since Warren is considered one of the main influential figures in the development of ecofeminism (Cuomo 1), the present paper is going to concentrate on her philosophy.

One of the central basis of Warren (*Ecofeminist Philosophy* 64) and thus, of ecofeminism is the fight against patriarchy. This is largely due to the fact that Western cultures usually tend to stereotype women negatively, as less rational and more emotional than men (Warren, *Ecofeminist Philosophy* 193). As a consequence, Warren (*Ecofeminist Philosophy* 2) states that “. . . among white people, people of color, poor people, children, the elderly, colonized people, so-called Third World people, and other human groups harmed by environmental destruction, it is often women who suffer disproportionately higher risks than men.” This suffering is based on the idea of supremacy and for this reason, Warren explores several kinds of domination over women, as for example in the fields of economics, politics or linguistics (*Ecofeminist Philosophy* 2). Yet, since the present paper focuses on ecofeminist CDA, the one fitting with this paper’s goal is the linguistic one. Within this linguistic field, Warren remarks that “the language one uses mirrors and reflects one’s concept of oneself and one’s world” (Warren, *Ecofeminist Philosophy* 27). Hence, this assertion reinforces the importance of analyzing language and specifically, discourses as persuasive tools about global concerns.



### **3. CULTURAL BACKGROUND**

Nowadays, the access to education has become a global issue (“Right to Education”). Indeed, the situation in Pakistan stands out, where the right of education for all is often violated (UNESCO 1). This is reflected in a report generated by UNESCO, stating that “Pakistan has some of the worst education indicators globally” with “the second highest number of children out of school” (1). Within the amount of children who do not attend school, two-thirds of them are girls (UNESCO 1). These data justify the importance of analyzing the current gender inequalities in terms of education.

In this sense, the case of a Pakistani girl called Malala Yousafzai deserves special recognition. She was born in Swat District, Pakistan, (Yousafzai, “Malala’s Story”) a place where only one out of three girls attends school (UNESCO 1). Despite this background, following her father’s steps as a supporter of education in Pakistan, Malala loved learning and attending school (Yousafzai, “Malala’s Story”). In 2009, since the dominance of the Taliban increased, Malala became a writer in a blog narrating the feelings of those students who felt under constant threat to be attacked by the Taliban (Yousafzai, “Malala’s Story”). Thanks to her defense of education, she won the first National Youth Peace Prize of Pakistan (Yousafzai, “Malala’s Story”). However, her situation changed dramatically in 2012 when she was shot by a man on her way home from school, being critically injured (Yousafzai, “Malala’s Story”). This issue caused a huge impact throughout all countries and made Malala become an advocate for girls’ education (Yousafzai, “Malala’s Story”). After her recovery, her success was so strong that Malala founded “The Malala Fund” together with her father in order to urge changes in the situation of women (Yousafzai, “Malala’s Story”). All her defense finally turned out in the win of the Nobel Peace Prize (Yousafzai, “Malala’s Story”).

Remarkably, this paper is going to focus on Malala's most important period of life, the one in which she became completely an activist for rights and a greater media success around her was created. This favorable outcome made Malala become an influential figure with a higher power of persuasion. Within this period, one of her most persuasive defenses of girls' education took place during her discourse at the Youth Takeover of the United Nations, on July 12, 2013 (Theirworld, "Malala Yousafzai's Speech"). The persuasion is constructed through an effective discourse with various linguistic mechanisms. For this reason, the initial goal of this paper is to analyze this discourse and establish a connection between the linguistic devices used and the notion of ecofeminism.



#### 4. METHODOLOGY

In order to analyze the aforementioned discourse, this paper follows Fairclough's approach to CDA (57) consisting of three elements to create meaning, i.e. the text, discourse practice and socio-cultural practice. In other words, the meaning of discourse arises from the combination of the text itself, its context and society where it is produced (Fairclough 57). Consequently, this ecofeminist CDA will probably reveal the usage of persuasive linguistic mechanisms under this particular context that lead to the transmission of sociocultural ideologies, as an ecofeminist.

By applying Fairclough's approach (57), the first element under study is the discourse in itself – the text – uttered in a specific discourse practice, namely Malala addressing the United Nations Youth Assembly in the Youth Takeover of the United Nations, on July 12, 2013 (Theirworld, "Malala Yousafzai's Speech"). In order to achieve the persuasion of audience, textual cohesion and coherence become the key to understand and capture the message of discourse (Allan 87, 93).

According to Halliday and Hasan (4-6), cohesion can be defined as the semantic relations that create unity in text, expressed by means of grammatical and lexical cohesion. The former type cohesion covers various kinds of ties as endophoric references, substitutions, ellipses and conjunctions; whilst the latter kind of cohesion includes reiterations – achieved in turn through the presence of repetitions, synonyms, antonyms, hyperonyms and meronyms – and collocations (Halliday and Hasan 274-293).

It is also important to analyze coherence of discourse, since it provides connectedness between ideas by relating distinct information units throughout the entire text (Sanders and Maat 592). The present analysis is based on relational coherence that

connects different text segments (Sanders and Maat 592) and specifically, on thematic structure as one of the main components providing coherence to discourse (Njobvu 9). In fact, the distinction between the central element of clauses (theme) and predicate (rheme) is used to achieve audience's memory and attention (Dijk et al. 84). Within themes, this study is going to follow Halliday and Matthiessen's division of themes (79) into topical, interpersonal and textual types.

The usage of certain linguistic devices results in the analysis of a third element that creates meaning in discourse, namely the socio-cultural practice (Fairclough 57). These linguistic choices make discourse become a tool of ideological persuasion, being necessary to analyze those strategies transmitting the view of the speaker. This is the case of modality which constitutes a strategy for expressing speaker's comments about the necessity or possibility of actions (Depraetere and Reed 269). The modality analyzed in this study refers to those linguistic realizations by which Malala positions herself as regards the issue addressed. For this reason, modal verbs are not the single structure considered, but also other linguistic realizations as modal adjuncts or adjectives, lexical verbs displaying the speaker's view and conditional structures. Thus, the difference between deontic and epistemic modality provided by Depraetere and Reed (275-276) becomes crucial for the notion of ecofeminism. Indeed, the presence of deontic modality, with modal verbs as *must* or *should*, will indicate the obligation or possibility of actions (Depraetere and Reed 276), implying hence the reassertion of female authority and the subsequent fight against patriarchy. On the other hand, epistemic modality, e.g. the modal verb *may*, will reflect the degree of speaker's certainty towards an action which is usually a low one (Depraetere and Reed 275-276). As a result, this lack of certainty will be caused by the ecofeminist dogma of patriarchy that provokes women to feel uncertain and subordinated to men (Warren, *Ecofeminist Philosophy* 64).

In addition, one of the several functions of metaphors in discourse allows speakers to transmit their evaluation (Littlemore 335-336). Importantly, this linguistic device represents in a symbolic sense the ecofeminist relation between women and nature, which is highly recurrent in patriarchal societies (GAO 36). The fact that men dominate both

women and nature and use them as objects results in the ‘naturalization of women’, since they are compared to natural elements as animals, flowers or food (GAO 37).



## 5. RESULTS

### 5.1. TEXT IN A SPECIFIC DISCOURSE PRACTICE

#### 5.1.1. Cohesion

The sense of unity in Malala's discourse is created at both grammatical and lexical levels, corresponding to the so-called grammatical and lexical cohesion respectively.

##### 5.1.1.1. References

Beginning with grammatical cohesion, results show a large amount of endophoric references, being all of them anaphoric except one cataphoric. Interestingly, their usage is thematically connected to the broad structure of discourse. That is, the anaphoras and cataphoras used echo the basic ideas that Malala covers to achieve audience's persuasion. Thereby, the first part encompassing a group of anaphoras is that of acknowledgements. Since Malala's recovery had already become a reference for all female victims when she delivers her discourse, she seizes the opportunity to acknowledge people the support received by means of several anaphoras as *whom*, whose antecedent is *God* or the anaphora *them* pointing at the *thousands of good wish cards and gifts from all over the world* she has received. Within this group, the anaphoras *them* and *they* whose antecedents are *Mr. Ban Ki-moon* and *Mr. Gordon Brown* are crucial, since their work of leadership makes them become the textual link with the next group, i.e. the lack of education for all.

The second group is considered the most important for this analysis, because Malala follows the central basis of Warren (*Ecofeminist Philosophy* 64) and thus, tries to fight against patriarchy. In order to achieve this goal, endophoric references become the mechanism to make constant mentions to the Taliban or extremists as the ones originating

women's inferiority in her country. The discourse includes in fact a total of 16 anaphoric references to them, for instance *they* or *them* and besides, other references in singular form to mention a specific Talib, illustrated in *who*, *he* or *him*. Moreover, Malala does not only mention all victims in general by means of anaphoras as *them* referring to *thousands of people . . . killed by the terrorists and millions . . . injured*, but also points out directly the female figure as the main sufferer. This is shown in the presence of anaphoras as *they* or *themselves* and other inclusive references, e.g. the anaphora *myself* and the only cataphoric reference *I*. In contrast to this large amount of female references, Malala simply refers twice to men through the anaphoras *who* and *he*, because she does not view them as direct victims.

Finally, the last group indicates solutions for this issue by using *it* and *they*, whose references are respectively *stand up for their rights* and *books and pens*.

#### **5.1.1.2. Substitutions**

Within these grammatical structures, the device consisting in substituting one item in terms of another is also analyzed (Sanders and Maat 591). This discourse only contains clausal substitutions, i.e. the replacement of entire clauses, with the goal of avoiding a constant repetition of those ideas that due to their key importance Malala constantly addresses. The reason behind their repetition lies in the attempt to emphasize those ideas based on the achievement of women equality and as a result, the most common substitution is *this* to replace diverse clauses, e.g. *Weakness, fear and hopelessness died, I would not shoot him and be peaceful and love everyone*. Furthermore, three instances of *that* express a clausal substitution for the same clause, namely *The power of the voice of women frightens them* and one sample of the verb *do* substitutes the clause *to stand up for their rights*.

### 5.1.1.3. Ellipses

On the contrary, ellipsis does not include different words to refer the same item, but omits the item directly (Sanders and Maat 591). In this case, ellipsis provides a higher degree of persuasion to discourse because sentences are in turn more direct and easier to remember. Hence, it is possible to perceive four omitted samples of the clause *Those who have fought for* and a verb omission in *Education First*, which could have contained a verb as for example *goes*. In the former omitted sample, Malala remarks a series of rights they are usually deprived for and in the latter, she emphasizes education as her solution for gender-biased prejudices.

### 5.1.1.4. Conjunctions

The last structure that creates grammatical cohesion is conjunction, allowing the emergence of unity and progression in the text due to the link established amongst different ideas (Sanders and Maat 591). The entire discourse is composed of 107 conjunctions of which 83 are paratactic, whereas the remaining 24 are hypotactic. Tables 1 and 2 represent in detail the diverse types of conjunctions belonging to each group.

PARATACTIC CONJUNCTIONS								
<i>and</i>	<i>or</i>	<i>but</i>	<i>then</i>	<i>neither...nor</i>	<i>both...and</i>	<i>rather</i>	<i>not only...but</i>	<i>in the same way</i>
73	1	2	2	1	1	1	1	1

**Table 1: Paratactic conjunctions**

HYPOTACTIC CONJUNCTIONS									
<i>when</i>	<i>if</i>	<i>but</i>	<i>now</i>	<i>even if</i>	<i>so that</i>	<i>because</i>	<i>even</i>	<i>rather</i>	<i>so</i>
6	1	4	1	1	3	3	1	1	3

**Table 2: Hypotactic conjunctions**

From table 1, the great amount of the additive conjunction *and* stands out and makes the whole group of paratactic conjunctions reach a higher quantity than the one of the hypotactic group. In this latter type of conjunctions, the highest amount peaked is 6 in the case of *when*, followed secondly by a total of 4 samples of *but*. This overuse of *and* along with the higher quantities of *when* and *but* could be largely due to women linguistic inferiority. In other words, the fact of being a woman provokes that Malala feels the need to create a reliable and persuasive diction, achieved by adding further ideas through the conjunction *and*, detailing to circumstances with *when* or clarifying – by means of *but* – that despite of suffering, achievements are possible.

Except for these remarkable values, the remaining quantities in both types of conjunctions are homogenous due to values in the range of 1-3. Although it is necessary to clarify that the conjunctions *but* and *rather* are included in both groups, since some samples show a simple relation between sentences (i.e. paratactic conjunctions) and others reflect a subordinate one (hypotactic conjunctions).

#### **5.1.1.5. Repetitions**

Following with the study of cohesion, textual unity is also constructed through the selection of a specific lexicon, arising thus lexical cohesion (Sanders and Maat 591). The repetition of words and expressions is the mechanism to analyze. Firstly, a group of repetitions reveals a lexicon structured upon the difference between genders. Therefore, the next table 3 illustrates those repeated words referring to male and female genders along with words lacking a reference to a specific gender.



MALE GENDER		FEMALE GENDER		NO GENDER	
<i>brothers</i>	8	<i>sisters</i>	9	<i>child</i>	7
<i>boy(s)</i>	3	<i>girl(s)</i>	7	<i>children</i>	7
<i>men</i>	3	<i>women</i>	11		
	Total: 14		Total: 27		Total: 14

**Table 3: Repetitions based on gender distinctions**

Results evidence a clear predominance of words referring to female gender (in particular, 27 words) over the rest, justifying then the focus of Malala on women as the most affected by this issue. To a lesser degree, she extends the issue to men and moreover, universalizes it through a non-gender lexicon.

Within the amount of *brothers* and *sisters* repetitions, some of them belong to longer phrases that are in turn repeated. This is the case of *dear brothers and sisters* (with 4 samples) against *dear sisters and brothers* (7 samples) that continue to reflect a clear-cut distinction between male and female genders.

Apart from these repetitions, the basis of discourse – the right to education – leads to the repetition of *right(s)* and *education* with 17 instances each. This basis is similarly enhanced by repeating its source, *terrorism* (3 instances) or the *Taliban* (4 instances), along with its solutions by the linguistic means of *peace* (9 instances), *voice(s)* (7 instances), *book(s)* (6 instances) or *pen(s)* (6 instances) and expressions as *we call upon* (7 instances).

#### **5.1.1.6. Synonyms and antonyms**

The next mechanisms studied are synonymy and antonymy. On the one hand, synonyms are mainly used for depicting the optimistic connotations of Malala’s discourse, in particular the existence of solutions and hope for women. Hence, various pairs of synonyms are perceived, for instance *unity* and *togetherness*, *support* and *stand up for*,

*shield* and *protect*, *speak up* and *raise up my voice*, *encouraged* and *strengthened* and finally, *get better* and *recover*.

On the other hand, antonymy is reduced to the setting of gender differences already mentioned in the present paper. This is clearly exemplified in the reference to each gender separately instead of using a generic designation including both. As a result, the table below displays many contrary designations presented throughout the discourse.

<b>ANTONYMY BASED ON GENDER DISTINCTIONS</b>		
<i>women</i>	≠	<i>men</i>
<i>sisters</i>	≠	<i>brothers</i>
<i>girls</i>	≠	<i>boys</i>
<i>daughter</i>	≠	<i>son</i>
<i>mother</i>	≠	<i>father</i>

**Table 4: Gender distinctions in antonymy**

This table 4 contrasts with the presence of other two pairs of antonyms in the discourse lacking gender differences, specifically *children* against *elders* and *everyone* against *no one*.

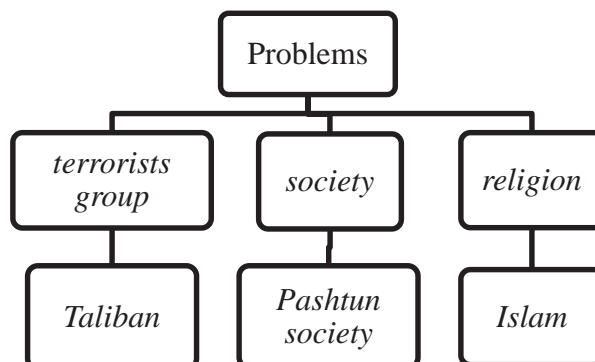
The above gender-based distinction and Malala’s description of the current situation of women allow to create antonymy with the typical qualities linked to each gender. That is to say, depending on gender roles, there would be certain associations corresponding to each gender, emerging thus a great contraposition between the negative associations for women and the positive ones for men, shown in table 5.

ANTONYMY BASED ON GENDER ASSOCIATIONS		
WOMEN		MEN
<i>silence</i>	≠	<i>voice</i>
<i>weakness, fear and hopelessness</i>	≠	<i>strength, power and courage</i>
<i>ignorance</i>	≠	<i>knowledge</i>
<i>illiteracy</i>	≠	<i>education</i>
<i>afraid</i>	≠	<i>brave</i>
<i>stop</i>	≠	<i>go</i>
<i>stop</i>	≠	<i>continue</i>

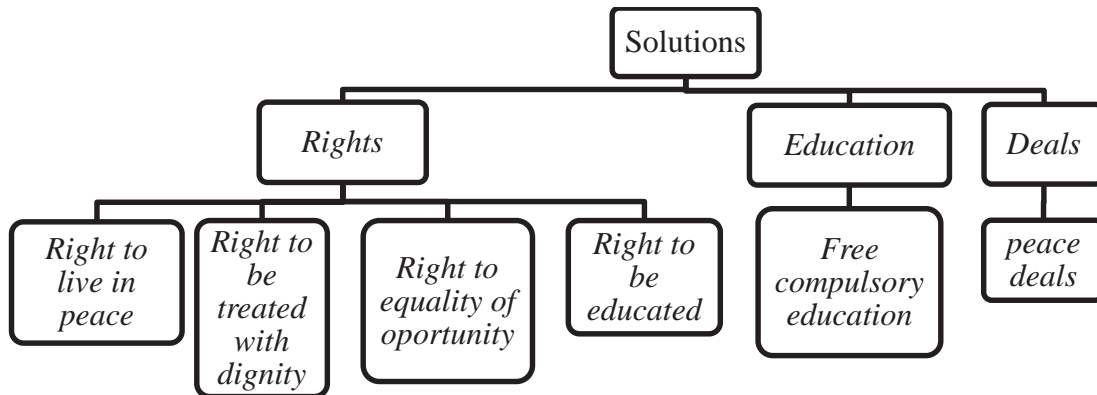
**Table 5: Antonymy in relation to gender associations**

### 5.1.1.7. Hyperonyms and meronyms

Hyperonyms and meronyms are the following devices considered in this paper. Both are focused to a larger extent than the previous devices on the right of education whereby Malala denounces the lack of equality. In the case of hyperonymy, a specific-general relation is expressed (Dias et al. 1999) which is only concentrated on women, particularly on the two thematic groups of their problems and solutions. They are visually represented in figures 1 and 2, where the third level (that is, the third branch) is considered a specific type of the second level, the generic item. For instance, *Islam* is a specific type of *religion*.



**Figure 1: Hyperonymy of problems**

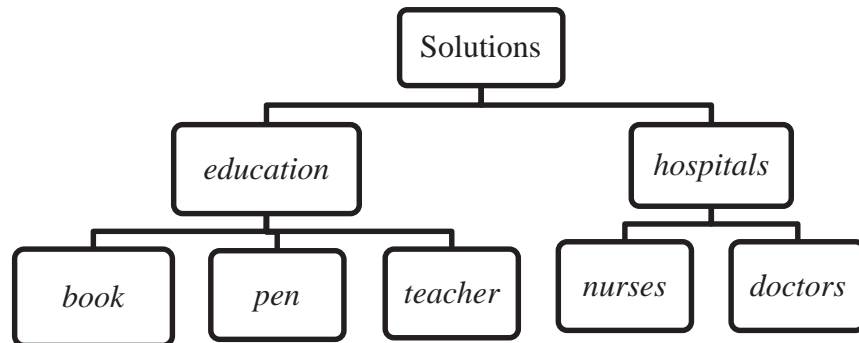


**Figure 2: Hyperonymy of solutions**

Notice that in figure 1 the lexical items of *Taliban*, *Pashtun society* and *Islam* are considered problems from Malala’s perspective. This assertion is inferred from Malala’s own words in her discourse affirming that they are misinterpreted:

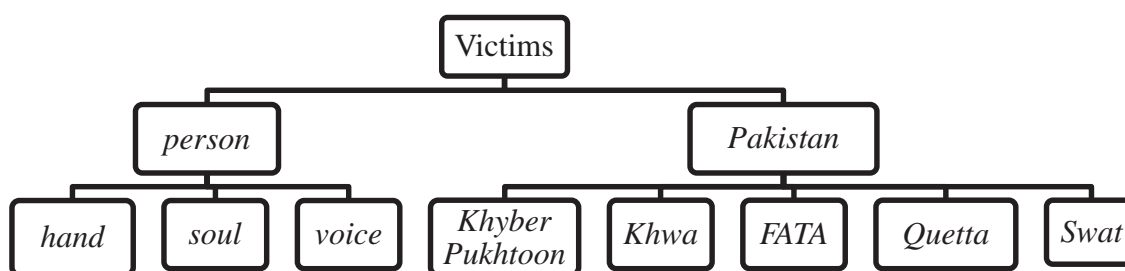
The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their daughters and sons. And Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child's right to get education, rather it is their duty and responsibility. (Yousafzai)

Furthermore, the relation denoted by meronymy, i.e. a part-whole relation (Winston et al. 418), also belongs to the group of solutions, as figure 3 below indicates. In this case, the third level represents the part of the whole, which is contained in the second level. For example, *book*, *pen* and *teacher* are part of *education*.



**Figure 3: Meronymy of solutions**

In addition, it is possible to perceive a group of relations elaborated upon the notion of victims (see figure 4). As it is depicted below, the third level covers the parts of the whole, which is presented in the second level. Remarkably, *Pakistan* and its corresponding parts or areas are personified and as such, viewed as victims with the purpose of reflecting their hard situation for women in terms of education.



**Figure 4: Meronymy of victims**

#### 5.1.1.8. Collocations

The last mechanism providing cohesion to this discourse is collocation. In accordance with the central basis of discourse, many lexical items are distributed around the concept of education, as *teacher, pen, book, school, Global Education First Initiative, free compulsory education, educational opportunities, medical students* or *right of education*. Moreover, the current inequality of women is displayed through collocations highlighting the hardships they have to face, for example *silence, weakness, fear, hopelessness, terrorism, wars, poverty, ignorance, injustice* or *brutality*.

Yet, the effort of Malala to destroy these problems becomes apparent and thus, she starts associating women with other collocations without neither stereotypes nor subordination. This is the case of the following qualities *brave, independent* or *peaceful* and abilities as *voice, strength, power, courage, ambitions* or *hopes*. The claim for women's rights results in the presence of other collocation urging to take action, e.g. *struggling, shout, raise up, fight, call upon, empower* or *speak up*.

## 5.1.2. Coherence

### 5.1.2.1. Thematic structure

Malala's discourse is also characterized by a logical sense and connection between all ideas. Hence, one suitable mechanism to prove coherence is thematic structure. Focusing on themes as the central element of clauses (Dijk et al. 84), their identification reaches to a total of 244 samples, as table 6 shows.

TOPICAL THEMES	TEXTUAL THEMES	INTERPERSONAL THEMES	TOTAL
124	107	13	244

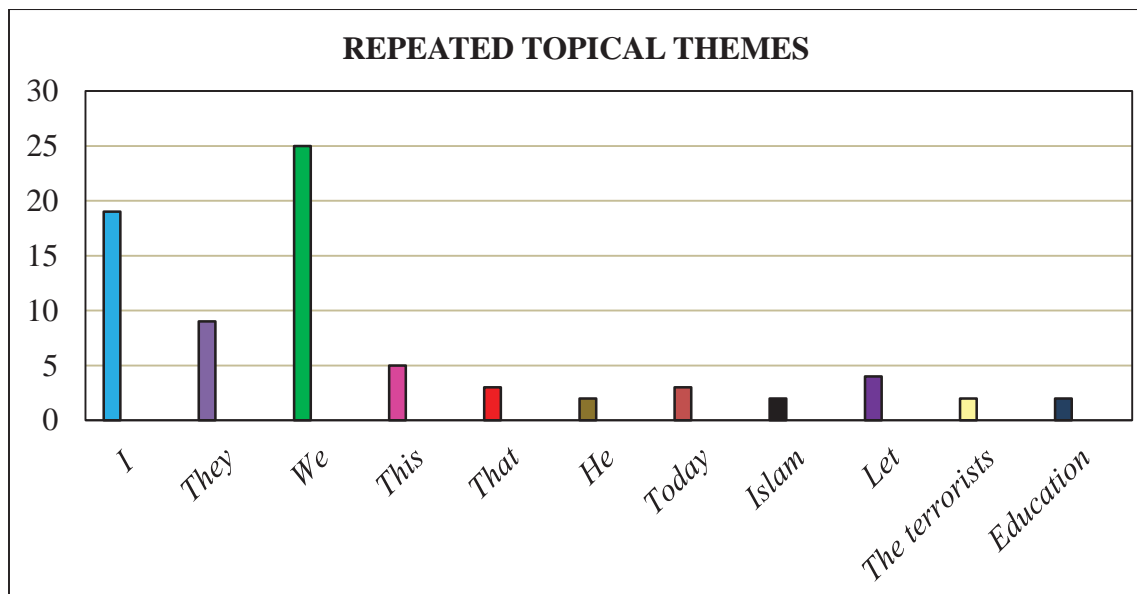
**Table 6: Topical, interpersonal and textual themes**

Out of the total quantity, it is noteworthy the higher amount of topical themes followed by the one of textual themes and finally, by the lowest number corresponding to interpersonal ones. Since this latter type presents the lowest usage, it is briefly mentioned that this theme reflects the relationship established between Malala and her audience. This relation is chiefly based on the affection of Malala towards her audience, reflected in themes with the emotional item *dear*, for example *dear brothers and sisters*, *dear friends* or *dear fellows*. Concerning textual themes, they do not require further explanations since they have been previously described in the section of 'Conjunctions'. For these reasons, the analysis is going to be concentrated on topical themes.

Within this topicality of themes, coherence arises from progression around 6 main ideas, appearing thus a full range of varied themes. The discourse begins with Malala's acknowledgements for all help received and hence, being the topical theme of *I* a recurrent instance. Then, it is broadly stated the problem entailing the lack of rights and created a global involvement. The themes of this part range from inclusive samples, for instance *I*, to others more extensive as *thousands of people*, *those without a voice* or *those who have*

*fought for their rights*. Next, a background about Malala’s personal suffering with the Taliban is outlined, making the following themes become the inevitable upshot of her pain: *I, my ambitions, my hopes, my dreams* and *the terrorists* or *they* (i.e. the Taliban). The fourth part of discourse advances to a clear claim for education and peace by means of *I* and *this* (referring to the fact that she would not shoot the Talib who shot her). The discourse returns anew the concern addressed thanks to the usage of diverse themes, in particular *the extremists, they* (namely the Taliban), *Pashtuns* or *Islam*. The last part, in contrast, comprises numerous themes, as *peace, a deal that goes against the dignity of women and their rights* or *one child, one teacher, one pen and one book*, which prove her urge for resolution.

As these results suggest, a high quantity of distinct themes are contained, yet the majority of them are reduced to a single sample. Consequently, it deserves special mention those repeated themes that are considered exceptional cases in this study due to their high presence. The following graph represents in detail these repeated topical themes with a vertical axis including their total quantities and one horizontal axis specifying each type.



**Figure 5: Repeated topical themes**

Interestingly, the graph depicts that the highest use correspond to the theme *we* with 25 instances. Its presence could be due to Malala's attempt to create a sense of inclusion when solving the issue. Furthermore, the theme *I* shows a fairly high value, since her account is narrated from her own perspective and thus, considering herself as an example of overcoming for all women. Aside from these elevated values, the topical constituent of *education* – included in the last two sentences – needs to be pointed out notwithstanding its low repetition. Considering that this repetition appears at the end of her discourse, it becomes decisive in capturing and memorizing the message.

## 5.2. SOCIO-CULTURAL PRACTICE

### 5.2.1. Modality

Apart from the above linguistic selection providing cohesion and coherence to discourse, other devices as modality and metaphors are intended to transmit the evaluation of the speaker and thus, providing discourse with subjectivity (Depraetere and Reed 269; Littlemore 355-336).

The modality observed comprises distinct modal forms of evaluation, illustrated in the linguistic realizations of modal verbs, adjuncts or adjectives, lexical verbs showing evaluation and conditional structures. Hence, this discourse reaches to a total amount of 67 samples in which Malala takes a position on the topic. The highest quantity corresponds to epistemicity with 44 instances, in contrast to the remaining 23 samples of deontic modality. The goal of Malala when using this latter kind of modals is that of encouraging firmly her audience to take action in the issue, forgetting thus about her current inferior position in relation to men. Nonetheless, she only employs this type of modality in those key ideas for solving the problem, as it is confirmed in the following instances, where words in bold type highlight the modality used (note that bold type is added for the present study):



*. . . peace is **necessary** for education.*

*We **call upon** the world leaders that all the peace deals **must** protect women and children's rights.*

*We **call upon** our sisters around the world to be brave . . .*

*We **must not** forget that millions of people are suffering from poverty, injustice and ignorance.*

### **Examples 1: Deontic modality**

Despite of the low amount of deontic modality, epistemicity is not used for transmitting her uncertainty, but quite the reverse. She in fact fights against patriarchy by means of a high or medium certainty in epistemicity. This confidence is demonstrated in all different types of epistemic modals, illustrated in table 7. Notice that the modal verbs of this table appear in non-finite forms with the purpose of facilitating the analysis of all different types, yet each form represents the corresponding variants in number, person or tense that the discourse includes.

	MODAL VERBS	MODAL ADJUNCTS	MODAL ADJECTIVES	LEXICAL VERBS	CONDITIONAL STRUCTURES
H I G H	<i>will</i> <i>cannot</i>	<i>fully</i> <i>especially</i> <i>really</i> <i>only</i>	<i>true</i>	<i>hate</i> <i>love</i>	<i>if</i>
M E D I U M	<i>can</i> <i>would</i>	<i>when</i>			
	<i>believe</i> <i>think</i> <i>know</i>				

**Table 7: Epistemic modals**

Notably, the verbs *believe*, *think* and *know* are set apart from the rest, since they are not grammatically recognized as modal verbs. Nonetheless, modality arises from their modal meaning in the sense that they are other linguistic realization intended to transmit Malala's position. Hence, their evaluative meaning leads them to be analyzed in this study.

The modal verb *know* also needs special mention, since it is the single case in which there is no certainty because of its negative form. This is exemplified in these sentences *I don't know where to begin my speech* and *I don't know what people would be expecting me to say*. In addition to the kinds displayed in the table, the discourse is also composed of the verb *to be* as a lexical form in 44 cases. This verb can be interpreted as another instance of Malala's evaluation because of its high usage in facts. As a consequence, she tries to make her account objective and reliable, similar to a new.

### 5.2.2. Metaphors

The last device studied in this analysis is the one of metaphor. Malala expresses the typical women-nature ecofeminist relation by means of the metaphor *they can flourish*, contained in the sentence *To ensure freedom and equality for women so that they can flourish*. This finding fits perfectly with the “naturalization of women” promoted by GAO (37), as it has been mentioned in the ‘Methodology’ of this paper. Indeed, the fact that women are able to flourish leads to the assertion that they are symbolically considered as flowers (GAO 37). Although the aim of this naturalization could be a positive one, i.e. expressing women’s success, its ecofeminist interpretation becomes negative. In line with the characteristics attributed to flowers, women are always supposed to be beautiful, perfect and delicate. As a result, they would need a special protection that is performed by men, being for this reason why men assert their dominance, as GAO defends (37).



## 6. DISCUSSION

On the basis of these results, it is important to highlight the underlying inferences revealed from this analysis. Findings do not only reflect the persuasiveness of discourse, but also a pioneering ecofeminist nature that causes worldwide sensation.

A persuasive and effective discourse is achieved through a compelling usage of the elements Fairclough proposes (57) to create meaning in discourse. Concerning the text in a particular discourse practice, the analysis has shown that all linguistic devices, suggested in this paper as tools for promoting cohesion and coherence, are both present and used strategically in discourse to persuade. Hence, its cohesive and coherent nature is highly proved along with Malala's importance of elaborating a correct, direct and clear text for the audience. For this reason, it is possible to assert that this discourse is based on the basic premise of understanding the message, otherwise audience could not be persuaded. Within all devices under study, this is most evident in the case of ellipses and substitutions. They make key ideas more concise, easier to understand and remember, achieving thus the status of slogans as "Education First" (Yousafzai).

Apart from the aim of constructing a text linguistically correct, results also describe the socio-cultural practice by which a specific ideology emerges. It is true that the present ecofeminist CDA evidences that Malala has concentrated more on the feminist tenets of ecofeminism than the environmental ones. This ecological unimportance is illustrated in presence of a single direct mention to nature when representing symbolically the women-nature interconnection in metaphors. Yet, it is not possible to disregard the transmission of an ecofeminist ideology from this discourse, because both feminism and environmentalism arise by any means. As it has been previously stated and proved throughout this paper, the typical feminist claim consisting of the denouncement of male supremacy over women

appears explicitly in the discourse, whereas the latter movement rises in an implicit sense. Environmentalism appears in fact as result of the need to find an explanation for the domination over women and therefore, this reasoning could be the following:

(1) woman's body and its functions . . . place her closer to nature, in contrast to man's physiology, which frees him more completely to take up the projects of culture; (2) woman's body and its functions place her in social roles that in turn are considered to be at a lower order of the cultural process than man's and (3) woman's traditional social roles, imposed because of her body and its functions, in turn give her a different psychic structure, which, like her physiological nature and her social roles, is seen as being closer to nature. (Ortner 73-74)

Consequently, both movements shape ecofeminism which does appear in this discourse. In accordance with the above justification, each device used transmits an ecofeminist ideology. That is, all devices studied in this paper can be interpreted by means of ecofeminism owing to the subversive presence of this ideology.

Following with this socio-cultural practice, one of the most outstanding inferences is its ground-breaking ecofeminist essence. In view of the fact that Malala has become a direct victim of patriarchy, there could be a strong possibility of thinking that her discourse would mostly reflect her inferiority, anxiety and suffering for fear of repercussions. Nonetheless, she breaks this traditional trend and focuses more on her role as example of overcoming in order to encourage other women to take action. This assertion is demonstrated in the results of this paper, where all except 3 of the linguistic devices analyzed display by some means or other the supremacy of women. These 3 linguistic devices – including conjunctions, the verb *to be* in modality and metaphors – are considered exceptions, since they follow an opposed tendency when compared to the majority of them. The usage of both conjunctions and the verb *to be* is a consequence of women inferiority by which she has to make an extra effort to create a reliable account. Similarly, the metaphor encountered reflects this female inferior position naturalizing them as beautiful, perfect and delicate flowers. Yet, these three samples constitute a tiny amount which does not alter the overall tendency to convey women equality. Therefore, it can be stated that the main reason behind these results fits perfectly with Karen Warren's

ecofeminist idea that “the language one uses mirrors and reflects one’s concept of oneself and one’s world” (*Ecofeminist Philosophy* 27).

As a consequence, the innovative ecofeminist nature of discourse caused immediately such a great impact that numerous worldwide mass media echoed her advocacy. This importance is endorsed in descriptions of her discourse as “. . . a rousing speech . . .” (Fantz) in the CNN, “. . . a defiant riposte to Taliban militants with speech . . .” by Independent or “. . . her speech was immediately hailed for its power” (Cowan) in the ABC News. In addition, several organizations as for instance the non-governmental organization Human Rights Watch describes accurately the discourse as “A Speech that Moves the World”.

These definitions of a discourse would never be expected from a Pakistani girl and they could not be ignored considering Malala’s background, i.e. a place where women are relegated to a secondary position in society and especially, where two-thirds of girls do not attend to school (UNESCO 1). However, Malala, as a woman, is able to overcome this hard context and become influential through a powerful and efficient use of her discourse.





## 7. CONCLUSION

The present paper evidences the importance of the CDA that has been conducted, since it is notable for adopting a highly novel approach not very explored in linguistics, that is, an ecofeminist CDA. Within this analysis, discourses are therefore conceived as tools for transmitting the typical ecofeminist fight against patriarchy, which is considered the oppressive force against women and nature (Warren, *Ecofeminist Philosophy* 64).

The aim of this paper, consisting of analyzing Malala's discourse and connecting the linguistic devices employed with ecofeminism, has been successfully fulfilled through the application of Fairclough's approach to CDA (57). Results have indeed demonstrated that the text under study stands for its cohesive and coherent nature and more importantly, for its socio-cultural practice that allows to justify the usage of each linguistic mechanism through ecofeminism. This study has departed from the basic premise belonging to one of the major ecofeminist proponents, Karen Warren, who defends that language echoes the perception hold about oneself and the world (*Ecofeminist Philosophy* 27). In agreement with Warren's assertion, Malala's own account is not depicted in view of solely changing her own personal situation, but worldwide values. She, in her role of victim, really demonstrates the current existence of patriarchy and the resulting crisis of values she tries to overcome. For this reason, Malala expresses in an overt way her disagreement in relation to the education system (particularly the one of Pakistan), although this disagreement can be considered the medium for reaching her major complaint about male dominance. Ecofeminism becomes crucial to shed light on her basis of discourse, arguing that male supremacy is so high that tries to dominate women and nature and thus, being necessary a fight against patriarchy as solution. Malala's own struggle and her respective contribution to ecofeminism is through literacy for all, which would prompt the understanding on the

lack of real reasons to create gendered-biased prejudices. Thereby, she uses her discourse to raise awareness about the current need to construct new values grounded on gender equality and as a result, no one would lose any basic right as the access to education.

Since Malala conceives this fight against patriarchy as a plausible fact, she transfers her ideas to the language employed. Accordingly, the vast majority of linguistic devices analyzed transmit the sufficient female empowerment to reach the gender equality sought by ecofeminism. This paper can thus conclude that Malala does not only try to react against women inferiority and subordination through the content expressed, but also through the strategic use of linguistic devices free from male dominance. In other words, she does not only convince the audience by what it is said, but also by the manner it is said. Hence, the discourse becomes doubly persuasive due to this semantic and linguistic breakdown with women inferiority.

In short, the whole ecofeminist CDA of this paper constitutes an attempt at raising awareness about the importance of language and accordingly, about linguistics, defined by the *Oxford English Dictionary* as the science that studies language and its structure. It is through language use that persuasion about certain ideologies emerges unexpectedly. Hence, this paper seeks to foster critical thinking about language, since deeper studies will disclose crucial persuasions, as for instance the end of patriarchy. However, when delivering a discourse, audience usually captures the overt message, being totally unaware of the real persuasion that guides each linguistic device employed. In order to solve this issue, education can be considered a suitable option to achieve the understanding of covert persuasion, establishing thus a link with the overt claim of Malala's discourse: the right of education. She in fact approaches education as the solution to stop patriarchy and this paper also suggests the need of education as the required basis to analyze language critically. In any case, as Malala asserts in her discourse: “. . . our books and pens . . . are our most powerful weapons . . .” and they cannot be denied by the mere fact of being a woman.

## 8. WORKS CITED

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## 9. APPENDIX

Yousafzai, Malala. Youth Takeover, 12 July 2013, New York, United Nations Headquarters, *United Nations*, [www.un.org/News/dh/infocus/malala\\_speech.pdf](http://www.un.org/News/dh/infocus/malala_speech.pdf). Accessed 2 Oct. 2016.

In the name of God, The Most Beneficent, The Most Merciful.

Honourable UN Secretary General Mr Ban Ki-moon,

Respected President General Assembly Vuk Jeremic

Honourable UN envoy for Global education Mr Gordon Brown,

Respected elders and my dear brothers and sisters;

Today, it is an honour for me to be speaking again after a long time. Being here with such honourable people is a great moment in my life.

I don't know where to begin my speech. I don't know what people would be expecting me to say. But first of all, thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and a new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me.

I would like to thank my nurses, doctors and all of the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me to get better and recover my strength. I fully support Mr Ban Ki-moon the Secretary-General in his Global Education First Initiative and the work of the UN Special Envoy Mr Gordon Brown. And I thank them both for the leadership they continue to give. They continue to inspire all of us to action.

Dear brothers and sisters, do remember one thing. Malala day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights. There are hundreds of Human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them.

So here I stand... one girl among many.

I speak – not for myself, but for all girls and boys.

I raise up my voice – not so that I can shout, but so that those without a voice can be heard.

Those who have fought for their rights:

Their right to live in peace.

Their right to be treated with dignity.

Their right to equality of opportunity.

Their right to be educated.

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

Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban.

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



Khan and Mother Teresa. And this is the forgiveness that I have learnt from my mother and father. This is what my soul is telling me, be peaceful and love everyone.

Dear sisters and brothers, we realise the importance of light when we see darkness. We realise the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realised the importance of pens and books when we saw the guns.

The wise saying, “The pen is mightier than sword” was true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent medical students in the recent attack in Quetta. And that is why they killed many female teachers and polio workers in Khyber Pukhtoon Khwa and FATA. That is why they are blasting schools every day. Because they were and they are afraid of change, afraid of the equality that we will bring into our society.

I remember that there was a boy in our school who was asked by a journalist, “Why are the Taliban against education?” He answered very simply. By pointing to his book he said, “A Talib doesn't know what is written inside this book.” They think that God is a tiny, little conservative being who would send girls to the hell just because of going to school. The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their daughters and sons. And Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child's right to get education, rather it is their duty and responsibility. Honourable Secretary General, peace is necessary for education. In many parts of the world especially Pakistan and Afghanistan; terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labour. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labour and are forced to get married at early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems faced by both men and women.

Dear fellows, today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women's rights rather I am focusing on women to be independent to fight for themselves.

Dear sisters and brothers, now it's time to speak up.

So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity.

We call upon the world leaders that all the peace deals must protect women and children's rights. A deal that goes against the dignity of women and their rights is unacceptable.

We call upon all governments to ensure free compulsory education for every child all over the world.

We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm.

We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world.

We call upon all communities to be tolerant – to reject prejudice based on cast, creed, sect, religion or gender. To ensure freedom and equality for women so that they can flourish. We cannot all succeed when half of us are held back.

We call upon our sisters around the world to be brave – to embrace the strength within themselves and realise their full potential.

Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education for everyone. No one can stop us. We will speak for our rights and we will bring change through our voice. We must believe in the power and the strength of our words. Our words can change the world.

Because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of

schools. We must not forget that our sisters and brothers are waiting for a bright peaceful future.

So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons.

One child, one teacher, one pen and one book can change the world.

Education is the only solution. Education First.