DEICTIC EXPRESSIONS IN MALALA YOUSAFZAI'S SPEECH
IN UNITED NATIONS ON JULY 12, 2013

A THESIS

Submitted to Faculty of Adab and Humanities in Partial Fulfillment of the
Requirements for Strata One (S1) Degree in English Letters Department

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ABSTRACT


This research analyzes the deixis using in Malala Yousafzai’s speech in United Nations on July 13, 2013 by using George Yule theory. The reason of why the research is done because Malala often did pointing via language by using deixis that cannot be interpreted without knowing the context. Besides, it is one of influenced speech in the world. The research concerns with kinds of deixis and how it reflects pragmatics meaning. This research tries to reveal how deictic expressions in Malala’s speech tell the behind information. The aim of this research is to find out the classification of kinds of deixis used by speaker in the speech and the real meaning of deictic expressions Malala used. To do the research, qualitative method is used. The data are collected by watching the speech and reading the transcript. The next step is identifying and classifying the kinds of deictis which is consists into 3 kinds (person, temporal and spatial). The last is analyzing data that supported by Yule theory. The result of this research shows that all of kinds of deixis can be found in the speech but the dominant one is person deixis, such as I, me, my, we and us. Furthermore, deixis using is not only used to do pointing via language, but also to implied meaning related to the context.

Keywords: deictic expression, deixis, pragmatics
APPROVAL SHEET

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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on July 21st 2017. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, July 21st 2017

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the next.

Jakarta, July 2017

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CHAPTER I
INTRODUCTION

A. Background of Research

To deliver a speech, a speaker does not need to say something explicitly. They can do it implicitly. One of the way is by using deixis to convey what the speaker means. In linguistics, deixis is a technical term (from classical Greek deikenymi) ‘to show, point out’ (Saeed, Semantics 191). It means, ‘pointing’ via language (Yule, Pragmatics 9). It is used to point at certain things, such as people, objects, place or time (Lyons, Semantics 637). Any linguistic form used to accomplish this ‘pointing’ is called a deictic expression (Yule, Pragmatics 9).

Deixis is found in many speeches. However, it is impossible to understand it without knowing the speaker’s reference. Therefore, the understanding of listener to the context when deictic expression used by speaker is needed.

History notes that there are many public speakers and leaders do pointing via language to communicate what they mean about people, place and even time. On January 1961, John F. Kennedy stated in his phenomenal speech, “Ask not what your country can do for you, ask what you can do for your country.” (“Ask Not”). In the speech, John was pointing person by saying ‘you’ and ‘your country’. Without knowing context, it is hard for every listener to understand it. It is because ‘you’ and ‘your country’ have many possible meanings. So, the comprehension of John’s pointing is important to be learnt.

John is not the one and only who was pointing via language. Reagan is the
other. As the 40th president of United States, Reagan had ever stated, “Tear down this wall” in his phenomenal speech (“Reagan Tear Down”). In this speech, Reagan doesn’t say clearly about place instead of pointing a place by saying ‘this’ before ‘wall’. Uniquely, many people connected it to Soviet Union leaders, Mikhael Gorbachev because he stated it when he was in West Berlin on June 12, 1987. At this point, context plays a role.

Barrack Obama also did pointing via language in the speech. In one of the speech he said, “Today I say to you that the challenges we face are real. They are serious and they are many. They will not be met easily or in a short span of time. But know this, America - they will be met.” (Phillips, “President”). In the speech, Obama was pointing person by saying ‘I’, ‘you’ and ‘they’. The meaning of Obama’s pointing is questionable. Luckily, knowing the context of deictic expression Obama used is solution to know what it does mean. In fact, Obama stated it when he was inaugurated as American President in 2009.

As three public figures above, pointing via language is also done by Malala Yousafzai. She is an activist and young leader from Pakistan who is active in voicing human rights, especially for children and women. She is also one of nobel awardee in peace in 2014 and the youngest one. One of her famous speech is made in United Nations on July 12, 2013 with the phenomenal quotes, “One child, one teacher, one book and one pen, can change the world.”. It is one of influenced speech in the world because it raises people’s awareness about justice and fighting discrimination.

In making the speech, Malala often did pointing to deliver what she means
about people, place and time. One of the examples is, “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.” (“Malala’s Speech”).

In this part, Malala’s pointing makes people wonder. What’s the meaning of ‘we’ Malala used in the speech? In fact, there are two kinds of ‘we’ according to George Yule, inclusive and exclusive. Implicit meanings in deictic expression in Malala’s speech are not yet known.

Malala did not do it once, but some times. Another example is, “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” (“Malala’s Speech”). In this part, Malala used some deictic expressions such as ‘my’ and ‘today’. What is the real meaning behind deictic expression Malala used is not sure.

From those facts, there are some reasons of why Malala’s speech is needed to be researched. The main point is because Malala’s speech in UN is one of influenced who raise people awareness of justice. In fact, in 17 minutes of Malala’s speech in UN youtube channel is viewed more than 1.121.000 viewers. The speech also got more than 8.000 likes and 91 comments of praise. It means Malala’s speech in UN is not ordinary speech but one of the influenced.

Besides, Malala also uses many pointing. Knowing the meaning that reflected the real information behind Malala’s speech is also interested to be discussed. Therefore, the research is important to be done.
B. Focus of the Research

Based on the background, the researcher is focus on kind of deixis and context meaning of deictic expression in Malala Yousafzai’s speech on July 12, 2013 in United Nations.

C. Research Questions

Regarding to the background of study, the research questions may be formulated as follows:
1. What kinds of deixis Malala used in her speech?
2. How does the deictic expression Malala used in the speech implied meaning?

D. Significance of the Research

By analyzing the theory of deixis in Malala Yousafzai’s speech, the researcher expects through this research that the readers are able to be more understand about deixis, from definition, kinds and even pragmatics meaning of deixis. The research is also be expected could enrich the research of linguistic field in the university, especially for English Letters Department, Faculty of Adab and Humanities.

E. Research Methodology

1. Objective of the Research

There are some objectives of the research, they are:

1. To know the kind of deixis in Malala Yousafzai’s speech.
2. To understand meaning that Malala delivered by using deictic expressions.

2. Method of The Research

In this research, the utterances containing deictic expression in Malala Yousafzai’s speech are analyzed. Therefore, the qualitative method is used. It is because the method use some approaches such as historical approach, sociological, psychological and textual approach (Farkhan. Proposal, 33-34). Qualitative method is also used because there is no statistical procedure and it is used to describe nature phenomenon happened and relevancies between one phenomenon and the others (Farkhan. Proposal, 4).

3. Technique of Collecting Data and Data Analysis

In doing the research, the researcher does some steps of technique collecting data. They are:

1. Malala’s speech on July 12, 2013 in United Nations on United Nations youtube channel is listened.


3. Marking deictic expressions in speech transcript.

4. Doing the analysis of deictic expressions Malala used by using Yule’s theory.

5. Concluding the result.
4. **Research Instrument**

The research instrument is data card. This instrument is used to classify deixis in Malala Yousafzai’s speech on July 12, 2013. Data is collected and written in the data card. Then the data is analyzed one by one.

5. **Analysis Unit**

The analysis unit of the research is speech text by Malala Yousafzai on July 12, 2013 in United Nations, New York, United States.
CHAPTER II
THEORETICAL FRAMEWORK

A. Previous Researches

To support the research of Malala’s deixis, analyzing previous research related to the topic is needed. Not only as reference, but it is also to help to make this research be better. These are three previous researches are used.

The first is “Stylistic Analysis of Deictic Expressions in President Benigno Aquino III’s October 30th Speech” by Edward Jay Mansarate Quinto from Mapua Institute of Technology Manila, The Philippines (Quinto “Stylistic Analysis”). The purpose of this research is to know about how president of Phillipines, Benigno Simeon Aquino III or PNoy refers to people, time, location and social relation.

By using Hanks’s theory (2005) and Buhler’s theory (1934) about ground zero and deictic centre or origo, the study concerned on what is the meaning and the influence of referring expression he used in English translation of his political speech on October 30th.

There are some results of the research. First, personal deictic expression is the most kind of deixis that found in the Benigno’s speech and it associated to strategy of how Benigno bring himself and the government in closing deictic centre and the critic. The study also found that spatial deictic expression is limited used in Benigno’s because the president is often silent in using utterance refer to place. Moreover, Benigno used social deictic expression effectively, such as
‘bosses’ and ‘beloved countrymen’.

The second is “The Use of Deixis and Deictic Expressions in Boko Haram Insurgency Reports: A Study of Selected Boko Haram Insurgency Reports by The Media”. This research is written by Christiana Eragbe and Samaila Yakubu from Nigeria (Eragbe and Yakubu “Boko Haram”). The writers used eight reports selected from the print media on the activities of Boko Haram insurgency in four countries, such as Nigeria, Cameroon, Niger and Chad. They used Griffiths’s theory and concerned on only one aspect of discourse features which does not necessarily depend on large data.

From the research, there are some results. First, spatial deixis is the most frequently used in the research. The writer stated that it could probably be so since the reporters connect events when they happened in a place at a time in the past to the audiences. The writer also found that the reporters only serve as participants in media report discourse in interview with the active participants.

The other result is about frequent use of prepositional phrases as temporal deixis. It is marked by past tense and prepositional phrases, especially ‘in’ and on, such as ‘on Monday’ and ‘in coming week’. Next, person deixis identified are mostly the personal pronouns used to locate or trace the participants in discourse. Also, the deictic expressions identified from the texts subjected to analysis are interpretable only in their linguistic, physical and situational contexts.

The last is “Analysis of Deixis in Short Story “The Little Mermaid” by Hans Christian Andersen”. It is written by Wiwi S Modokompit (Wiwi “The Little Mermaid”). She used utterances in short story “Little Mermaid” as the data.
She also used Yule’s theory and qualitative research method. The purpose of the study is to identify types of deixis and to find the meaning of deixis in the short story.

The result of the study is Wiwi found all kinds of deixis. However, the most dominant is person deixis. Besides, Wiwi also found that the using of deixis in the short story is written to help the reader to understand the meaning of utterances in the short story.

From three relevant researches above, it is found about similarity and difference with my research. The similarity to Jay’s research is about the data. Both of us used speech. Jay analyzed Benigno’s speech while I analyzed Malala’s speech. The similarity to Eragbe and Yakubu’s research is about concern. Eragbu, Yakubu and I concern on types of deictic expressions found in data and then finding the meaning of deictic expressions related to the context. The similarity to Wiwi’s research is about the theory. Both of us used Yule’s theory. The other similarity is all of us used qualitative method to analyze data.

Not only similarity, there are also some differences. The first is about the theories used. In fact, Jay used Hanks and Buhler’s theory, but both of Federal University students used Griffith’s theory to do the research. Next, Jay concerned on stylistic elements in deictic expressions he found in the speech. It is different from me who is focus on types of deixis and how deictic expressions Malala used in the speech reflected the real information related to context. The other difference is about data. If Eragbe and Yakubu used textual report and Wiwi used short story as data, I used speech.
B. Pragmatics

There are some definitions about pragmatics. Based on Oxford Advanced Learners Dictionary, pragmatics is the study of the way in which language is used to express what really means in particular situations, especially when the actual words used may appear to mean something different (Oxford ALD 1031).

Pragmatics is concerned with the interpretation of linguistic meaning in context. It is also about language use and part of linguistic performance (Fromkin and Rodman 191-192). Pragmatics also deals with how speakers use language in ways which cannot be predicted from linguistic knowledge alone (Aitchison 9).

Yule stated that pragmatics is the study of the relationship between linguistic forms and the users of those forms. Unlike semantics and syntax, pragmatics allows humans into the analysis. The advantage of studying language via pragmatics is that one can talk about people’s intended meanings, their assumptions, their purposes or goals, and the kinds of actions (for example, requests) that they are performing when they speak. The big advantage is that all these very human concepts are extremely difficult to analyze in a consistent and objective way (Yule, Pragmatics 4).

In pragmatics, two kinds of context are relevant. The first is linguistic context—the discourse that precedes the phrase or sentence to be interpreted. One of pragmatics example is in the sentence: ‘Amazingly, he already her.’. The sentence is essentially cannot be interpreted because it can be something male and animate has arrived at a state of loving something female and animate, and the
speaker finds something astonishing about it. There are no referents for *he* and *her*, and the reason for *amazingly* is vague. But if the sentence preceding it were *John met Mary yesterday*, its interpretation would be clear because the reference of *he* is John and *her* is Mary (Fromkin and Rodman 190-191).

The other kinds of context is situational or knowledge of the world. It related to speaker, hearer and any third parties present along with their beliefs about what the others believes. It includes the physical environment, the subject of conversation, the time of day and so on. For example when a beggar in the street asks, “Do you have any spare change?”. If a person understands the situation, he will know that it is not a fiduciary inquiry, but request of money (Fromkin and Rodman 191).

Uniquely, a pragmatic theorist, Deirdre Wilson stated that pragmatics can be seen as part of philosophy: an attempt to answer certain questions about meaning, in particular the relation between what sentences mean and what speakers mean when they utter them. Alternatively, it can be seen as an extension of the study of grammar in order to take into account and codify some of the interactions between sentence meaning and context (Allot 1).

C. Meaning

Meaning is one important thing in language. According to Oxford Learners Dictionary Online, meaning is the thing or idea that a sound, word, and sign. It also stated that the meaning of what somebody say things or ideas that
somebody wishes to communicate to you by what they say or do (Oxford English Dictionary).

Meaning is also the basic notion is used in linguistics, both as a datum and as a criterion of analysis: linguists study meaning, and also use meaning as a criterion for studying other aspects of language. The topic of ‘meaning’ in the context of language, however, necessitates reference to non-linguistic factors, such as thought, situation, knowledge, intention and use (A Dictionary of Linguistics 298).

Pragmatics claims meaning as its subject matter, as do linguistic and philosophical semantics. In pragmatics, the focus is on meaning in context and meaning in use: what speakers mean by their utterances (Allot 116).

Meaning in pragmatics is concerned with two things. The first is about how speakers can mean various things by their utterances and the second is about how hearers can grasp what was meant. It is mostly taken for granted both that words and phrases have linguistic meaning and that what a speaker meant may have to be explained in terms of certain of her thoughts (which themselves have meaning) such as what a person intended to communicate (Allot 116).

D. Deixis

Deixis is part of pragmatics. It is one of basic things in an utterance. It comes from classical Greek deiknymi ‘to show, point out’ (Saeed, Semantics 191). It is defined as ‘pointing’ via language (Yule, Pragmatics 9). It is also defined as:

1) Act of pointing out or indicating elements of a situation by gesture or linguistic
expression, 2) Characteristic function of linguistic expressions that relate to the personal, spatial and temporal aspect of utterances depending upon the given utterance situation (Dictionary Language and Linguistics).

Lyons distinguishes between deixis and reference. According to him, deixis is like reference, with which it overlaps. It relates to their context of occurrence. However, deixis is both broader and narrower than reference. Reference can be either deictic or nondeictic and deixis does not necessarily involve reference. The essential property of deixis is that determines that structure and interpretation of utterances in relation to the time and place of their occurrences, the identity of the speaker and the addressee, and objects and events in the actual situation of utterance (Lyons, Language 170).

Furthermore, Yule explained that deixis is a clearly form referring that is tied to the speaker’s context, with the most basic distinction between deictic expressions being ‘near speaker’ versus ‘away from speaker’. (Yule, Pragmatics 9).

In deixis, ‘near speaker’ is defined as proximal terms. Some of examples are this, here and now. ‘Away from speaker’ is mentioned as distal terms, such as that, there and then. Proximal terms are related to location of a speaker or deictic centre, so that ‘now’ is generally be understood to refer some point or period of time of speaker to the centre (Yule, Pragmatics 9).

However, distal terms indicate ‘away from speaker’, but in some languages it can be used to distinguish between ‘near addressee’ and ‘away from both speaker and addressee’. One of the examples in Japanese with ko-so-a-do
terms; kore (near speaker and hearer), sore (near speaker but away from hearer) and are (away from speaker and hearer) (Yule Pragmatics 9-10).

Saeed argued that deixis is used to know who is speaking, who is reference where is the place and when a communication happened (Saeed, Semantics 191). These questions involve context which is in interactive communication event, such as ordinal conversation, novel, letters and even speech.

Deixis is also closely related to indexicality, sensitivity of truth-condition to the context (indexicality is terms generally in philosophy while deixis in linguistics). However, on the understanding of the terms, deixis is wider category than indexicality. It is because indexicality is defined as truth-condition of an utterance context-sensitive. Deixis includes this and all other kinds of context-sensitivity, not all of which affects truth-conditions. For example, social deictic terms are not truth-conditional: ‘Tu es intelligent’ (in French) will not be false just because ‘vous’ was the socially appropriate pronoun (Allot 55).

Related to deixis, there are deictic items. They are elements in linguistics which is implying meaning, including type of certain sensitivity to the context. Pronoun like ‘you’ and ‘we’, demonstrative words like ‘this’ and ‘that’, other indexical like ‘here’, ‘there’ and ‘now’ and terms that encode sensitivity to the social context, including second singular pronoun in some of European languages, such as ‘tu’ and ‘vous’ in French. (Allot 55).

E. Kinds of Deixis

According to George Yule, there are three kinds of deixis. They are person
deixis, spatial deixis and temporal deixis. Here is the explanation about them.

1. Person deixis

Person deixis is deixis used to point or refer things like *it, this, these boxes* and pronoun such as *him, them and those idiots*. In this deixis of pronoun, it consists to three parts. They are first pronoun (*I*), second pronoun (*you*) and third pronoun (*he, she, it*). Pronoun is also marked by quantity or numbers: usually singular or plural like English or singular, dual or plural such as Arabic (Allot 57).

Moreover, deictic from speaker, addressee and the other are explained by social status marker, for example, a person with the higher status versus a person with lower status. Expression that shows the higher status is called as honorifics. The choice of one of these forms sometimes described as social deixis (Yule, Pragmatics 10).

One of examples is in French. French has second pronoun that used by a person to refer to familiar and unfamiliar person. This diction is known with T/V distinction term, taken from ‘*tu*’ form (familiar) and ‘*vous*’ (non-familiar). Spanish (*tu/usted*) and German (*du/Sie*) also know T/V distinction. The using of this form will communicate something (implicitly said) about speaker’s view to relation with the hearer, which is usually related to social status of speaker and addressee (Yule, Pragmatics 10).

Not only about T/V distinction, person distinction also explains
about ambiguity of using ‘we’. Therefore, there are two types of ‘we’; exclusive ‘we’ (speaker with other, but the hearer is not) and inclusive ‘we’ (speaker and hearer). For example in sentence, “We clean up after ourselves around here.” It creates ambiguity because we in the sentence can be speaker and addressee, but also can be speaker without addressee (Yule, Pragmatics 11).

2. Spatial Deixis

Spatial means relating to space and the position, space, size, shape etc. of things in it (Oxford ALD 282). Yule stated that spatial deixis concerns to the concept of distance (Yule, The Study 12). It uses adverbs to point or show; (here, there) demonstrative, phrase demonstrative (this, that, this dog and that cat), certain adjectives (local, nearby), particle (away, hither), verbs (come, go) and even phrases (on the right of and in front of). In the other words, spatial deixis shows about where is location of people or things (Yule, The Study 130).

Contemporary English just uses two adverbs such as here and there for basic distinction. However, in the text and some old dialects, wider deictic expression can be found. Although ‘younder’ (further from speaker) is still used, words such as ‘hither’ (in Indonesian it translated into ke sini) and ‘thence’ (Indonesian: dari sana) are not popular now.
In spatial deixis, it is important for us to remember that location from speaker’s point of view can be made sure mentally as physically. A speaker temporarily away from their home location will often continue to use ‘here’ to mean the (physical distant) home location. Speaker also seem to be able to project themselves into other locations prior to actually being in those locations, as when they say ‘I’ll come later’ (=a movement to addressee’s location), It sometimes called as deictic projection (Yule, Pragmatics 12-13).

3. Temporal Deixis

Temporal is defined as connected with or limited by time (Oxford ALD 1392). Words such as ‘yesterday’, tomorrow, today, tonight next week, last month and this week is some of examples of temporal deixis (Yule, Pragmatics 14).

In temporal deixis, the main point is speaker’s time. If a person said, “It’s raining”, for example, a hearer usually will assume that he or she means, “It is raining now”. Relation between time and grammatical sense is complex and more complicated by grammatical aspects, such as perfect and continuous (Allot 58).

As proximal, like what explained before, ‘now’ refers to time when a person uttered and time when a person hear the utterance. Unlike now, then is valid for the past and future related to time of speaker at present. For example:
a. November 22\textsuperscript{nd}, 1963? I was in Scotland then.

b. Dinner at 8:30 on Saturday? Okay, I’ll see you then.

It is important to noted that we also outline non-deictic system of temporal reference like calendar time (date in the example A) and clock time (like 8.30 in example B). So, these expressions are depend on how they interpret in understanding time of relevant utterance. If we don’t know utterance time, for example, scribbling a note in office door; \textit{back in an hour}, we will not know if we will wait for long or not (Yule, \textit{Pragmatics} 14).

In the other words, to be able to understand specifically about when an utterance conveyed, we need to know when the utterance said. Obviously, \textit{next week} has different referent when it is said today than last month before today. If we find information without date written “BIG SALE NEXT WEEK”, we will not know if the promotion is done or not (Fromkin and Rodman, 200).

As same as spatial deixis, temporal deixis also play physiological elements. We can make an event as object moving to us (‘\textit{into view}’) or away from us (‘\textit{out of view}’). One of metaphor that used in English is coming events to speaker from the future (\textit{the coming week}) and away from a speaker from the past (\textit{in days gone by; the past week}). We seem to make the future be closer or soon as time of utterance by using proximal deixtic ‘\textit{this}’ like “\textit{this (coming) weekend} or “\textit{this (coming) Thursday}” (Yule, \textit{Pragmatics} 14).
CHAPTER III

RESEARCH FINDINGS

A. Data Description

The data used in the research is Malala Yousafzai’s speech in United Nations (UN) on July 3, 2013. The speech contains many deictic expressions. All of kind deixis such as person deixis, temporal deixis and spatial deixis can be found and of course have meaning. To classify kinds of deixis and meaning of deictic expressions in the speech, I analyze deictic expressions using in Malala’s speech. It becomes more interesting because the speech is talking about how Malala told about the condition in Pakistan and how she from war nation can inspire people entire the world to make a peace. Is there hidden information Malala wants to inform through the context? That is one of the reasons why I want to do this research.

After watching the speech and reading the speech transcript that downloaded in United Nations website, I underline which one of deixis form. I classify the kinds of deixis. After that, I analyze the meaning by using George Yule theory. To support the research and to be more objective, I use online news to interpret what Malala means in deictic expressions she used in the speech.

Before analyze Malala’s deictic expressions using in the speech further, I would like to tabulate the collected data of classification of deixis as described below:
Table 1: Person Deixis in Malala Yousafzai’s Speech

<table>
<thead>
<tr>
<th>No</th>
<th>Deictic Expressions</th>
<th>Deixis</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Respected elders and my dear brothers and sisters: Today it is an honor for me to be speaking again after a long time. Being here with such honorable people is a great moment in my life and it is an honor for me that today I am wearing a shawl of the late Benazir Bhutto.</td>
<td>-My, Me &amp; I</td>
<td>-‘Me’, ‘my’ and ‘I’ and are interpreted as Malala.</td>
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<td>2.</td>
<td>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 new life.</td>
<td>-‘I’, ‘My’, ‘Them’, ‘We’</td>
<td>-‘I’, ‘My’ and ‘Me’ refers to Malala. ‘We’ is interpreted as Malala and audiences. ‘Them’ is interpreted as unknown people</td>
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29.

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.

3. I would like to thank my
nurses, doctors and 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
UN Secretary General
Ban Ki-moon in his

who gave Malala
gift.
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<tr>
<th>Global Education First Initiative and the work of UN Special Envoy for Global Education Gordon Brown and the respectful president of the UN General Assembly Vuk Jeremic. And I thank them for the leadership they continue to inspire all of us to action.</th>
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<tbody>
<tr>
<td>‘Us’ means Malala and audiences.</td>
</tr>
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</table>

4. 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 ‘My’, ‘their’, ‘I’ and ‘Them’ are interpreted as Malala. ‘My’ and ‘I’ are interpreted as human-being in the world but the third is interpreted as activists and social worker. |
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.

5. So here I stand. So here I stand, one girl, among many. I speak not for myself, but so those without a voice can be heard. 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

‘Them’ means Terrorists victims.


‘Those’ and ‘their’ are interpreted as terrorist victims.
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<th>treated with dignity. Their right to equality of opportunity. Their right to be educated.</th>
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<tbody>
<tr>
<td>Dear friends, on 9 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 they would change my aims and stop my ambitions. But nothing changed in my life except this: weakness, fear and hopelessness died. I am the same Malala. My ‘Me’, ‘My’, ‘I’, and ‘They’ mean Malala. ‘They’ means Taliban.</td>
</tr>
</tbody>
</table>
ambitions are the same.
My hopes are the same.
And my dreams are the same.

7. 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 terrorist group. I am here to speak for the right of education for every child. I want education for the sons and daughters of the Taliban and all the terrorists and extremists. I do not even hate the Talib who shot me. Even if there was a gun in my hand and he was standing in front of me, I would not shoot

-He’ & ‘Him’ refers to Ataullah Khan.
‘I’, ‘My’ & ‘Me’ are interpreted as Malala.
him. This is the compassion I have learned from Mohammed, the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change I have inherited from Martin Luther King, Nelson Mandela and Mohammed Ali Jinnah. This is the philosophy of nonviolence that I have learned from Gandhi, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learned from my father and from my mother.

This is what my soul is telling me: be peaceful and love everyone.

8. Dear sisters and brothers, ‘We’ & ‘Our’ ‘We’ and ‘Our’ are
we realize the importance of light when we see darkness. We realize the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realized the importance of pens and books when we saw the guns.

9. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. This is why they killed 14 innocent students in the recent attack in Quetta. And that is why they kill female teachers. That is why they are interpreted as Malala and Taliban victims in Pakistan.


‘We’ & ‘Our’ are interpreted as Malala and Taliban victims in Pakistan.
blasting schools every day because they were and they are afraid of change and equality that we will bring to our society.

10. 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 point guns at people's heads just for going to school. These terrorists are misusing ‘I’, ‘Our’, ‘He’, ‘His’, ‘They’ and ‘Their’ -‘I’ refers to Malala. -‘Our’ is interpreted as Malala and school friends -‘He’ & ‘His’ refers to Malala’s school friend. -‘They’ is interpreted as Taliban. First ‘their’ is interpreted as Taliban but the second is Pashtuns.
the name of Islam for **their** own personal benefit. Pashtuns want education for **their** daughters and sons.

| 11. | In many parts of the world, especially Pakistan and Afghanistan, terrorism, war and conflicts stop children to go to schools. We are really tired of these wars. | ‘We’ is interpreted as Malala and terrorists victims in the world. |
| 12. | 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 activists asked men to stand up for **their** rights. But this time we will do it by **ourselves. I** | -‘I’, ‘They’, ‘Their’ and ‘Ourselves’ -‘They’ and ‘Their’ are interpreted as women victims of terrorist. -‘We’ and ‘Ourselves’ means Malala and |
am not telling men to step away from speaking for women's rights, but I am focusing on women to be independent and fight for themselves.

| 13. So today, we call upon the world leaders to change their strategic policies in favor of peace and prosperity. We call upon the world leaders that all of these deals must protect women and children's rights. We call upon all governments to ensure free, compulsory education all over the world for every child. We call upon all the governments to fight against terrorism and violence. We call upon audiences. |
|---|---|
| ‘They’, ‘Their’ and ‘Themselves’ refers to women in the world. |
the developed nations to support the expansion of education opportunities for girls in the developing world. We call upon all communities to be tolerant, to reject prejudice based on caste, creed, sect, color, religion or agenda to ensure freedom and equality for women so 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 realize their full potential.

14. Dear brothers and sisters, ‘We’ & ‘Our’ ‘We’ and ‘Our’ are
we want schools and education for every child's bright future. **We** will continue **our** journey to **our** destination of peace and education. No one can stop **us**. **We** will speak up for our rights and **we** will bring change to **our** voice. **We** believe in the power and the strength of **our** words. **Our** words can change the whole world because **we** were all together, united for the cause of education.

15. And if **we** want to achieve **our** goal, then let **us** empower **ourselves** with the weapon of knowledge and let **us** shield **ourselves** with **We**, ‘Our’, ‘Us’ and ‘Ourselves’ interpreted as Malala and audiences.
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<tbody>
<tr>
<td>16. Dear brothers and sisters, we must not forget that millions of people are suffering from poverty and injustice and ignorance. We must not forget that millions of children are out of their schools. We must not forget that our sisters and brothers are waiting for a bright, peaceful future.</td>
<td>‘We’ &amp; ‘Our’</td>
<td>‘We’ and ‘Our’ are interpreted as Malala and audiences.</td>
</tr>
<tr>
<td>17. So let us wage, so let us wage a glorious struggle against illiteracy, poverty and terrorism, let us pick up our books and our pens, they are the most powerful weapons.</td>
<td>‘Us’, ‘Our’, ‘They’</td>
<td>‘Us’ and ‘Our’ are interpreted as Malala and audiences. ‘They’ refers to books and pens.</td>
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Table 2: Temporal Deixis in Malala Yousafzai’s Speech

<table>
<thead>
<tr>
<th>No</th>
<th>Deictic Expressions</th>
<th>Deixis</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Today it is an honor for me to be speaking again after a long time.</td>
<td>-Today</td>
<td>-‘Today’ is interpreted as Malala Day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-After a long time</td>
<td>-‘After a long time’ is interpreted as 9 months since 9 October 2012 to 11 July 2013.</td>
</tr>
<tr>
<td>2.</td>
<td>Today is the day of every woman, every boy and every girl who have</td>
<td>-‘Today’</td>
<td>-Today is interpreted as Malala Day</td>
</tr>
<tr>
<td></td>
<td>raised their voice for their rights.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>And then, out of that silence came, thousands of voices.</td>
<td>-‘Then’</td>
<td>-‘Then’ is interpreted as duration of Malala’s petition, from 15 October 2012 to 9 November 2012.</td>
</tr>
<tr>
<td>4.</td>
<td>This is why they killed</td>
<td>-‘The recent’</td>
<td>‘The recent’ means</td>
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<tr>
<td>14 innocent students in the recent attack in Quetta.</td>
<td>Saturday, 15 June 2013.</td>
<td></td>
<td></td>
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<tr>
<td>5. 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.</td>
<td>‘For decades’, ‘At early age’</td>
<td>‘For decades’ means since 1996 to 2013. ‘At early age’ means the legal age for marriage (16 for women and 18 for men).</td>
<td></td>
</tr>
<tr>
<td>6. Dear fellows, Today I am focusing on women’s rights and girls’ education because they are suffering the most.</td>
<td>‘Today’</td>
<td>‘Today’ is interpreted as since 2009 to next years.</td>
<td></td>
</tr>
<tr>
<td>7. But this time we will do it by ourselves.</td>
<td>‘This time’</td>
<td>‘This time’ is interpreted since Malala Day celebrated to next days.</td>
<td></td>
</tr>
<tr>
<td>8. Dear sisters and brothers, now it's time to speak up.</td>
<td>‘Now’ &amp; ‘Today’</td>
<td>‘Now’ is interpreted as</td>
<td></td>
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</tbody>
</table>
So today, we call upon the world leaders to change their strategic policies in favor of peace and prosperity. ‘Today’ means Malala Day.

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Being here with such honorable people is a great moment in my life.</td>
<td>-Being here</td>
<td>‘Being here’ means United Nations Headquarter in New York, USA</td>
</tr>
<tr>
<td>2.</td>
<td>So here I stand, one girl, among many.</td>
<td>‘Here’</td>
<td>‘Here’ means UN Headquarter</td>
</tr>
<tr>
<td>3.</td>
<td>Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group.</td>
<td>‘Here’ (Spatial)</td>
<td>‘Here’ means United Nations Headquarter in New York, USA.</td>
</tr>
</tbody>
</table>

*Table 3: Spatial Deixis in Malala Yousafzai’s Speech*
B. Data Analysis

After tabulating data, the next step is analyzing data. To make it easier, deictic expressions that found in the speech divided in some parts.

**Person Deixis: Data 1**

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.

Malala opened the speech by delivering greetings. Then, she shared about what she felt when she delivered the speech to audiences and followed by some person deixis, such as my and me.

For the singular pronoun using in the speech, such as I, my, me and myself, it is clear to interpret that the deixis is always refers to Malala herself. It is because there is one and only person who speaks in a speech, in this case it is Malala. So, every time deixis of singular pronoun used, it always means Malala Yousafzai. The difference is only in position or function. For example, I is Malala as subject, me is Malala as object, my is Malala’s possession and myself is Malala as reflexive pronoun.

**Person Deixis: Data 2**

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.

This is what Malala said after delivering greetings. At the first, Malala looks like speechless. But finally she knew about what she would like to say to audiences.

After thanked to God, Malala said ‘we’. Unlike ‘I’, ‘we’ is more complicated deixis. In fact, there are two kinds of we: we ‘inclusive’ and we ‘exclusive’.

In this case, I argued that Malala used we ‘inclusive’. It is because she wanted to tell that every people, Malala, audiences and even people outside are equal. There is no difference each other. So, what Malala means by saying we is not only about herself as speaker but also including audiences as listener.

Malala also did pointing by saying ‘them’. Them refers to more than one people. I argued that using of ‘them’ means unknown people around the world who sent Malala good wish cards and gift. Malala got many good responses and support. Of course, she does not know who are all of people.

Using of person deixis indicates how Malala felt grateful for what happened in the life. That is why Malala used deictic expressions and following by some thank you.
**Person Deixis: Data 3**

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 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.

*I, my and me* refer to Malala Yousafzai. Not only first singular pronoun as pointing at person, Malala also used third singular pronoun by stating ‘his’. The pointing of *his* can be interpreted as Mr. Ban Ki-moon as Secretary-General of United Nations. It is because before stated *his*, Malala mentioned Mr. Ban Ki-moon.

To say how Malala is thankful, she also stated ‘them’ and ‘they’. Both of them and they refer to Ban Ki-moon and Gordon Brown. Malala used they to explain Ban Ki-moon and Gordon Brown as subject of activity while them as object.

The last one is deixis using of ‘us.’ In this case, Malala used we inclusive. It means, not only Malala as speaker, she also involved audiences in us. Malala wanted to tell that not only Malala can be inspired to make a change by United Nations represented Ki-moon and Gordon, but also other people like audiences.
Person Deixis: Data 4

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 (1) voice for their (2) 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 (3) 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.

In the next statement, Malala reminded audiences about Malala Day. It is important to be said because the day has relation and impact to issues happened in the world. Malala wanted to give information that one of the focus of the issue is people. She mentioned ‘their’ three times. Although the words are same, there is a difference.

Their (1) and their (2) can be analyzed as human-being in the world, especially for female and children. It is because Malala said female human twice, girl and woman. However, she just said male human once: boy without mentioned man. She used that deixis to deliver message about human rights issues with the most victims are female and children.

Meanwhile, ‘their’ (3) can be analyzed as hundreds of Human rights activist and social workers in the world. It is because at the beginning of third sentence Malala said ‘activists’ and ‘social workers’ in the world. Malala didn’t mention the names of activist or social workers specifically, so what Malala mean
is not limited to certain human rights or social workers and without looking at the background, religion and races.

At the end of statement, Malala said ‘Them’. ‘Them’ is person deixis but it is interpreted different from ‘their’. What Malala means from them is terrorist victims. It is because in the previous sentence Malala said, “Thousands of people have been killed by the terrorists and millions have been injured.”. In fact, Malala is one of Taliban victims, one of cruel terrorist.

**Person Deixis: Data 5**

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.

Being victims is never be good thing, Malala knows what it is like to be. She had ever experiences about it for some years when in Pakistan. Therefore, in the speech she gave support to all victims, not only in Pakistan but around the world. She also wanted to told the victims that they are not alone. Malala is one of people who cares about them.

Malala used person deixis by saying ‘those’ and ‘their’. Although both of deixis is different, but the meaning is same: terrorist victims. Malala used the
deixis not only once, but some times. In this case, Malala wanted to emphasize to audiences that terrorist victims are people that should be taken care of.

**Person Deixis: Data 6**

*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.*

In delivering speech, Malala told the audiences about what she had experienced when Taliban ruled Pakistan. She wanted that the audiences to feel what she and the most victims had experienced for last years. So, she did pointing at person by saying singular pronoun and third plural pronoun and once did pointing at time.

*They* became deixis Malala used. In this case, I argued that *they* means Taliban that Malala mentioned before. Taliban is an organization. Actually, there was just one Taliban member who shot Malala on 9 October. However, because Taliban is the most responsible group in the incident (Bryant, “Malala Yousafzai”), she blamed whole of Taliban by changing ‘terrorist’ became ‘they’.
‘Us’ is the other deixis Malala used. Us is person deixis and first plural pronoun. ‘Us’ can be inclusive or exclusive. Based on the context, I am sure that us Malala means is ‘inclusive’. ‘Us’ indicates Malala and Taliban victims in Pakistan because the audiences are not Taliban victims.

**Person Deixis: Data 7**

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.

Then, Malala told about her experiences when in Pakistan. In her story telling, almost all of deixis she used are person deixis. For singular pronoun such as I, my and me, it is clear that the deixis refer to Malala. However, for deixis ‘he’
and ‘him’, it is more complicated because she did not mention any names. Based on context, she did pointing ‘he’ and ‘him’ to explain about a member of Taliban who shot her, that identified as Ataullah Khan (“Eight Men”).

**Person Deixis: Data 8**

*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.*

Malala tried to invite audiences to feel what she and Taliban victims in Pakistan had experience of Taliban rules. So, she did pointing at person by saying ‘we’ and ‘our’. She said ‘we’ 5 times while ‘our’ once.

Based on context, Malala used ‘we’ exclusive which is mean Malala and the other people without including audiences. It is because Malala said, “...when we were in Swat, the north Pakistan...”. Of course, the audiences were not in Swat, north of Pakistan. So, the pragmatic meaning of ‘we’ and ‘our’ in this part is Malala and Taliban victims in Pakistan.

**Person Deixis: Data 9**

*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 Pakhtoon 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.

Malala continued to deliver the message. She implied it in person deixis she used, such as they, them, we and our.

‘Them’ and ‘they’ are interpreted as the extremist who attacked Pakistan: Taliban. It is because Quetta is city related to a separatist insurgency. Much of it has been carried out by Taliban (Buncombe, “Pakistan”)

At the end of paragraph, Malala mentioned ‘we’ and ‘our’. For this part, ‘we’ and ‘our’ indicates exclusive we. It means the interlocutors or audiences are not included. Malala used ‘we’ to describe about herself and Taliban victims. It is because in the previous sentences she discussed about Taliban’s fear of their target.

**Person Deixis: Data 10**

_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 (1) own personal_
benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their (2) 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.

In this part Malala tried to did flashback to what happened in the past. She began to tell about her experience when in school. To share her thought, she used deixis. All of them is person deixis, such as I, our, he, his, they and their.

Our refers to ‘we’ exclusive because the interlocutors or audiences is not included. It is because Malala talked about school where she studied and of course, the audiences school are different from Malala’s. In the other words, our is interpreted as Malala and her school friends.

‘He’ and ‘his’ indicate a boy student of Malala’s school. It is because Malala mentioned ‘boy’ in the previous sentence.

They means Taliban. It is because Malala mentioned about Talib in the previous sentence and Taliban is group who ban girls to go to school.

Interpretation of their divided into two meanings. Their (1) can be interpreted as the terrorists, which is Taliban. It is because at the beginning of sentence Malala stated, “the terrorist”. So, using of ‘their’ is for pointing at the ‘terrorist’, especially Taliban. Meanwhile, their (2) can be interpreted as Pashtuns. The reason is because Malala stated “Pashtuns” at the beginning of sentence before she pointed at into their.
**Person Deixis: Data 11**

_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._

Then Malala gave statements to the world leader in United Nations. As the biggest institution in the world, she hope that UN could solve the problem and help her to reach the goals.

At first, Malala wanted that there is no children victims anymore in the world. That is why she used deixis ‘their’ to refers children.

Next, Malala told about how suffering to be victims. Then she continued the story by saying ‘we’. ‘We’ can be interpreted as _we exclusive_, which is mean Malala and Taliban victims. The meaning is clearer when Malala said “…these wars” after “we”. It is because the audiences didn’t experience the wars like what she and the others had experienced.

**Person Deixis: Data 12**

_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.

Malala did pointing by saying ‘they’. ‘They’ can be interpreted as women and girl while ‘their’ is women social activist. The explanation is in the previous statement that Malala stated.

Moreover, Malala thought that women has power and must not always ask help from men. So, to persuade and invite women audiences to take part into actions, Malala did pointing by saying ‘we’. ‘We’ can be interpreted as Malala and women audiences, especially for women social activists. The same meaning of we is also shown by ‘ourselves’. Ourselves is person deixis. As reflexive pronoun, ‘ourselves’ reflected the subject (we), which means Malala and women audiences, especially for women social activists.

At the end of utterances, there is statement ‘themselves’. ‘Themselves’ is considered as person deixis. Themselves is one of reflexive pronoun that refers to women.

**Person Deixis: Data 13**

Dear sisters and brothers, now it’s time to speak up. So today, we call upon the world leaders to change their (1) 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 (2) 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 (3) full potential.

Some deixis can be found in the utterances are ‘we’, ‘us’, ‘they’, ‘our’ and ‘themselves’.

According to the context, ‘we’, ‘our’ and ‘us’ can be interpreted as Malala and audiences. Malala wanted to persuade the interlocutors to feel what she felt and thought about peace and terrorism, so she used we inclusive. In we inclusive, speaker and interlocutor or listener are involved. Therefore, she talked about world leaders, governments, developed nations and even community after she did pointing ‘we’.

The three ‘their’ in the utterances implied different meanings. ‘Their’ (1) means world leaders because Malala mentioned the world before did pointing. ‘Their’ (2) means women and ‘Their’ (3) means sisters around the world.

‘Themselves’ is reflexive pronoun. Themselves refers to sisters around the world because Malala mentioned the words before.
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.

Malala wanted to persuade audiences to feel and think like what she did. So, she used inclusive ‘we’, ‘our’ and ‘us’ that mean Malala including audiences.

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.

In this part, Malala looked like wanted to persuade audiences to be united for education and achive the goal. Therefore, she used ‘we inclusive’ that means Malala and audiences she persuaded. To explain about the possessive of Malala and audiences, she also changed ‘we’ into ‘our’.
The utterances are heard more persuasive after she said ‘us’ after ‘let’ twice. ‘Let us’ is one of form of persuasion. ‘Let us’ means Malala did not involve herself but also audiences as listeners. All of deixis Malala used is person deixis.

**Person Deixis: Data 16**

*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.*

To deliver message, malala tried to be interactive. That is why she invited audiences to reflect of what happened in the world by using deixis ‘we’. Malala wanted to persuade audiences who mostly youth and students to be more aware to terrorism issues happened in the world that give bad effect to the life, such as injustice and ignorance. Therefore, she used ‘we’ inclusive that means Malala and audiences. To explain about the possessive of Malala and audiences, then she changed ‘us’ into ‘our’.

**Person Deixis: Data 17**

*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.*
This is the last utterance containing deictic expressions. In this part, Malala just used five deixis, such as _us_ (twice) _they_ (once) and _our_ (twice).

Malala wants to persuade audiences to make world be better by doing some actions. Therefore, she used ‘we’ ‘inclusive’ that means Malala and audiences. Because the utterance is persuasion and the position of _we_ is as object, she stated _let_ and then followed by _us_. To tell about what she and audiences have, she also changed _we_ into possessive pronoun: ‘_our_’.

‘_They_’ is also have certain meaning. ‘_They_’ is usually identical to person or something animate. However, for this case Malala used ‘_they_’ to refer something non-animate which are ‘books’ and ‘pens’. The using of deixis is because she wanted to stress to people about how the things can be tool to fight terrorism.

**Temporal Deixis: Data 1**

_**Today it is an honor for me to be speaking again after a long time.**_

_**Today**_ looks easy to be understand. Many listeners maybe will assume that _today_ refers the date and day when Malala delivered speech, which is July 12, 2013. It is true, but actually there is a deeper meaning than it.

Malala said ‘_Today_’ to tell about one of happiest day in her life because three different events happened same time after she passed many bad things in her life. The events are Malala Day, Malala’s 16th birthday and Malala’s first experience in delivering speech in United Nations. In fact, Malala delivered the
speech when she had 16th birthday. Then, her 16th birthday and the her first speech in UN are celebrated as Malala Day.

What is Malala Day? Malala Day is the day that assigned by United Nations in order to improve awareness in education, especially for girls. Malala Day is celebrated every year every July 12nd since 2013 and the day became one of historical day in the world to fight discrimination. BBC news on 12 July 2013 stated, “Speaking on her 16th birthday, Malala said efforts to silence her had failed” and “The event, described by the UN as Malala Day, was organised by Mr Brown, now the UN Special Envoy for Global Education.” (“Shot Pakistan”).

Today is not one and only temporal deixis Malala used. Malala also pointed at time by saying “after a long time”. ‘After a long time’ has many possible meaning. To get understand what the deixis mean, the context understanding is needed.

According to some online news, ‘after a long time’ means 9 months since 9 October 2012 to 11 July 2013. It is because Malala had shot by Taliban in Pakistan on 9 October 2012. The incident make her had to get intensive recovery in a hospital in United Kingdom for a couple of months. The incident also made her vacuum to speak out. Finally, after she had experienced many process, she got chance to speak out again. July 12, 2013 became the historical date for her.

BBC stated, “The speech at the UN headquarters in New York was her first public address since last October’s incident in Pakistan’s north-western Swat valley.” (“Shot Pakistan”). Malala website also stated, “On 9 October 2012, as Malala and her friends were travelling home from school, a masked gunman
entered their school bus and asked for Malala by name.” (Malala). Malala coincide to used ‘speaking again’ before ‘after a long time’ to told us about how long she didn’t speak out instead she is an active person to voice human rights in her country.

**Temporal Deixis: Data 2**

*Today is the day of every woman, every boy and every girl who have raised their voice for their rights.*

In this part, Malala reminded audiences about Malala Day. It is important to be said because the day has relation and impact to issues happened in the world. ‘Today’ has deeper meaning. It does not mean July 12, 2013. In fact, Malala wanted that Malala Day is not only a day, but also as moment for every people in the world to fight violence and discrimination happened. She is also wanted to remind to people should not waiting to do action because the time is coming. So, she used ‘today’. The statement “Malala day is not my day” in the previous strengthen it.

**Temporal Deixis: Data 3**

*And then, out of that silence came, thousands of voices.*

Malala used temporal deixis by saying ‘then’. ‘Then’ is part of ‘distal term’ which means ‘away from speaker’. Without knowing the context, it is hard
to be understood. However, ‘then’ can be analyzed as time after incident, precisely when petition ‘I am Malala’ that written by former British Prime Minister and UN Special Envoy for Global Education, Gordon Brown launched and got more than one millions signatures. The duration of support in petition was held from 15 October 2012 until 9 November 2012. It is because on 10 November 2012 Gordon Brown gave the result of petition to President of Pakistan (“Supporters of Malala”) (Fox, “I am Malala”) (“Malala Yousafzai, Schoolgirl”). The great responses from people is like what Malala said in the next, “out of that silence came, thousands of voices.”

Temporal Deixis: Data 4

This is why they killed 14 innocent students in the recent attack in Quetta.

Malala tried to inform about time. She said “in the recent”. There is no explanation about the deixis in the speech, but according to context, it is analyzed as one month before Malala gave speech in United Nations, specifically on Saturday, 15 June 2013. It is because at the time there were bombing attack on a bus killed 14 female students that happened in Quetta, capital of Baluchistan province, Pakistan. The incident is reported by some international media, such as BBC, The Guardian and Independent. The independent wrote “Pakistan: Gunmen storm hospital after Quetta bus bombing which killed 14 female students” (Buncombe, “Pakistan”) and The Australia wrote, “Women students killed in Pakistan attack” (“Women Students”). All media said that the incident happened
on Saturday, 15 June 2013. Malala wanted to told the audiences that terrorism problems in the world is still happened and it is serious thing.

**Temporal Deixis: Data 5**

*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.*

Malala tried to focus on time of terrorism problem happened. Malala wanted the audiences know about how long terrorism happened. So, she used “*for decades*” as deixis. One decade is equal to 10 years. It means, ‘*for decades*’ is more than 10 years.

Furthermore, ‘*for decades*’ means since 1996 when Taliban start to control Afghanistan to 2013 when Malala gave the speech. It supported from reports in some international media. United Nations wrote “*In September, the Taliban took Kabul.*” (“Afghanistan and The United Nations”), Al-Jazeera said “*1996: Osama bin Laden, al-Qaeda’s leader who fought with mujahideen groups against the Soviet occupation, returns to Afghanistan. The Taliban takes Kabul and hangs former President Mohammad Najibullah.*” (“Timeline: Taliban in Afghanistan”) and Council on Foreign Relations reported “*The Taliban is a predominantly Pashtun, Islamic fundamentalist group that ruled Afghanistan from 1996*” (Laub, “The Taliban”). The reason is because at the beginning of statement she mentioned about extremism in Afghanistan.
Not only ‘for decades’, information of time also shown by Malala in statement ‘at early age’. The deixis refers to under 16 years old. In fact, Pakistan’s Child Marriage Restrain Act (CMRA) 1929 sets the legal age for marriage to 16 for women and 18 for men (“Child Marriage Rates”).

**Temporal Deixis: Data 6**

Dear fellows, Today I am focusing on women's rights and girls' education because they are suffering the most.

Malala said ‘today’. In the literal meaning, today means July 12th 2013 when Malala gave the speech. However, in the pragmatics meaning ‘today’ means since 2009 to next years. It is because since 2009 she started to become an education activist for the first time by writing blog for BBC Urdu (Malala) and she continued it to now.

**Temporal Deixis: Data 7**

But this time we will do it by ourselves.

This time means time when Malala day celebrated to next times. It is because Malala day is great moment for every people to be aware in human-right issues happened in the world. Malala hopes that the action is not only done when he gave speech which is on Malala day, but also every time.
**Temporal Deixis: Data 8**

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 favor of peace and prosperity.

‘Now’ does not mean just at the time and then it finished when the time is over. ‘Now’ means time when Malala gave speech and continue until whenever. It is because Malala doesn’t want the action of “speak up” is only happened when Malala gave speech but continuity.

Different from ‘now’, ‘today’ is interpreted as Malala day, time when she gave speech for the first time in UN. The reason is because Malala day is the great moment to voice human-rights.

**Spatial Deixis: Data 1**

Being here with such honorable people is a great moment in my life.

Malala used spatial deixis that spoken by “being here”. ‘Here’ is one of proximal terms, which means ‘near speaker’. Using here indicate that Malala wants to tell that she is nearby audiences of speech as interlocutors. This pointing means United Nations headquarter, New York, United States. “The speech at the UN headquarters in New York was her first public address since last October’s incident in Pakistan’s north-western Swat valley.” (“Shot Pakistan”) support my analysis.
In this part, Malala used deictic expressions is not only to do pointing but also to share about happiness she felt. Therefore, in the end of utterances Malala mentioned ‘such honourable people’ and ‘great moment’.

**Spatial Deixis: Data 2**

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

How Malala gave supports to the others is shown by spatial deixis ‘here’. Actually, *here* can be interpreted as United Nations headquarters (“Shot Pakistan”), however, there is further meaning Malala wanted to deliver.

Malala comes from Pakistan. United Nations Headquarter located in New York, United States of America is far from Malala’s country. Using ‘here’ refers to nearby interlocutors physically. In the other side, Malala used deixis ‘here’ to implied that that she is willing to go far from Pakistan to UN just for voicing human right’s issue. Not only people who became terrorist victims can be in United Nations and giving speech. In ‘here’, Malala represent them.

**Spatial Deixis: Data 3**

*Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group. I am here to speak for the right of education for every child.*
Malala stressed about the distance among herself, the audiences and victims. Therefore she mentioned ‘here’ twice. As the previous, ‘here’ is not only about place of giving speech and nearby interlocutors, but also there is non-physical meaning. In ‘here’, she wanted to position herself as representative of what people around the world had experienced so the voice could be heard.
CHAPTER IV
CONCLUSIONS AND SUGGESTIONS

1. Conclusions

After analyzing data, there is the conclusion. The first, deixis is linguistics part that often can be found in speech. Qualitative method is very useful in doing research. It helps me to identify and know what deictic expressions mean that Malala used in the speech.

In Malala’s speech, all kinds of deixis, such as person deixis, temporal deixis and spatial deixis can be found. It means, Malala did pointing at person, time and location in the speech.

Person deixis, especially for first singular pronoun is the most dominant speech Malala used. It is because a speech is just be spoken by one person. Moreover, the speech talked about Malala’s life and experiences. So, Malala often did pointing at herself by saying ‘I’.

Temporal deixis also can be found in the speech. ‘Today’ is the most dominant Malala used in the deixis to tell about time. Not only person and time, Malala also did pointing at location. Therefore, she used spatial deixis to tell about location. Proximal term like ‘here’ is the most dominant one.

Finally, deictic expressions Malala used has important role in the speech. It is useful to explain about person, time and location. In addition, deixis is also function to find out what real information behind the speech by understanding the context. Some examples are: ‘he’ can be interpreted as Ataullah Khan, the shooter.
of Malala, ‘today’ can be interpreted as Friday, July 12, 2013 and ‘here’ can be interpreted as United Nations headquarters. In the other words, deixis using in the speech is not only pointing but also tell about what the real meaning related to person, location and time in the context.

2. Suggestions

After concluding the research, there are also some suggestions, as following:

1. The next researcher

The next researcher should use method and theory correctly and collect sources as many as possible. Finding events or news related to deictic expressions in the speech in media, such as BBC, The Independent and CNN is other solution to understand what information behind speaker mean in deixis he or she used.

Moreover, the next researcher should be more critical in analyzing deictic expressions and do not repeat what I did in this research. I also hope that the next researcher can do research deeply to give better understanding about what is deixis, what is kind of deixis, how we interpret deixis and even what function of deixis itself.

2. Linguistics Field

To make linguistics be better, I hope there will be book of deixis. It
just discuss about deixis. I also hope there are more journal about linguistics can be access freely.

3. English Letters Department

   English Letters Department should facilitate students better by doing workshop of making linguistics research regularly. It is because sometimes some students confuse about how to make research well. I think it will be useful for students, especially for those who want to finish their final research.
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APPENDICES

Transcript of Malala Yousafzai’s Speech in UN on July 12, 2013:

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 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 Pakhtoon 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 a 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.