

# Tawakkol karman essay



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On december 2011, Tawakkol Karman was awarded the Nobel peace price for her great efforts and struggles to maintain peace on a global scale. She addresses her speech to mankind, and in particular the audience present at her ceremony. Throughout the speech Karman sets one's sight on the violence, corruption and injustice spread all over the planet, mainly in the arab world where she was brought up. In addition, Karman is a dedicated feminist combating for oppressed, maltreated and abused women.

The speech takes place in Oslo during the Yemen's revolution for freedom from their tyrant, Ali Abdullah Saleh. Her lecture at first expresses her gratitude toward the Nobel price committee and her colleagues, secondly, the devotion for her work. By dissecting Karman's speech, we'll display the strengths and weaknesses of her lecture, moreover, the usage of different appeals to convey her message. Tawakkol Karman uses literary techniques all through her lecture in order to intensify her message.

The most influential technique she uses is repetition. We notice in the fourth paragraph: " I have always believed " is used twice sequentially. This repetition adds value to the following statement and the one before it. Furthermore, by using the same technique the repetition of " Ladies and Gentlemen," helps her obtain the spectators attention. On the other hand, her speech is divided into four parts demonstrating how she establishes a relationship with the listeners.

Karman starts her argument by connoting religion at first then she swifts to the historical evidence by referring to specific events and great figures.

Thirdly, she passed on to her own personal experience and finally the goals

she sets to reach a better future. Using this particular sequence of arguments reinforces her credibility as well as her knowledge. Karman appears more credible in front of her viewers because she illustrates her argument with outstanding examples. Firstly, she makes a reference to religion by using the Torah, the Bible and the Koran. By doing this she unifies all three religion that will eventually create a link between Karman and her audience.

Secondly, she mentions in paragraph 17 her own struggles with the regime of Ali Abdullah Saleh. She reveals and shares her personal experiences during the revolution in Yemen, in order to be more credible in front of her viewers. Finally, she choses two famous characters in human history from different backgrounds to draw a parallel with her ideology of peace. The two characters are Martin Luther King and Caliph Omar Ibn Al-Khattab where both of them were quoted in her lecture testifying her wide range of knowledge. She uses different appeals to convey her speech.

Her speech is abundant with facts “ Despite great battles, the survival of the human race is the clearest expression of mankind’s yearning for reconstruction, not for destruction, for progress, not for regression and death. , this highlights the use of logos where she uses her logic and reasoning to convince her audience. As we mentioned before, the historical context she uses is the ethos appeal in which she seems very credible in other words Karmen look to be someone worth listening too and worthy of respect. Finally, she applies pathos appeal “ Not tens, but hundreds of these women have fallen as martyrs or been wounded for the sake of the victory of the revolution.

” to emotionally attached the crowd to her ideology. Karman calls for other in order to help her gain the freedom that she was seeking from the beginning. To conclude, Tawakkol Karman gives us a rich speech in which we notice many methods and techniques that she uses in order to transmit her message on a global scale. Her persuasion is derived from her persistence and her desire for a more peaceful world where technology has broken the boundaries between countries. As a peacemaker she tries to involve each and every person alive to cooperate in her quest for freedom, more specifically freedom of the Arab world from they’re dictators and unjust rulers.