



Lærerark til forløbet: Unge får ordet og taler i FN

Kommentarer til temaforløbets punkt 3. Berømte taler:

1. Der er mange muligheder for at vælge taler. Vi har valgt tre. I kan høre og læse talerne i deres fulde ordlyd – teksterne er med i dette lærerark – men vi har også valgt at markere et kortere uddrag af dem.

2. Vi har fundet to af talerne på hjemmesiden Røst.dk – i deres talearkiv kan I selv vælge andre – Barack Obama, Lars Løkke Rasmussen, Kronprins Frederik for eksempel

3. Dette link indeholder en fagtekst om appelformer på gymnasieniveau – men midt i teksten er også et klip fra en af Aragorns taler fra Ringenes Herre. Det kunne måske også være sjovt at vise eleverne:

<http://www.gymdansk.dk/appelformer.html> - Clio Online har også et forløb om dette.

4. Baggrunden for de tre taler:

Malala Yousafzai var med sine 17 år den yngste modtager af Nobels Fredspris nogensinde. I 2012 blev hun skudt i hovedet af Taliban under et attentat mod en skolebus i Pakistan. Hun og andre piger fastholdt deres ret til at gå i skole. Hun overlevede og der blev sidenhen oprettet en fond i hendes navn: Malala Fund, som arbejder for børns og især pigers ret til uddannelse. I sin takketale ved prisuddelingen (2014) formår hun at gøre sig selv til repræsentant for 66 millioner piger, der har fået frarøvet deres uddannelse. Med dét maner hun til kamp for børns ret til uddannelse - uanset køn og nationalitet.

Martin Luther King, amerikansk baptistpræst, som i årene 1956-68 var frontfigur i den amerikanske borgerrettighedsbevægelse. Med sin kristne baggrund, filosofien om civil ulydighed og inspireret af Gandhis ikkevolds-politik stod King i spidsen for en række demonstrationer og aktioner, der satte fokus på raceadskillelse, økonomisk og social ulighed og sorte amerikaneres manglende borgerrettigheder i forhold til hvide. Han fik i 1964 Nobels Fredspris. I 1968 blev han dræbt under et besøg i byen Memphis. Talen, som omtales som *I have a dream talen* blev holdt i 1963 på trapperne til Lincoln Memorial i Washington D.C. i forbindelse med en stor borgerrettigheds-march.

Emma Watson, britisk skuespiller, født i 1990, og nok mest berømt for at spille Hermione Granger i filmene om Harry Potter. Ved siden af karrieren som skuespiller har hun også uddannet sig på universitet med engelsk som hovedfag. I 2014 blev hun udnævnt til Godwill ambassadør UN Women og deres kampagne HeForShe om lighed mellem kønnene. Emma Watson ses også i starten af filmen: Gør verdensmålene til virkelighed som er en del af at sætte den nye verdensmål på dagsordenen. I talen bruger hun sin egen opvækst som baggrund for sine synspunkter og også Harry Potter filmene bliver nævnt som reference.

5. Om logos, patos og etos: (wikipedia)

Logos:

Logos er appellen til fornuften. Den er intellektuel og er især knyttet til argumentationen, dvs. at et godt underbygget argument er logos-appellerende. Alle former for fakta støtter logos. Begrebet pop-logos bruges om appeller, der tilsyneladende er logos-appellerende, men måden hvorpå appellen bruges er utroværdig. Appellen kan fx bestå af intellektuelle ord. Selve formen i en appel kan understøtte logos, hvis det, der formidles, er godt underbygget, faktisk og klart opstillet. Eksempel på logos: Man skal dyrke motion, fordi undersøgelser viser, at det er sundt for kroppen.

Patos:

Patos er appellen til modtagerens følelser. Patosappellen har virket hvis det bare vækker en eller anden form for følelsesmæssig reaktion hos modtageren. Hvis man kan sætte sig ind i andre menneskers situation, skyldes det patosappellen. Patos kan også gøre tungere stof lettere modtageligt. Sprogbrug kan også appellere til patos fx vha. gentagelser. Evidentia betyder det, der i en ytring skaber følelsen af virkeliggørelse. Det gør det muligt for modtageren at danne sig et billede af hvad der bliver talt om, hvilket er vigtigt for forståelsen. Fremførelsen kan også gøres patosappellerende gennem tonefald, kunstpauser og øjenkontakt.

Etos:

Etos handler om afsenderens troværdighed. Det er vigtigt at have tillid til afsenderen, ellers tror man ikke på noget af det der bliver sagt. Ifølge Aristoteles er en taler troværdig hvis han er vidende, har en god karakter og viser velvilje. Det er vigtigt at etosdyderne kommer til udtryk gennem opførelse og ytringer, da modtageren måske ikke kender afsenderen i forvejen.

Et eksempel til eleverne: (fra røst.dk)

Introducer til Aristoteles' tre appelformer: etos, patos og logos. Bed eleverne komme med eksempler på en tænkt situation, hvor de skal overbevise nogen om noget. Bed dem overveje, hvordan argumentationen ændrer sig alt efter om de tager etos-, patos- eller logosbrillerne på.

Eksempel på en situation: En 16-årig skal overbevise sine forældre om, at han/hun godt må blive ude til en fest indtil klokken 01.00 i stedet for kl 23.00:

- Etos-briller: I kender mig, jeg er en fornuftig ung, der aldrig kunne finde på at drikke mig for fuld.
- Patos-briller: Jeg bliver rigtig ked af det, hvis jeg skal hjem fra festen allerede klokken 23.00.
- Logos-briller: Der er ingen af mine venner som tager hjem fra fest allerede kl. 23.00. Det er helt almindeligt at feste til 01.00, når man er 16 år.

6. Tip til talen (se eventuelt mere på røst.dk)

- find godt stof til talen – den skal handle om noget
- lav en god disposition
- der skal være en rød tråd i talen
- skriv til øret – det talte sprog er anderledes end skriftsproget
- etos, patos og logos kan inddrages
- pauser er vigtige
- gentagelser kan være virkningsfulde (I have a dream)
- billedsprog kan gøre sproget spændende
- nogle talere fletter en lille historie/anekdote ind i talen
- husk din tale
- gode tips til manuskriptet: Op i størrelse. Print ud med store bogstaver, gerne størrelse 18. Lav masser af afsnit i teksten. Det er uoverskueligt at kigge ned over en side med helt tætskrevet tekst. Hav eventuelt to spalter. Den ene til det fuldt udskrevne manuskript – den anden til noter og centrale ord. Skift side. Du kan lave sideskift i manuskriptet, hvor det føles naturligt med en pause i talen.

Martin Luther King: I have a dream speech August 1963

<https://youtu.be/vP4iY1TtS3s> (en remasteret udgave med det meste af talen)

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we have come here today to dramatize an shameful condition.

In a sense we've come to our nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check- a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?"

We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for whites only."

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote.

No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have

come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, that one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I will go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrims' pride, from every mountainside, let freedom ring."

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that; let freedom ring from the Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

Emma Watson:

Lanceringen af UN-Women kampagnen HeForShe – 2014.

Talen kan høres her: [HeforShe Campaign](#)

Today we are launching a campaign called HeForShe. I am reaching out to you because we need your help. We want to end gender inequality, and to do this, we need everyone involved. This is the first campaign of its kind at the UN. We want to try to mobilize as many men and boys as possible to be advocates for change. And, we don't just want to talk about it. We want to try and make sure that it's tangible.

I was appointed as Goodwill Ambassador for UN Women six months ago. And, the more I spoke about feminism, the more I realized that fighting for women's rights has too often become synonymous with man-hating. If there is one thing I know for certain, it is that this has to stop.

For the record, feminism by definition is the belief that men and women should have equal rights and opportunities. It is the theory of political, economic and social equality of the sexes.

I started questioning gender-based assumptions a long time ago. When I was 8, I was confused for being called bossy because I wanted to direct the plays that we would put on for our parents, but the boys were not. When at 14, I started to be sexualized by certain elements of the media. When at 15, my girlfriends started dropping out of sports teams because they didn't want to appear muscly. When at 18, my male friends were unable to express their feelings.

I decided that I was a feminist, and this seemed uncomplicated to me. But my recent research has shown me that feminism has become an unpopular word. Women are choosing not to identify as feminists. Apparently, I'm among the ranks of women whose expressions are seen as too strong, too aggressive, isolating, and anti-men. Unattractive, even.

Why has the word become such an uncomfortable one? I am from Britain, and I think it is right I am paid the same as my male counterparts. I think it is right that I should be able to make decisions about my own body. I think it is right that women be involved on my behalf in the policies and decisions that will affect my life. I think it is right that socially, I am afforded the same respect as men.

But sadly, I can say that there is no one country in the world where all women can expect to see these rights. No country in the world can yet say that they achieved gender equality. These rights, I consider to be human rights, but I am one of the lucky ones.

My life is a sheer privilege because my parents didn't love me less because I was born a daughter. My school did not limit me because I was a girl. My mentors didn't assume that I would go less far because I might give birth to a child one day. These influences were the gender equality ambassadors that made me who I am today. They may not know it, but they are the inadvertent feminists that are changing the world today. We need more of those.

And if you still hate the word, it is not the word that is important. It's the idea and the ambition behind it, because not all women have received the same rights I have. In fact, statistically, very few have.

In 1997, Hillary Clinton made a famous speech in Beijing about women's rights. Sadly, many of the things that she wanted to change are still true today. But what stood out for me the most was that less than thirty percent of the audience were male. How can we effect change in the world when only half of it is invited or feel welcome to participate in the conversation?

Men, I would like to take this opportunity to extend your formal invitation. Gender equality is your issue, too. Because to date, I've seen my father's role as a parent being valued less by society, despite my need of his presence as a child, as much as my mother's. I've seen young men suffering from mental illness, unable to ask for help for fear it would make them less of a man. In fact, in the UK, suicide is the biggest killer of men between 20 to 49, eclipsing road accidents, cancer and coronary heart disease. I've seen men made fragile and insecure by a distorted sense of what constitutes male success. Men don't have the benefits of equality, either.

We don't often talk about men being imprisoned by gender stereotypes, but I can see that they are, and that when they are free, things will change for women as a natural consequence. If men don't have to be aggressive in order to be accepted, women won't feel compelled to be submissive. If men don't have to control, women won't have to be controlled.

Both men and women should feel free to be sensitive. Both men and women should feel free to be strong. It is time that we all perceive gender on a spectrum, instead of two sets of opposing ideals. If we stop defining each other by what we are not, and start defining ourselves by who we are, we can all be freer, and this is what HeForShe is about. It's about freedom.

I want men to take up this mantle so that their daughters, sisters, and mothers can be free from prejudice, but also so that their sons have permission to be vulnerable and human too, reclaim those parts of themselves they abandoned, and in doing so, be a more true and complete version of themselves.

You might be thinking, "Who is this Harry Potter girl, and what is she doing speaking at the UN?" And, it's a really good question. I've been asking myself the same thing.

All I know is that I care about this problem, and I want to make it better. And, having seen what I've seen, and given the chance, I feel it is my responsibility to say something.

Statesman Edmund Burke said, "All that is needed for the forces of evil to triumph is for good men and women to do nothing."

In my nervousness for this speech and in my moments of doubt, I told myself firmly, "If not me, who? If not now, when?" If you have similar doubts when opportunities are presented to you, I hope those words will be helpful. Because the reality is that if we do nothing, it will take seventy-five years, or for me to be nearly 100, before women can expect to be paid the same as men for the same work. Fifteen and a half million girls will be married in the next 16 years as children. And at current rates, it won't be until 2086 before all rural African girls can have a secondary education.

If you believe in equality, you might be one of those inadvertent feminists that I spoke of earlier, and for this, I applaud you. We are struggling for a unifying word, but the good news is, we have a unifying movement. It is called HeForShe. I invite you to step forward, to be seen and to ask yourself, "If not me, who? If not now, when?" Thank you very, very much.

Malala Yousafzai, takketale ved modtagelse af Nobels fredspris 2014

Hele talen kan høres her: <https://youtu.be/MOqJotJrFVM>

Bismillah hir rahman ir rahim. In the name of God, the most merciful, the most beneficent.

Your Majesties, Your royal highnesses, distinguished members of the Norwegian Nobel Committee,

Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award. Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthen and inspire me.

I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth - which we strongly believe is the true message of Islam. And also thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.

I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this award. Along with that, along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger brothers. I want there to be peace everywhere, but my brothers and I are still working on that.

I am also honoured to receive this award together with Kailash Satyarthi, who has been a champion for children's rights for a long time. Twice as long, in fact, than I have been alive. I am proud that we can work together, we can work together and show the world that an Indian and a Pakistani, they can work together and achieve their goals of children's rights.

Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means "grief-stricken", "sad", but in order to lend some happiness to it, my grandfather would always call me Malala - "The happiest girl in the world" and today I am very happy that we are together fighting for an important cause.

This award is not just for me. It is for those forgotten children who want education. It is for those frightened children who want peace. It is for those voiceless children who want change.

I am here to stand up for their rights, to raise their voice... it is not time to pity them. It is not time to pity them. It is time to take action so it becomes the last time, the last time, so it becomes the last time that we see a child deprived of education.

I have found that people describe me in many different ways.

Some people call me the girl who was shot by the Taliban.

And some, the girl who fought for her rights.

Some people call me a "Nobel Laureate" now.

However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education,

who wants to see women having equal rights and who wants peace in every corner of the world.

Education is one of the blessings of life—and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.

We had a thirst for education, we had a thirst for education because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.

But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, suddenly changed into a place of terrorism. I was just ten that more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares.

Education went from being a right to being a crime.

Girls were stopped from going to school.

When my world suddenly changed, my priorities changed too.

I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed.

I chose the second one. I decided to speak up.

We could not just stand by and see those injustices of the terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill the whole humanity? Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, do not harm yourself or others". And do you not know that the very first word of the Holy Quran is the word Iqra", which means read"? The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win.

We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not.

It is the story of many girls.

Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence, even her brother was killed, but she did not succumb.

Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as refugee and goes from tent

to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school.

Though I appear as one girl, though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels. (It means I am 5 foot only) I am not a lone voice, I am not a lone voice, I am many. I am Malala. But I am also Shazia. I am Kainat. I am Kainat Soomro. I am Mezon. I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Sometimes people like to ask me why should girls go to school, why is it important for them. But I think the more important question is why shouldn't they, why shouldn't they have this right to go to school.

Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty, and injustice.

We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.

Many children in Africa do not have access to education because of poverty. And as I said, we still see, we still see girls who have no freedom to go to school in the north of Nigeria.

Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, many children, especially in India and Pakistan are deprived of their right to education because of social taboos, or they have been forced into child marriage or into child labour.

One of my very good school friends, the same age as me, who had always been a bold and confident girl, dreamed of becoming a doctor. But her dream remained a dream. At the age of 12, she was forced to get married. And then soon she had a son, she had a child when she herself was still a child – only 14. I know that she could have been a very good doctor.

But she couldn't ... because she was a girl.

Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla.

In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go there to school and get quality education and to get this opportunity to fulfil their dreams.

This is where I will begin, but it is not where I will stop. I will continue this fight until I see every child, every child in school.

Dear brothers and sisters, great people, who brought change, like Martin Luther King, and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change – lasting change.

My great hope is that this will be the last time, this will be the last time we must fight for education. Let's solve this once and for all.

We have already taken many steps. Now it is time to take a leap.

It is not time to tell the world leaders to realise how important education is - they already know it - their own children are in good schools. Now it is time to call them to take action for the rest of the world's children.

We ask the world leaders to unite and make education their top priority.

Fifteen years ago, the world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.

In year 2015, representatives from all around the world will meet in the United Nations to set the next set of goals, the Sustainable Development Goals. This will set the world's ambition for the next generations.

The world can no longer accept, the world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics?

Leaders must seize this opportunity to guarantee a free, quality, primary and secondary education for every child.

Some will say this is impractical, or too expensive, or too hard. Or maybe even impossible. But it is time the world thinks bigger.

Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call "strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it, why is it that making tanks is so easy, but building schools is so hard? We are living in the modern age and we believe that nothing is impossible. We have reached the moon 45 years ago and maybe will soon land on Mars. Then, in this 21st century, we must be able to give every child quality education.

Dear sisters and brothers, dear fellow children, we must work... not wait. Not just the politicians and the world leaders, we all need to contribute. Me. You. We. It is our duty.

Let us become the first generation to decide to be the last, let us become the first generation that decides to be the last that sees empty classrooms, lost childhoods, and wasted potentials.

Let this be the last time that a girl or a boy spends their childhood in a factory. Let this be the last time that a girl is forced into early child marriage. Let this be the last time that a child loses life in war. Let this be the last time that we see a child out of school. Let this end with us.

Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now. Thank you so much.