

**SPEECH AS PERFORMANCE: INVESTIGATING HEGEMONIC
AND NON HEGEMONIC LANGUAGE IN THE PUBLIC
DISCOURSES OF ELON MUSK AND MALALA YOUSAFZAI**



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ABSTRACT

This study explores how language can either support or challenge power by analyzing the speeches of Elon Musk and Malala Yousafzai. The aim is to see how both speakers perform different identities and reflect dominant or resistant ideas through their words. Judith Butler's theory of performativity (1990) was used as the main framework, and a qualitative, comparative method was applied by closely studying the written transcripts of both speeches. The findings show that Musk's speech reflects hegemonic power through confident, futuristic, and authoritative language, while Malala's speech shows non-hegemonic power through calm, inclusive, and resistance-based language. This study highlights that language is not neutral and it can shape identity, reinforce systems of control, or become a tool for social change.

Key Words

ELON MUSK

MALALA YOUSAFZAI

JUDITH BUTLER PERFORMATIVE THEORY

HEGEMONIC LANGUAGE

NON HEGEMONIC LANGUAGE

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HIZB ULLAH KHAN

DEDICATION

I dedicate this research to my beloved parents



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CHAPTER – 1

INTRODUCTION

1.1 Background of the Study

Language plays a pivotal role in shaping social realities, constructing identities, and maintaining or challenging power structures. It is more than a tool for communication; it is a mechanism through which dominance is asserted and resistance is expressed. Discourse theorists such as Michel Foucault (1972) and Pierre Bourdieu (1991) have argued that language functions as a powerful social instrument both reflecting and reinforcing ideological control. In this context, language becomes central to the performance of identity and the reproduction or disruption of hegemonic norms.

Judith Butler's theory of performativity (1990) emphasizes that identity is not a fixed or inherent quality, but something continuously constructed through repeated speech acts and behaviors. Butler posits that the repeated performance of linguistic norms produces what society considers —natural. This theoretical perspective provides a useful lens to explore how public figures construct identities that either conform to or challenge dominant social ideologies.

This study examines two prominent figures from different cultural and ideological backgrounds, that is Elon Musk and Malala Yousafzai and analyzes how their public speeches reflect hegemonic and non-hegemonic power structures, respectively. Musk's TED Talk, titled *"The Future We're Building – and Boring"* (2017), promotes a capitalist, technology-driven worldview that aligns with dominant global discourses. In contrast, Malala's 2013 United Nations address embodies a resistant, justice-oriented discourse advocating for girls' education and peace. By applying Butler's theory, this study

investigates how language in these speeches is used not only to convey messages but also to perform identities and influence societal power dynamics.

1.2 Thesis Statement

This research explores how language constructs and performs identity and power by analyzing the public speeches of Elon Musk and Malala Yousafzai. Using Judith Butler's theory of performativity (1990) as the main theoretical lens, the study aims to understand how speech can either reinforce hegemonic power structures or resist them. The research argues that language is a performative tool through which dominant or resistant identities are enacted in public discourse.

1.3 Research questions

1. What types of identities are performed by Elon Musk and Malala Yousafzai in their selected speeches?
2. How does the use of language in their speeches reinforce or resist hegemonic power structures?
3. What are the ways in which linguistic repetition and tone influence societal perceptions of authority and resistance?

1.4 Research Objectives

1. To analyze that Elon Musk and Malala Yousafzai perform different identities through their use of language.
2. To explore that language in their speeches supports or challenges dominant power structures.

3. To investigate that repetition, tone, and word choice contribute to the performative construction of power.

1.5 Significance of the Study

This research contributes to the field of discourse analysis and critical theory by offering a comparative study of how public figures use language to construct identity and power. It demonstrates the practical application of Judith Butler's performativity theory in real-world speech contexts. The findings may help scholars understand the ideological role of public discourse, especially in how it constructs authority, inspires resistance, or influences collective consciousness. Furthermore, the contrast between Musk and Malala offers insights into how language functions differently depending on one's position within social hierarchies.

1.6 Organization of the Study

This research consists of five chapters. Chapter One introduces the background, aims, and structure of the study. Chapter Two presents a detailed review of relevant literature and identifies gaps. Chapter Three discusses the methodology and theoretical framework. Chapter Four provides an in-depth analysis of the selected speeches. Finally, Chapter Five concludes the research and offers recommendations for further study.

CHAPTER – 2

LITERATURE REVIEW

2.1 Introduction

This chapter reviews theoretical and empirical literature related to the use of language in constructing power and identity, especially through public speeches. It focuses on how language can be hegemonic and supporting dominant power structures or non-hegemonic challenging and resisting them. The discussion is grounded in foundational theories by Foucault, Gramsci, Fairclough, van Dijk, and Butler, followed by a review of relevant local and international studies. The chapter concludes with the research gap this study aims to address.

2.2 Review of related literature

Michael Foucault, in *The Archaeology of Knowledge* (1972) and *Discipline and Punish: The Birth of the Prison* (1975), emphasized that language is central to the creation and control of knowledge. He argued that discourse—structured systems of language determine what is accepted as truth in society. Institutions such as schools, hospitals, and governments use language not only to describe reality but to shape it. Foucault (1975) believed that power is everywhere and that it circulates through language. He also stated that every exercise of power generates possibilities for resistance, and this resistance can emerge through non-dominant discourse.

Antonio Gramsci, in *Selections from the Prison Notebooks* (1971), introduced the concept of cultural hegemony. He explained that dominant groups maintain control not simply by force, but through ideology. They promote certain values through education,

media, and religion, making these values appear natural and universally accepted. Language becomes the main tool in spreading and reinforcing this ideology. However, Gramsci (1971) also believed in the possibility of counter-hegemonic discourse, which can be used by oppressed groups to challenge the status quo.

Norman Fairclough's work *Language and Power* (1989) introduced Critical Discourse Analysis (CDA) as a method to examine how language is used to maintain and reproduce power relationships. He argued that even neutral-sounding language can carry ideological meanings and support existing social hierarchies. Fairclough (1989) emphasized that powerful individuals and institutions often use language in ways that make certain perspectives appear as —common sense, thereby limiting critical reflection.

Teun A. van Dijk, in *Discourse and Power* (2008), expanded CDA by analyzing how elites use discourse to manipulate public opinion. He focused on the role of context, word choice, and structure in reinforcing dominant ideologies. Van Dijk (2008) showed that exclusion, labeling, and framing are key strategies used to influence social perceptions and control marginalized voices.

Waqar et al. (2025) applied CDA to examine how politicians use language to shape their public image. The study identified recurring patterns such as positive self-representation, victim narratives, and —us versus them framing. These rhetorical strategies allowed leaders to portray themselves as saviors while delegitimizing opponents. The study emphasized how such hegemonic discourse masks real issues and manipulates public sentiment.

Qadeer and Shehzad (2011) studied how media discourse reinforces political ideologies. Their findings indicated that columnists often use metaphor, irony, and selective framing to influence reader opinions. By examining how language constructs authority and frames events, the study highlighted the media's role in shaping public narratives.

While extensive research has been conducted on language, power, and identity in political discourse, few studies have examined public speeches from the lens of performativity, especially using a comparative framework. Most previous work has either focused on education systems, media narratives, or policy documents. Furthermore, little attention has been given to analyzing cross-cultural speeches that contrast hegemonic and non-hegemonic discourse in global contexts.

This research fills that gap by applying Judith Butler's theory of performativity (1990) to analyze the public speeches of Elon Musk and Malala Yousafzai. It compares how their linguistic choices construct different forms of identity one aligned with dominance and progress, and the other with resistance and social justice.

CHAPTER – 3

RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

3.0 Introduction

This chapter outlines the research methodology and theoretical framework that guide this study. The purpose is to analyze the speeches of Elon Musk and Malala Yousafzai to investigate how language constructs power and identity through hegemonic and non-hegemonic discourses. A qualitative, comparative approach is adopted to examine the written transcripts of these speeches. Judith Butler's theory of performativity provides the central lens for analysis. The chapter explains the nature of the research, the process of data collection, and the theoretical foundation that supports introduction.

3.1 Research Methodology

The nature of this research is qualitative and comparative. A qualitative approach is suitable because it allows a close and interpretive analysis of language, with attention to tone, repetition, structure, and meaning. This study does not use numerical data or statistical tools, as its focus lies in the detailed examination of discourse. Through a comparative method, the speeches of Elon Musk and Malala Yousafzai are studied side by side. This comparison highlights how each speaker uses language to either reinforce dominant power structures (hegemonic) or resist them (non-hegemonic). The approach enables a deeper understanding of how language functions performatively in constructing identity and influencing social perception.

3.1.1 Data Collection

The data for this research was collected from the official written transcripts of two public speeches. The first is Elon Musk's 2017 TED Talk titled —The Future We're Building – and Boring, and the second is Malala Yousafzai's 2013 speech delivered at the United Nations Youth Assembly. These texts were selected because they represent significantly different social, ideological, and cultural contexts. Musk, a billionaire entrepreneur, is associated with capitalist, technological, and corporate power. In contrast, Malala represents activism, resistance, and human rights advocacy, especially in the context of education for girls. Both speeches are available publicly and were used in their transcript form to allow close textual analysis.

3.1.2 Data Collection Technique

To collect the data, textual analysis was employed as the primary technique. The official transcripts of both speeches were printed and examined repeatedly to gain a comprehensive understanding of the speakers' tone, style, and message. Specific phrases, repetitions, and notable patterns were carefully highlighted, with particular attention given to how certain words or expressions conveyed power, identity, or resistance. Notes were made in the margins, and significant sentences were underlined to facilitate a clearer understanding of each speaker's position whether hegemonic or non-hegemonic. The texts were treated not merely as speeches, but as performative acts, in line with Judith Butler's theory that identity is constructed through repetition and language. This hands-on analytical approach enabled deeper engagement with the material and allowed for a more nuanced examination of the speakers' linguistic choices.

3.2 Theoretical Framework

The theoretical foundation of this study is based on Judith Butler's theory of performativity. Butler introduced this theory in her book *Gender Trouble: Feminism and the Subversion of Identity* (1990), where she challenged the traditional notion that identity, particularly gender, is something fixed or biologically determined. Instead, she argued that identity is constructed and maintained through repeated performances—especially through language. According to Butler (1990), we do not express a pre-existing identity when we speak; rather, we create and perform identity through language.

In her later works such as *Bodies That Matter* (1993) and *Excitable Speech: A Politics of the Performative* (1997), Butler further expanded this concept. She explained that speech acts are not simply tools of communication but are performative in nature. That means language does not just describe reality it actively creates it. For example, when a public figure delivers a speech, they are not only expressing thoughts or opinions but also performing a particular identity, whether that is of a leader, activist, or visionary. This performance becomes meaningful and socially accepted through repetition and recognition by others.

Butler's theory is particularly relevant for this study because it allows an analysis of how public figures use language to position themselves within social hierarchies. Elon Musk, for instance, performs a hegemonic identity by repeatedly speaking in terms of progress, technology, and control. His use of authoritative language reinforces existing power structures that align with capitalism and male leadership. On the other hand, Malala Yousafzai performs a non-hegemonic identity by using inclusive and resistance-based language. She speaks from a position of historical marginalization, yet her words

challenge dominant systems such as patriarchy and authoritarianism. Her speech becomes a performative act that reclaims agency and calls for justice.

This framework makes it possible to examine how language shapes public perception, not by simply conveying information but by enacting roles that reinforce or resist social norms. In Butler's view, identity is not something we have, it is something we do, and we do it again and again through speech. Therefore, language is central to the creation of power and identity in public discourse. By applying this lens to the speeches of Musk and Malala, the study seeks to uncover the ways in which repeated speech acts contribute to the construction of hegemonic and non-hegemonic roles in society.

CHAPTER 4

DATA ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter presents a comprehensive analysis of the two selected speeches: Elon Musk's 2017 TED Talk "*The Future We're Building – and Boring*" and Malala Yousafzai's 2013 United Nations Youth Assembly address. Using Judith Butler's theory of performativity, this chapter explores how both speakers use language to construct identity and power. While Musk's speech reinforces dominant ideologies of capitalism, technological determinism, and masculine futurism, Malala's speech resists patriarchal and violent structures by performing empathy, inclusion, and advocacy for justice.

4.1 Data Analysis

4.1.1 Hegemonic Discourse in Elon Musk's Speech

Elon Musk's TED Talk is a strong example of hegemonic discourse. His tone, vocabulary, and rhetorical style reflect confidence, dominance, and control. Statements like:

We're trying to dig a hole under LA... this is to create the beginning of what will hopefully be a 3D network of tunnels position Musk as a visionary who leads, solves, and decides the direction of the future. The use of *we* creates an illusion of collaboration, but it is clear the authority lies with Musk and the elite technological class.

His speech repeatedly performs a role of *the future-maker*. Musk says,

We must colonize Mars, and We want to beat Gary the snail. These are not casual predictions. They are performative acts and declarations that bring imagined futures into the realm of perceived reality. Judith Butler's theory emphasizes that identity is shaped by

repetitive acts. Musk repeats the performance of a hyper-rational, risk-taking entrepreneur whose decisions dictate the evolution of society.

Moreover, Musk's discourse lacks moral or emotional depth. His future is sanitized of suffering and instead, it revolves around efficiency and invention. For instance, he speaks of autonomous cars and Hyperloops, but never mentions the social inequality or ethical implications behind automation. This lack of emotional engagement is a feature of hegemonic masculinity, where power is expressed through logic, vision, and mastery over nature and systems.

His metaphors such as *victory is beating the snail*, or his references to *tug-of-war with diesel trucks* that reinforce conquest and dominance. He avoids discussing the human cost of innovation, which allows hegemonic discourse to persist without critique. His role is performed not just through words but through a tone that says: *I know what's best for the future*.

4.1.2 Malala's Speech and the Performance of Resistance

Malala Yousafzai's 2013 UN speech is a performative act of survival, resistance, and reclamation of power. From her opening lines

They thought that the bullets would silence us. But they failed.

Malala enacts courage. The statement is not only informational, it is transformational.

Through language, she repositions herself from a victim to a global advocate.

Her speech consistently appeals to collective strength. She uses inclusive pronouns such as *we*, *our*, and *us*. She says:

Let us pick up our books and our pens. They are our most powerful weapons.

This metaphor turns education into a weapon of resistance. The tone is peaceful yet assertive, and the message is powerful: change does not come through war, but through words.

Unlike Musk, who speaks of the distant future, Malala speaks about immediate realities (war, poverty, gender discrimination, child labor). Her performative identity is rooted in ethical urgency. She connects her personal trauma with the broader struggles of marginalized children, especially girls.

4.1.3 Comparative Analysis: Hegemony vs. Resistance

Elon Musk and Malala Yousafzai represent two opposing poles of performative speech. Musk performs control and futurism; Malala performs resistance and justice. Their word choices, tone, and repetition reflect this contrast.

Musk says:

We're going to Mars,

We will solve traffic, and

We're building a new transportation future.

These statements perform leadership rooted in dominance and exclusivity. He speaks on behalf of the powerful, those who have the tools to innovate and the wealth to reshape society.

Malala, however, says:

We call upon world leaders,

We want education for every child,

We must not forget our sisters and brothers.

Her repetition does not impose power — it invites solidarity. She speaks for the voiceless, building power through compassion, community, and courage.

Judith Butler's theory helps us understand these roles. Musk's identity is not natural; it is performed repeatedly through tech-language, assertive tone, and visionary declarations. Malala also performs and not submission, but strength in vulnerability. Her repetition of values like peace, equality, and education performs a new role for girls from conflict zones that is as leaders, not victims.

Both speakers structure their identity through who they include. Musk includes engineers, investors, and elite thinkers. Malala includes the oppressed that is students, victims of terrorism, displaced children. Musk builds the future with machines; Malala builds it with voices.

4.1.4 Linguistic Style, Tone, and Repetition

Both speeches use strategic repetition but the intention and effect differ.

Musk repeats visionary statements:

We will, We can, It's possible, This is the goal.

This repetition performs certainty. It minimizes doubt and positions him as an authoritative figure in control of future outcomes.

Malala repeats collective phrases:

We call upon, We must, We want, Let us...

This repetition creates unity. She doesn't command she invites. Her emotional tone evokes trust, not fear. Her phrases perform hope.

Musk's tone is calculated, rational, at times humorous. He speaks as a CEO presenting a plan. Malala's tone is deeply human each word resonates with pain turned into purpose.

This contrast shows two faces of influence: one built on ambition, the other on empathy.

4.2 Discussion

Judith Butler's theory of performativity states that identity is not something we are born with but something we do repeatedly. Both Elon Musk and Malala Yousafzai perform identities through the repetitive use of language, tone, and social positioning.

Musk enacts the identity of a visionary innovator. Each time he says *we will build*, or *we must colonize Mars*, he is not simply informing the public and he is performing his role as a leader of technological progress. His language constructs a reality where progress is inevitable and controlled by those with technological power.

Malala, by contrast, performs the identity of a resistance leader through calm, moral language. When she says *we must not forget our brothers and sisters*, or *education is our most powerful weapon*, she performs collective resistance. Her speech repeatedly disrupts the idea that young girls from developing countries are powerless. Instead, she performs leadership, courage, and global unity.

Butler explains that the power of performativity lies in recognition and repetition. Malala is recognized globally as a symbol of peace because her repeated speech acts are consistent with resistance to power. Similarly, Musk is recognized as a thought leader because his repeated discourse affirms elite technological dominance.

This comparison shows how speech can either reinforce or challenge the status quo. Musk's language is visionary but limited to those who belong to a technologically elite class. Malala's language is inclusive, emotionally charged, and calls for human dignity and transformation.

By viewing their speeches through Butler's lens, it becomes clear that speech is not neutral. It is performative. It enacts identities, creates belief systems, and influences

global thought. Both Musk and Malala use speech to shape futures but the futures they imagine are profoundly different.

Public discourse is shaped not just by what is said but by how it is said and who is included in that speech. Musk includes entrepreneurs and engineers. Malala includes refugees, girls, and children in war zones. This difference in audience and intention results in radically different types of power being performed.

Elon Musk and Malala Yousafzai demonstrate how language functions as a tool of power and identity. Through confident, commanding, and technical language, Musk performs hegemonic leadership aligned with capitalist, male-dominated innovation. Malala, through calm, moral, and collective language, performs resistance and becomes a global icon of justice and equality.

Judith Butler's theory makes it clear that speech is not passive. It is an act that brings identity into being. Musk constructs himself as the innovator of tomorrow. Malala constructs herself as a voice for the oppressed. Both are effective, but only one seeks to give power to the voiceless.

Language shapes reality. Through performance, both speakers have created spaces where ideas live, identities form, and societies are inspired. Whether through the force of innovation or the grace of justice, the performative nature of language proves to be a tool of transformation.

CHAPTER – 5

CONCLUSION AND RECOMMEN DATIONS

5.0 Overview

This chapter gives the study summary, findings and recommendations of the study titled Speech as performance: Investigating hegemonic and non hegemonic language in the public discourse of Elon Musk and Malala Yousafzai. This study shows how language functions as a performative tool in constructing identity and power through the public speeches of Elon Musk and Malala Yousafzai. The study is grounded in Judith Butler's Theory of Performativity, which argues that identity is not fixed but is continuously created through repeated speech acts and social performances.

5.1 Findings and interpretation

This research has explored how language is used to construct identity and perform power in public speeches, focusing on Elon Musk's 2017 TED Talk and Malala Yousafzai's 2013 United Nations address. Using Judith Butler's theory of performativity as the main framework, the study analyzed how both speakers use repeated speech acts to shape their public identities and influence their audiences. The research revealed two different approaches to the performance of power: one that reinforces dominant systems and another that challenges them.

Elon Musk's speech reflects hegemonic discourse through his confident tone, visionary language, and repeated use of authoritative statements. His focus on technology, innovation, and control constructs an identity aligned with capitalist and institutional power. His speech promotes a future led by the elite and emphasizes dominance over systems, both social and environmental.

In contrast, Malala Yousafzai's speech performs non-hegemonic identity by using calm,

inclusive, and morally grounded language. Through repetition of words like —education,^{ll} —peace,^{ll} and —justice,^{ll} she resists systems of oppression and presents an alternative understanding of power—one that is based on resilience, solidarity, and human dignity.

By applying Butler’s theory, this study has shown that identity is not a fixed trait but a product of repeated language and action. Speeches, therefore, are not just a means of communication but are powerful tools that perform roles, shape perception, and influence social order. In conclusion, language in public discourse holds the power to maintain control or spark change, depending on how it is used, by whom, and for what purpose.

5.2 Recommendations

Based on the findings of this study, it is recommended that future researchers explore a wider range of public speeches and media discourses to gain a deeper understanding of how language performs identity and power across different social and cultural contexts. The application of Judith Butler’s theory of performativity should be extended to other influential figures, including political leaders, activists, and media personalities, to examine how hegemonic and non-hegemonic identities are constructed through discourse.

Furthermore, integrating Critical Discourse Analysis and corpus-based methods may provide more comprehensive insights into linguistic patterns and power relations. Educational institutions should also encourage critical awareness of language so that students and audiences can better recognize how public discourse shapes ideologies, authority, and resistance. Ultimately, the study highlights the importance of using language responsibly and inclusively, as it possesses the power not only to communicate ideas but also to influence social realities and inspire meaningful change.

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ANNEXURE - A

Malala Yousafzai: 16th birthday speech at the United Nations

July 12, 2013

Speech

MALALA YOUSAFZAI

SOCIAL NORMS EDUCATION QUALITY

"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."

New York, New York

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

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.

There are hundreds of human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality.

Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them.

So here I stand, one girl among many.

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

I raise up my voice — not so that I can shout, but so that those without a voice can be heard. Those who have fought for their rights:

Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated.

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

are the same.

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

I do not even hate the Talib who shot me. Even if there is a gun in my hand and he stands in front of me. I would not shoot him. This is the compassion that I have learnt from Muhammad — the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change that I have inherited from Martin Luther King, Nelson Mandela and Muhammad Ali Jinnah. This is the philosophy of non-violence that I have learnt from Gandhi Jee, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learnt from my mother and father. This is what my soul is telling me, be peaceful and love everyone.

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

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

I remember that there was a boy in our school who was asked by a journalist, "Why are

the Taliban against education?|| He answered very simply. By pointing to his book he said, —A Talib doesn't know what is written inside this book.|| They think that God is a tiny, little conservative being who would send girls to the hell just because of going to school. The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their daughters and sons. And Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child's right to get education, rather it is their duty and responsibility.

Honourable Secretary General, peace is necessary for education. In many parts of the world especially Pakistan and Afghanistan; terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labour. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labour and are forced to get married at early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems faced by both men and women.

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

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

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

peace and prosperity.

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

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

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

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

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

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

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

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

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of schools. We must not forget that our sisters and brothers are waiting for a bright peaceful future.

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

One child, one teacher, one pen and one book can change the world. Education is the only solution. Education first.

ANNEXURE – B

Elon Musk”The future we are building and boring “TED (2017).

TRANSCRIPT:

Chris Anderson: Elon, hey, welcome back to TED. It's great to have you here.

Elon Musk: Thanks for having me.

Chris Anderson: So, in the next half hour or so, we're going to spend some time exploring your vision for what an exciting future might look like, which I guess makes the first question a little ironic: Why are you boring?

Elon Musk: Yeah I ask myself that frequently. We're trying to dig a hole under LA, and this is to create the beginning of what will hopefully be a 3D network of tunnels to alleviate congestion. So right now, one of the most

souldestroying things is traffic. It affects people in every part of the world. It takes away so much of your life. It's horrible. It's particularly horrible in LA.

Chris Anderson: I think you've brought with you the first visualization that's been shown of this. Can I show this?

Elon Musk: Yeah, absolutely So this is the first time — Just to show what we're talking about. So a couple of key things that are important in having a 3D tunnel network. First of all, you have to be able to integrate the entrance and exit of the tunnel seamlessly into the fabric of the city. So by having an elevator, sort of a car skate, that's on an elevator, you can integrate the

entrance and exits to the tunnel network just by using two parking spaces. And then the car gets on a skate. There's no speed limit here, so we're designing this to be able to operate at 200 kilometers an hour.

Chris Anderson: How much?

Elon Musk: 200 kilometers an hour, or about 130 miles per hour. So you should be able to get from, say, Westwood to LAX in six minutes — five, six minutes.

Chris Anderson: So possibly, initially done, it's like on a sort of toll roadtype basis.

Elon Musk: Yeah.

Chris Anderson: Which, I guess, alleviates some traffic from the surface streets as well.

Elon Musk: So, I don't know if people noticed it in the video, but there's no real limit to how many levels of tunnel you can have.

You can go much further deep than you can go up. The deepest mines are much deeper than the tallest buildings are tall, so you can alleviate any arbitrary level of urban congestion with a 3D tunnel network. This is a very important point.

So a key rebuttal to the tunnels is that if you add one layer of tunnels, then that will simply alleviate congestion, it will get used up, and then you'll be back where you started, back with congestion. But you can go to any arbitrary number of tunnels, any number of levels.

Chris Anderson: But people — seen traditionally, it's incredibly expensive to dig, and that would block this idea.

Elon Musk: Yeah. Well, they're right. To give you an example, the LA subway extension, which is — I think it's a two-and-a-half mile extension that was just completed for two billion dollars. So it's roughly a billion dollars a mile to do the subway extension in LA. And this is not the highest utility subway in the world. So yeah, it's quite difficult to dig tunnels normally. I think we need to have at least a tenfold improvement in the cost per mile of tunneling.

Chris Anderson: And how could you achieve that?

Elon Musk: Actually, if you just do two things, you can get to approximately an order

of magnitude improvement, and I think you can go beyond that. So the first thing to do is to cut the tunnel diameter by a factor of two or more. So a single road lane tunnel according to regulations has to be 26 feet, maybe 28 feet in diameter to allow for crashes and emergency vehicles and sufficient ventilation for combustion engine cars. But if you shrink that diameter to what we're attempting, which is 12 feet, which is plenty to get an electric skate through, you drop the diameter by a factor of two and the cross-sectional area by a factor of four, and the tunneling cost scales with the cross-sectional area. So that's roughly a half-order of magnitude improvement right there.

Then tunneling machines currently tunnel for half the time, then they stop, and then the rest of the time is putting in reinforcements for the tunnel wall.

So if you design the machine instead to do continuous tunneling and reinforcing, that will give you a factor of two improvement. Combine that and that's a factor of eight. Also these machines are far from being at their power or thermal limits, so you can jack up the power to the machine substantially. I think you can get at least a factor of two, maybe a factor of four or five improvement on top of that.

So I think there's a fairly straightforward series of steps to get somewhere in excess of an order of magnitude improvement in the cost per mile, and our target actually is — we've got a pet snail called Gary, this is from Gary the snail from —South Park, I mean, sorry, —SpongeBob SquarePants. So Gary is capable of — currently he's capable of going 14 times faster than a tunnelboring machine.

Chris Anderson: You want to beat Gary.

Elon Musk: We want to beat Gary. He's not a patient little fellow, and that will be victory. Victory is beating the snail.

Chris Anderson: But a lot of people imagining, dreaming about future cities, they imagine that actually the solution is flying cars, drones, etc. You go aboveground. Why

isn't that a better solution? You save all that tunneling cost.

Elon Musk: Right. I'm in favor of flying things Obviously, I do rockets, so I like things that fly. This is not some inherent bias against flying things, but there is a challenge with flying cars in that they'll be quite noisy, the wind force generated will be very high. Let's just say that if something's flying over your head, a whole bunch of flying cars going all over the place, that is not an anxiety-reducing situation. You don't think to yourself, —Well, I feel better about today. You're thinking, —Did they service their hubcap, or is it going to come off and guillotine me? Things like that.

Chris Anderson: So you've got this vision of future cities with these rich, 3D networks of tunnels underneath. Is there a tie-in here with Hyperloop? Could you apply these tunnels to use for this Hyperloop idea you released a few years ago?

Elon Musk: Yeah, so we've been sort of puttering around with the Hyperloop stuff for a while. We built a Hyperloop test track adjacent to SpaceX, just for a student competition, to encourage innovative ideas in transport. And it actually ends up being the biggest vacuum chamber in the world after the Large Hadron Collider, by volume. So it was quite fun to do that, but it was kind of a hobby thing, and then we think we might — so we've built a little

pusher car to push the student pods, but we're going to try seeing how fast we can make the pusher go if it's not pushing something. So we're cautiously optimistic. we'll be able to be faster than the world's fastest bullet train even in a 8-mile stretch.

Chris Anderson: Whoa, Good brakes.

Elon Musk: Yeah, I mean, it's — yeah It's either going to smash into tiny pieces or go quite fast.

Chris Anderson: But you can picture, then, a Hyperloop in a tunnel running quite long

distances.

Elon Musk: Exactly, and looking at tunneling technology, it turns out that in order to make a tunnel, you have to — In order to seal against the water table, you've got to typically design a tunnel wall to be good to about five or six atmospheres. So to go to vacuum is only one atmosphere, or near-vacuum. So actually, it sort of turns out that automatically, if you build a tunnel that is good enough to resist the water table, it is automatically capable of holding vacuum.

Chris Anderson: Huh

Elon Musk: So, yeah

Chris Anderson: And so you could actually picture, what kind of length tunnel is in Elon's future to running Hyperloop?

Elon Musk: I think there's no real length limit. You could dig as much as you want. I think if you were to do something like a DC-to-New York Hyperloop, I think you'd probably want to go underground the entire way because it's a high-density area. You're going under a lot of buildings and houses, and if you go deep enough, you cannot detect the tunnel.

Sometimes people think, well, it's going to be pretty annoying to have a tunnel dug under my house. Like, if that tunnel is dug more than about three or four tunnel diameters beneath your house, you will not be able to detect it being dug at all. In fact, if you're able to detect the tunnel being dug, whatever device you are using, you can get a lot of money for that device from the Israeli military, who is trying to detect tunnels from Hamas, and from the US Customs and Border patrol that try and detect drug tunnels. So the reality is that earth is incredibly good at absorbing vibrations, and once the tunnel depth is below a certain level, it is undetectable. Maybe if you have a very sensitive seismic instrument, you might be able to detect it.

Good at one specific route, that's one thing, but it should be able to go, really be very good, certainly once you enter a highway, to go anywhere on the highway system in a given country.

So it's not sort of limited to LA to New York. We could change it and make it Seattle-Florida, that day, in real time. So you were going from LA to New York. Now go from LA to Toronto.

Chris Anderson: So leaving aside regulation for a second, in terms of the technology alone, the time when someone will be able to buy one of your cars and literally just take the hands off the wheel and go to sleep and wake up and find that they've arrived, how far away is that, to do that safely?

Elon Musk: I think that's about two years. So the real trick of it is not how do you make it work say 999 percent of the time, because, like, if a car crashes one in a thousand times, then you're probably still not going to be comfortable falling asleep. You shouldn't be, certainly. It's never going to be perfect. No system is going to be perfect, but if you say it's perhaps — the car is unlikely to crash in a hundred lifetimes, or a thousand lifetimes, then people are like, OK, wow, if I were to live a thousand lives, I would still most likely never experience a crash, then that's probably OK.

Chris Anderson: To sleep I guess the big concern of yours is that people may actually get seduced too early to think that this is safe, and that you'll have some horrible incident happen that puts things back.

Elon Musk: Well, I think that the autonomy system is likely to at least mitigate the crash, except in rare circumstances. The thing to appreciate about vehicle safety is this is probabilistic. I mean, there's some chance that any time a human driver gets in a car, that they will have an accident that is their fault. It's never zero. So really the key threshold for autonomy is how much better does autonomy need to be than a person before you can rely on it? **Chris Anderson:** But once you get literally safe hands-off driving, the power to disrupt the whole industry seems massive, because at that point you've spoken of people

being able to buy a car, drops you off at work, and then you let it go and provide a sort of Uber-like service to other people, earn you money, maybe even cover the cost of your lease of that car, so you can kind of get a car for free. Is that really likely?

Elon Musk: Yeah. Absolutely, this is what will happen. So there will be a shared autonomy fleet where you buy your car and you can choose to use that car exclusively, you could choose to have it be used only by friends and family, only by other drivers who are rated five star, you can choose to share it sometimes but not other times. That's 100 percent what will occur. It's just a question of when.

Chris Anderson: Wow! So you mentioned the Semi and I think you're planning to announce this in September, but I'm curious whether there's anything you could show us today?

Elon Musk: I will show you a teaser shot of the truck. It's alive.

Chris Anderson: OK.

Elon Musk: That's definitely a case where we want to be cautious about the autonomy features. Yeah.

Chris Anderson: We can't see that much of it, but it doesn't look like just a little friendly neighborhood truck. It looks kind of badass. What sort of semi is this?

Elon Musk: So this is a heavy duty, long-range semitruck. So it's the highest weight capability and with long range. So essentially it's meant to alleviate the heavy-duty trucking loads. And this is something which people do not today think is possible. They think the truck doesn't have enough power or it doesn't have enough range, and then with the Tesla Semi we want to show that no, an electric truck actually can out-torque any diesel semi. And if you had a tug-of-war competition, the Tesla Semi will tug the diesel semi uphill.

Chris Anderson: You put them in the ones that are likely to see a lot of sun, and that makes these roofs super affordable, right? They're not that much more expensive than just tiling the roof.

Elon Musk: Yeah. We're very confident that the cost of the roof plus the cost of electricity — A solar glass roof will be less than the cost of a normal roof plus the cost of electricity. So in other words, this will be economically a no-brainer, we think it will look great, and it will last... We thought about having the warranty be infinity, but then people thought, well, that might sound like we're just talking rubbish, but actually this is toughened glass. Well after the house has collapsed and there's nothing there, the glass tiles will still be there.

Chris Anderson: I mean, this is cool. So you're rolling this out in a couple week's time, I think, with four different roofing types.

Elon Musk: Yeah, we're starting off with two, two initially, and the second two will be introduced early next year.

Chris Anderson: And what's the scale of ambition here? How many houses do you believe could end up having this type of roofing?

Elon Musk: I think eventually almost all houses will have a solar roof. The thing is to consider the time scale here to be probably on the order of 40 or 50 years. So on average, a roof is replaced every 20 to 25 years. But you don't start replacing all roofs immediately. But eventually, if you say were to fast forward to say 15 years from now, it will be unusual to have a roof that does not have solar.

Chris Anderson: Is there a mental model thing that people don't get here that because of the shift in the cost, the economics of solar power, most houses actually have enough sunlight on their roof pretty much to power all of their needs. If you could capture the power, it could pretty much power all their needs. You could go off-grid, kind of...

Elon Musk: It depends on where you are and what the house size is relative to the roof area, but it's a fair statement to say that most houses in the US have enough roof area to power all the needs of the house.

Chris Anderson: So the key to the economics of the cars, the Semi, of these houses is the falling price of lithium-ion batteries, which you've made a huge bet on as Tesla. In many ways, that's almost the core competency and you've decided that to really, like, own that competency, you just have to build the world's largest manufacturing plant to double the world's supply of lithiumion batteries, with this guy. What is this? all, I'm just on two advisory councils where the format consists of going around the room and asking people's opinion on things. And so there's like a meeting every month or two. That's the sum total of my contribution.

But I think to the degree that there are people in the room who are arguing in favor of doing something about climate change, or social issues, I've used the meetings. I've had thus far to argue in favor of immigration and in favor of climate change. And if I hadn't done that, that wasn't on the agenda before. So maybe nothing will happen, but at least the words were said.

Chris Anderson: OK. So let's talk SpaceX and Mars. Last time you were here, you spoke about what seemed like a kind of incredibly ambitious dream to develop rockets that were actually reusable. And you've only gone and done it.

Multiplanet species and space-faring civilization. This is not inevitable. It's very important to appreciate. This is not inevitable. The sustainable energy future I think is largely inevitable, but being a space-faring civilization is definitely not inevitable.

If you look at the progress in space, in 1969 you were able to send somebody to the moon 1969. Then we had the Space Shuttle. The Space Shuttle could only take people to low Earth orbit. Then the Space Shuttle retired, and the United States could take no one to

orbit. So that's the trend. The trend is like down to nothing. People are mistaken when they think that technology just automatically improves. It does not automatically improve. It only improves if a lot of people work very hard to make it better, and actually it will, I think, by itself degrade, actually. You look at great civilizations like Ancient Egypt, and they were able to make the pyramids, and they forgot how to do that. And then the Romans, they built these incredible aqueducts. They forgot how to do it.

Chris Anderson: Elon, it almost seems, listening to you and looking at the different things you've done, that you've got this unique double motivation on everything that I find so interesting. One is this desire to work for humanity's long-term good. The other is the desire to do something exciting. And often it feels like you feel like you need the one to drive the other. With Tesla, you want to have sustainable energy, so you made these super sexy, exciting cars to do it. Solar energy, we need to get there, so we need to make these beautiful roofs. We haven't even spoken about your newest thing, which we don't have time to do, but you want to save humanity from bad AI, and so you're going to create this really cool brain-machine interface to give us all infinite memory and telepathy and so forth.

And on Mars, it feels like what you're saying is, yeah, we need to save humanity and have a backup plan, but also we need to inspire humanity, and this is a way to inspire.

Elon Musk: I think the value of beauty and inspiration is very much underrated, no question. But I want to be clear I'm not trying to be anyone's savior. That is not the — I'm just trying to think about the future and not be sad.

Chris Anderson: Beautiful statement. I think everyone here would agree that it is not —

None of this is going to happen inevitably. The fact that in your mind, you dream this stuff, you dream stuff that no one else would dare dream, or no one else would be capable of dreaming at the level of complexity that you do. The fact that you do that, Elon Musk, is a really remarkable

thing. Thank you for helping us all to dream a bit bigger.

Elon Musk: But you'll tell me if it ever starts getting genuinely insane, right?

Chris Anderson: Thank you, Elon Musk. That was really, really fantastic. That was really fantastic.