

Ethos, Pathos, and Logos: Decoding Rhetorical Strategies in *Sunyako Mulya*

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Abstract

This paper explores rhetorical strategies in *Sunyako Mulya*. Drawing on classical theory of persuasion propounded by Aristotle and other prominent modern rhetorical theorists and scholars, the study examines how the text constructs credibility, evokes emotion, and employs logical reasoning to engage readers. All three persuasive strategies ethos, pathos and logos are used as tools. The research method in this article includes interpretive textual analysis. Free translation has been used while taking the citation from the book. Through qualitative textual analysis, the findings reveal that the text effectively integrates these rhetorical appeals to engage readers emotionally, establish credibility and support arguments with logical reasoning. These strategies have made the book a profoundly emotional, logical and credible one. By bridging rhetorical theory and Nepali literature, this study contributes to a broader understanding of persuasion in literary texts and opens avenues for future research on rhetorical strategies in Nepali texts.

Keywords: credibility, ethos, logos, pathetic, pathos

Introduction

Persuasion, as a prevalent and powerful phenomenon, plays a vital role in shaping human interactions, decisions, and behaviors. From advertising and politics to interpersonal relationships, the art of persuasion has long been studied and utilized to influence opinions, attitudes, and actions. Aristotle, Cicero, Stephen Toulmin, Carl Rogers, Richard Weaver, Kenneth Burke are some classical and modern representative figures who are frequently cited for their ideas on persuasion strategies. In literary analysis, Aristotle's concept of ethos, pathos and logos continues to serve as a critical framework for understanding how authors engage their readers. Ethos is the persuasive appeal that centers on the credibility and character of the speaker or writer. Pathos is the persuasive appeal that targets the audience's emotions and sentiments. Logos is the persuasive appeal that relies on logical reasoning, evidence, and sound argumentation.

Many authors have incorporated all three modes of persuasion i.e., ethos, pathos and logos to engage and persuade readers. *Letter from Birmingham Jail* by Martin Luther King Jr. is a powerful example of persuasive writing that employs all three modes of persuasion, especially pathos in its emotional appeal. *To Kill a Mockingbird* by Harper Lee is rich in logos and ethos, as Atticus Finch uses logic and credibility to make his case, while also invoking pathos to connect with the emotions of the jury and readers. *I Have a Dream* by Martin Luther King Jr. is another speech by King that is a master class in employing pathos, ethos, and logos to move an audience and make a compelling argument. The article titled A critical discourse analysis of Martin Luther King Jr.'s speech I Have a Dream: A socio-political perspective analyses use of ethos, pathos and logos to engage and persuade the reader Rafi et al. (2024). Likewise, *The Declaration of Independence*, a historic document, is a prime example of persuasive writing, using a combination of ethos, logos, and pathos. *Frankenstein* by Mary Shelley is also a novel that touches on themes of ethics, scientific reasoning, and emotional turmoil, effectively incorporating ethos, logos, and pathos throughout the narrative. *The Scarlet Letter* by Nathaniel Hawthorne is another novel that deals with themes of morality, shame, and societal expectations, making use of ethos, logos, and pathos to convey its messages. In this paper, I dig into the intricate terrain of persuasion strategies employed to sway individuals towards particular viewpoints or courses of action. By

exploring these strategies, I examine the subtle yet potent mechanisms that operate in the background of persuasive efforts. This examination not only enhances our understanding of human communication and decision-making but also offers valuable insights into the ethical considerations surrounding the use of persuasion in various contexts.

Sunyako Mulya, penned by Nawaraj KC, is a collection of essays reflecting on Nepali society, culture, women, life in the Karnali region and human values. It highlights the importance of cultivating human values such as compassion, kindness, and empathy. It also emphasizes on the importance of safe and quality motherhood which is essential to achieve sustainable development goals (SDGs). Without quality motherhood, it is difficult to achieve the goals as healthy mothers can contribute to healthier families and communities. I take the book as an example of how local initiatives and ideas can contribute to achieving the SDGs. Furthermore, cultivating human values is another important issue the writer has emphasized. The author provides practical advice on how to develop these values. Moreover, it sheds light on challenges faced by people living in this province telling different stories.

The book consists of many stories with not only scarcity, agony, mental and physical pain, hardship but also honesty, struggle, courage to fight with adversity, dream etc. The stories of “Bhedini Kanchhi”, “Putali Aama”, “Anonymous Bhunbhuneki Aama”, “Budheki Fhupu” and “A Mother of Twins” have many incidents that make the reader emotional, aggressive, frightened, rebellious etc. Bhedini Kanchhi's feeling of abandonment, maintaining friendship with the lamb (Mita), hospital visit for the treatment of their son selling the sheep, Putali Aama's helplessness for her husband's treatment because of financial problem, Bhunbhuneki Aama's living in jungle, Budheki Fupu's struggle, Budhe's story are all heart touching. Some aspects' discussion like mother's milk, language learning, foundation of social development, and other medical related discussion have become trustworthy because of the employment of doctor's character. Abundance numbers of logical facts with evidences are also found in the text. The present article explores the interplay of persuasive strategies used in the text to convey the message to the readers.

Even if extensive research has been conducted on Aristotelian rhetoric and

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persuasive strategies in classical and modern literature, there remains a significant gap in applying these frameworks to Nepali literary discourse. Most existing studies on ethos, pathos, and logos focus on Western literary and rhetorical traditions, such as Greek philosophy, political speeches, and canonical English literature. However, there is limited scholarship on how these rhetorical strategies function in Nepali literary texts, particularly in contemporary works that address social and cultural issues.

Furthermore, while rhetorical analyses of Nepali literature often emphasize political or journalistic discourse, they rarely engage with literary texts as persuasive tools for social awareness. *Sunyako Mulya*, with its compelling narratives on maternal health, human values, and societal struggles in Karnali, presents an ideal case for examining how rhetorical strategies operate in Nepali literary nonfiction.

By bridging literary rhetoric and Nepali discourse, this research contributes to a broader understanding of persuasion in non-Western literary traditions, opening new avenues for future exploration in rhetorical and literary studies.

Methods

The objective of this paper is to study ethos, pathos and logos in *Sunyako Mulya*. It employs a qualitative research approach, focusing on interpretative textual analysis to examine the rhetorical strategies used in the book. The research is guided by Aristotle's classical rhetorical framework, which categorizes persuasion into three primary appeals: ethos (credibility and ethical appeal), pathos (Emotional appeal), and logos (logical reasoning). The book reviews life in Karnali and discusses economic, educational, health, sanitation, societal, and attitudinal and emotional perspectives. These aspects make the book a compelling text for rhetorical analysis. The primary data source for the study is the book *Sunyako Mulya* by Nawaraj KC. Data collection involves a comprehensive close reading of the text with a focus on specific sections and passages that exhibit rhetorical elements. Selection of excerpts was based on the following criteria:

- Their relevance to the rhetorical appeals.
- Their effectiveness in engaging and persuading the audience
- Their contribution to the overall persuasive discourse of the text.

In addition to *Sunyako Mulya*, secondary sources, including Aristotle's *Rhetoric* and other scholarly works on persuasion and rhetorical analysis, were consulted to establish a theoretical foundation for this study. A thorough review of existing literature on rhetorical analysis, ethos, logos, and pathos lays the groundwork for this study. The literature review for this study was conducted using a systematic approach to identify relevant theoretical and empirical works on rhetorical analysis particularly focusing on ethos, pathos and logos. Academic databases such as Google Scholar, Jstor and ResearchGate were searched using key terms. Selection criteria included peer reviewed journal articles, books and relevant theoretical frameworks. Sources were critically analyzed to identify key themes, methodological approaches, and gaps in the existing scholarship, which informed the study's analytical framework and interpretation of *Sunyako Mulya*. By discussing Aristotle's rhetorical appeals, this research extends it into the realm of Nepali literature, bridging a notable gap in rhetorical scholarship. Majorly, this study employs Aristotle's classical rhetorical framework, which encompasses ethos, logos, and pathos as the guiding analytical lenses.

Ethos: appeal to credibility

Ethos is the persuasive appeal that centers on the credibility and character of the speaker or writer. Persuasion through the character of the speaker that the speaker's character can have the greatest impact on the hearers' judgement (*Rhet.* II.1). Speakers, he says, must display (i) practical intelligence, prudence or competence (*phronêsis*), (ii) a virtuous character, and (iii) good will; for, if they displayed none of them, the audience would doubt that they are able to give good advice at all. It aims to establish trust, authority, and moral character, thereby influencing the audience to accept the argument or message.

Authorities (demonstrating expertise, knowledge, and competence in the subject matter) trustworthiness (establishing honesty, integrity, and reliability in the communication), Good Moral Character (Conveying a sense of virtue, ethics, and alignment with the audience's values) are the elements of Ethos. It is particularly effective in establishing a speaker or writer as a trustworthy and credible source of information or persuasion. It enables the audience to connect with the communicator on a personal and moral level, making them more receptive to the argument presented.

Pathos: Appeals to Emotions

Pathos is the rhetorical appeal that targets the audience's emotions and sentiments enabling readers to connect personally with the text's message. In the words of Abrams & Harpham (2009), pathos in Greek meant the passion, or suffering, or deep feeling generally, as distinguished from ethos, a person's overall disposition or character. With regard to the hearer, persuasion comes about whenever the hearers are led by the speech to feel a certain emotion or passion that, in turn, has an impact on the judgement they are going to make. The underlying assumption of this persuasive technique is that people's emotional states broadly conceived — i.e. whether they actually undergo an episode of emotion or not and what kind of emotion they feel — makes a difference for the formation of the judgement they are about to pass. Indeed, Aristotle even introduces the emotions or passions (*pathê*) in an important passage (*Rhet.* II.1, 1378a20–30) by saying that they are “those things due to which people, by undergoing a change, *differ in their judgements ...*”. It therefore seems that the speaker has to arouse emotions exactly because emotions have the power to modify our judgments.

Emotional language (using words, stories, or imagery that evoke specific emotions, such as empathy, sympathy, anger, or joy) vivid descriptions (creating sensory-rich narratives to immerse the audience in the emotional experience), appealing to values (connecting the message to the audience's core values, aspirations, and fears) are some elements of Pathos. Pathos taps into the audience's emotional side, aiming to stir feelings that align with the persuasive message. By evoking empathy or passion, it can generate a strong emotional connection, making the argument more compelling and memorable.

Logos: Appeals to Logic and Reason

While pathos invokes emotion, logos is the persuasive appeal that relies on logical reasoning, evidence, and sound argumentation. With regard to the subject the speech is about, persuasion comes about through arguments, i.e. by proving (or seemingly proving) that something is the case. Most probably, this is meant to take up the idea mentioned above, i.e. that people are most or most easily persuaded, when they suppose something to have been proven (*Rhet.* I.1). It aims to persuade the audience through a rational and coherent presentation of facts, data, and logical structures.

Evidence, (providing factual information, statistics, examples, and expert opinions), logical Structure (organizing arguments coherently, including premises and conclusions) reasoning (using deductive and inductive reasoning to draw valid conclusions) are the elements of logos.

Aristotle's persuasive strategy emphasizes the interplay between ethos, pathos, and logos. Effective persuasion often involves a careful balance of these appeals, with the choice depending on the context, audience, and purpose of communication. In gist Ethos establishes credibility, pathos connects emotionally, and logos provides a rational foundation, creating a persuasive synergy.

Results and Discussion

This study analyzed the rhetorical strategies employed in *Sunyako Mulya* focusing on ethos, pathos, and logos as key persuasive elements. The findings reveal that the text effectively integrates these rhetorical appeals to engage readers emotionally, establish credibility, and support arguments with logical reasoning.

Reading *Sunyako Mulya* from the rhetorical lens, I have found adequate use of ethos, pathos and logos in the text. This section discusses how these strategies function within the text and their broader implications.

Ethos: Establishing Credibility through Expertise and Authority

Ethos as rhetorical technique is concerned how characters establish their credibility and authority. This analysis demonstrates that *Sunyako Mulya* employs ethos primarily through the author's medical background and references to authoritative sources. The book is concerned with the importance of safe and quality motherhood and the challenges faced by people living in the Karnali Province. The writer is a pediatrician working in the same region. He employs a character Doctor as a mouthpiece. His background as a health worker has aided the credibility in some aspects in the text. The argument made by doctor creates utmost value in society. While talking about pay off of investment on human capital, the doctor as the character has made a reference of a graph portraying the return rate: *Yee nobel puraskar bijeta Jems Hekmanle lamo adhyayan ra anusandhan garera koreka swarna dharka hun*. [These lines are the golden lines drawn by the Nobel Prize winning writer James Heckman after a rigorous research and study] (p. 55). The inclusion of the graph as the work of a Nobel

Prize-winning writer, James Heckman, in the doctor's word establishes a foundation of ethos in the context of the book. The mention of a Nobel Prize not only bestows prestige upon the author but also suggests recognition of their expertise and contributions to their field. The phrase 'rigorous research and study' further supports this credibility by implying a comprehensive and thorough investigation into the subject matter. The writer's acknowledgement and commitment to research serve to enhance their authority as a reliable source of information. By attributing these lines to an individual of such status becomes highly credible and trustworthy. This appeal to ethos is intended to assure readers that the information presented is grounded in a solid foundation of knowledge, expertise, and scholarly achievement, enhancing the overall credibility. If these were presented by an ordinary person not belonging to medical profession, they would be less effective less credible.

Likewise, KC asserts that the greatest investment on social development is the investment on young children. *Samaj bikasko sabaibhanda thulo lagani bhaneko sasana balbalikako manasik swasthyama garieko laganiho. Ani tyo prapta garna uniharulai hurkauneharuko.* [The greatest investment on social development is the investment on very young children's mental health. And to achieve this, those who are taking care and rear them] (p. 55). This statement also carries a weight of credibility and expertise in the realm of medical and psychological understanding. The doctor's background in healthcare and likely experience in working with patients underscores their authority on matters related to mental well-being. By advocating for 'the greatest investment on social development' to be directed towards 'very young children's mental health,' the doctor positions themselves as a knowledgeable advocate for a cause grounded in scientific understanding. Additionally, the doctor's assertion that the individuals responsible for nurturing and raising these young children are crucial stakeholders aligns with their medical perspective on the interconnectedness of mental health and care giving. The doctor's expertise in the field lends a sense of trustworthiness to the statement, elevating its credibility and making a persuasive case for prioritizing early childhood mental health as a key avenue for social investment.

The doctor has minutely talked about the operational system of brain and how a child learns all these skills quoting the book *The Whole Brain Child: Balbalikale*

uniharuko bhawanako daine kotha ra tarka garne debre kothabich samanwaya garna sikhunai jiwanko harek sikaiko jag hune rahechha. [The foundation of learning of every child lies on being able to balance between right room of emotion and the left room of reason] (p. 60).

These lines stress a profound understanding of the factors that contribute to a child's foundational learning. By referring to the metaphorical 'right room of emotion' and 'left room of reason,' the doctor establishes credibility as a knowledgeable and empathetic authority in child development. The metaphor evokes a sense of balance, suggesting that a holistic approach is necessary for effective learning. This balance speaks to the doctor's expertise, as it reflects a subtle understanding of the cognitive and emotional dimensions of child education. Furthermore, the doctor's role as a medical professional lends weight to the statement, as their expertise implies a deep understanding of the psychological, cognitive, and emotional processes that shape a child's learning journey. This appeals to ethos by holding the doctor's professional authority to advocate for a comprehensive approach to education that addresses both cognitive reasoning and emotional development. In doing so, the doctor establishes themselves as a trustworthy source, positioning their insights on a solid foundation of medical knowledge and experience.

Logos: Logical Reasoning and Evidence-Based Argumentation

Logos as rhetorical technique refers to the use of evidence, reasoning, and logical structures. The book contains abundance logical reasoning, statistical data and scientific references to persuade the readers.

About language acquisition the writer writes: *Aajha kati baigyanikle ta aafno raithane arthat aamale bolne bhasa harek manisla aamako garbhamai sikna suru garisakeko hunchha bhanne tarka gareka rahechhan....*[Many scientists have argued that every human has started learning mother tongue from mothers' womb even before birth] (p.28).

The assertion that individuals begin learning their mother tongue even before birth is a claim that invites a logical analysis of early language acquisition. While the idea might seem intriguing, it prompts us to consider the biological and cognitive factors involved. Research has shown that unborn babies are exposed to various sounds,

including their mother's voice. Language acquisition is a complex process that involves exposure, interaction, and cognitive development, which typically occurs postnatally when a child can actively engage with their environment. By dissecting the claim through a logical lens, we gain a deeper understanding of the intricate interplay between prenatal experiences and the actual onset of language acquisition.

The writer has also talked about the number of neuron and synapse while talking about brain's components:

1000000000000nyuron. [1000000000000 neuron]

1000000000000000 sainaps.[1000000000000000 synapse] (p.49).

The assertion that a well-grown head contains one trillion neurons presents a quantitative claim that invites a logical examination of brain structure. Neurons are the fundamental units of the nervous system responsible for transmitting information. The specific number '1000000000000' conveys a sense of precision and scientific accuracy. This claim aligns with established neuroscientific knowledge, as the brain's complexity is widely acknowledged to be immense. The use of a numeric value lends an air of authority to the statement, suggesting that it is based on careful observation and research. By quantifying the number of neurons, the statement provides a tangible measure of the brain's intricate composition. It taps into the audience's logical reasoning by appealing to the notion that a higher number of neurons is indicative of a well-developed brain. While not delving into the specifics of brain function, the claim offers a foundational understanding of the brain's structure, engaging the audience's analytical thinking and prompting further curiosity about the complexities of the human brain.

Pathos: Emotional Resonance and Reader Engagement

As discussed earlier, Pathos, as rhetorical strategy is concerned with the evocation of emotions and their effects on readers' engagements. It is one of the most compelling rhetorical strategies used in *Sunyako Mulya*. The author has used many pathetic incidents to arouse certain feeling in audience thereby making his points.

The story of anonymous mother is quite pathetic. When the doctor asks what her name is, she responses...

Ba-aamale lati bhanthe, Gauleharule kehi bhanenan. Bhaisi bakhra nam sodhdainan. Nagarikata chhaina, ahile ma esaiki aama hun. AAmatrai, arko kei nain! [My

parents call me Lati (Dumb), neighbours did not call me by name. Buffalos and goats are not concerned with my name. I have no citizenship; I am his mother now. Only his mother, I am nothing more] (p.26).

These lines evoke a strong sense of pathos, appealing to the audience's emotions through the depiction of a deeply isolating and dehumanizing experience.

The mother's portrayal of her life is a heartbreaking reflection of isolation, neglect, and emotional pain. The opening statement, 'My parents call me dumb,' carries a heavy emotional weight, conveying a sense of rejection and hurtful labeling within the family environment. The lack of personal recognition is further emphasized by 'neighbours did not call me by name,' depicting an existence where even basic acknowledgment is absent. The absence of citizenship underscores the character's exclusion from societal norms, while the declaration 'I am his mother now' speaks to their newfound role and identity in the context of caring for another. The expression 'Only his mother, I am nothing more' poignantly captures the character's sense of reduced identity and worth, evoking a powerful feeling of vulnerability and emotional desolation. This collection of emotional experiences serves to elicit profound sympathy and compassion from the audience, compelling them to share in the character's anguish and to reflect on the broader themes of neglect, identity, and human connection.

Similarly, Bhim Kaji's urge to the doctor to give even the corpse to the mother evokes emotion: "*Maile samjhaeko hun, daksap. Barbar samjheko hun. Khai jati gare ni mandinan. Tyai lasa bhae ni dinu na. Arko bikalpa janina hajur, oo tesai lai dhudh chusauna chahanchhe, oo prayas garna chahanchhe.*" [I tried to convince, respected doctor. I tried to convince a lot. She is not convinced by any means. Please give her the corpse. I have no other options; she wants to breastfeed even to the corpse. She wants to make an effort] (p.89).

These lines evoke a powerful sense of pathos, tapping into deep emotions of grief, desperation, and the intensity of a mother's bond.

The emotional weight of the character's plea is overwhelmingly poignant, underscoring the depth of their despair and the extent to which they are driven by an unbreakable maternal connection. The phrase 'I tried to convince, respected doctor' reveals the character's earnest efforts to convince and seek guidance, underscoring their

desperation to find an alternative solution. The repetition of 'I tried to convince' amplifies their helplessness in the face of an insurmountable situation. The statement 'She is not convinced by any means' highlights the unyielding determination of the character, even in the face of overwhelming odds. The subsequent plea 'Please give her the corpse' conveys the depths of the character's desperation to fulfill their maternal instincts and soothe their pain. The mother's will to breastfeed even to the corpse depicts a profound and heart-wrenching image of a mother's pure love and the lengths she's willing to go to nurture her child, even beyond death. Similarly, the statement 'She wants to make an effort' shows the character's emotional struggle and devotion to their child. The plea 'I have no other options' indicates their profound sense of hopelessness, effectively appealing to the audience's empathy. These lines collectively create a profoundly emotional narrative evoking sympathy and compassion for the character's inconsolable grief and the depths of their maternal love.

Another significant character of the story Bhedini Kanchhi's predicament is reflected when she talks to the lamb: *Tailai bujhne koinai mailai janyani koi nai . lou aba tan ra ma mitini bhayau aja. Yi fulaka malale mitini banaula hami.* [None of us has anyone to understand us. Now you and I are true friends. Let's become true friends by ritual with these flowers garland] (p.147). This utterance carries a strong sense of pathos, invoking a feeling of loneliness and the yearning for companionship.

Kanchhi's loneliness and her search for connection get revealed in this expression. The phrase 'None of us has anyone to understand us' speaks to the shared experience of isolation and lack of understanding that both the child and the lamb face. The child's admission of this emotional void invites empathy from the audience, as it taps into the universal longing for someone who truly comprehends and cares.

The declaration 'Now you and I are true friends by ritual' conveys a bittersweet sense of companionship born out of mutual abandonment. It's an acknowledgment that even in their isolation, a connection has formed that transcends their differences. The imagery of becoming 'true friends with these flowers garland' shows the child's imaginative attempt to build a meaningful bond, underscoring their innate human need for companionship and belonging.

Kanchhi's plea carries an underlying emotional weight, as it calls upon the lamb

to join in their shared quest for connection. This emotionally charged scene awakens a sense of empathy in the audience, eliciting feelings of compassion for her vulnerability and the universal desire for understanding and friendship. Through these lines, the pathos resonates deeply, drawing the audience into the poignant world of her and their heartfelt attempt to find solace amidst their loneliness.

In the story *Putali Aama*, the title character visits the hospital with her old husband and makes the following statement suggesting their present predicament: “*Paisa sakiye , sas sakkiena tesaile.*” [Money got finished, breathe is still remaining so I have visited the hospital] (p. 223).

The lines spoken by an old woman evoke a strong sense of pathos, drawing attention to their dire circumstances and the desperate need for medical care. In the utterance a profound sense of vulnerability and urgency comes to the forefront. The statement 'Money got finished, breathe is still remaining so I have visited hospital' speaks volumes about the character's plight. The juxtaposition of their financial hardship and their relentless will to survive captures the essence of their struggle. By acknowledging that 'breathe is still remaining,' the character underscores the basic human instinct to persevere, despite being in a dire situation. The dark reality of not having enough money to afford healthcare is both heartbreaking and relatable, as it echoes the challenges faced by many in similar situations. This plea elicits a powerful emotional response from the audience. The character's plight becomes a poignant symbol of the inequities and struggles that exist in society, evoking feelings of sympathy and empathy. Through these lines, the pathos is deeply embedded, compelling the audience to connect with the character's suffering and prompting reflection on the larger issues of access to healthcare and social support: *Uni feri bolin, “ bina paisa bacheko, aliali bacheko sas bachchha ki bhanera aas khojdai aaeki hun babu?”* [She spoke again, “I have visited the hospital with the hope if little remaining breath can be saved even without money”] (p. 123).

The speaker's poignant words create a powerful emotional appeal, invoking a deep sense of empathy in the audience. The phrase 'little remaining breath' conveys a desperate situation, highlighting the fragility of life and the urgency of the speaker's

plea. The mention of 'hope' underscores the emotional struggle and vulnerability they are experiencing. The image of visiting the hospital without money amplifies the distressing circumstances, as it reflects the harsh reality faced by many who lack resources for critical medical care. Through these words, the speaker taps into the audience's emotions, prompting them to share in the emotional weight of their situation. This emotional connection fosters a sense of compassion, encouraging the audience to consider the dire consequences of a lack of resources and support for individuals in need.

The main motive of the author is to depict the life of Karnali focusing on the hardships faced by the dwellers, health awareness, promotion of human values through education, condition of maternal and child health etc. The writer has successfully used the persuasive strategies to make his points. The book is rich in medical knowledge, and has become credible because of the author's expertise in the related field. Similarly, logical reasoning is also found in abundance. Karnali zone itself is geographically challenging; people are compelled to live lacking the basic facilities like education, health services etc. They are also not strong economically so their depiction is filled with emotion.

Conclusion

This study has examined the rhetorical strategies employed in *Sunyako Mulya* through the lens of Aristotle's persuasive appeals - ethos, pathos, and logos. This analysis reveals that the author adeptly integrates these rhetorical elements to enhance the credibility, emotional depth and logical coherence of his work. Through ethos, the author establishes credibility by incorporating medical expertise, referencing authoritative figures, and grounding his arguments in real-world experiences. The presence of a doctor as a character enhances credibility, particularly in discussions about maternal and child health. Additionally, references to Nobel Prize-winning economist and neuroscientific insights on **language acquisition and brain development** reinforce the text's authority. The credibility established through ethos ensures that readers perceive the arguments as reliable and grounded in expertise. Pathos is powerfully utilized to evoke emotions, particularly in narratives depicting maternal struggles, economic hardships, and human resilience in the Karnali region. The story of an

unnamed mother, the scene where a grieving mother insists on breastfeeding her deceased child mother underscores the text's ability to stir profound emotional responses. Finally, logos is evident in the book's logical reasoning, use of statistical data, and structured arguments that reinforce the significance of human values and societal development. Discussions on maternal health, the **economic value of investing in early childhood**, and the **biological basis of language acquisition** all contribute to the logical appeal.

The interplay of these rhetorical strategies not only strengthens the book's persuasive impact but also highlights its broader social and cultural significance. By intertwining emotional storytelling with logical argumentation and credible sources, *Sunyako Mulya* transcends a mere collection of essays, becoming a compelling commentary on human values, maternal health, and socio-economic challenges in Nepal. This study underscores the importance of rhetorical techniques in shaping reader engagement and influencing societal perspectives.

In conclusion, *Sunyako Mulya* stands as a remarkable example of use of ethos, pathos, and logos in Nepali literature. By delving into the characters' ethical appeal, the emotional resonance of the narrative, and the logical foundations of the text, I have decoded the rhetorical strategies at play in this literary work. Persuasive techniques can have the profound impact in shaping our beliefs and actions. Reading the book through this lens I have witnessed the enduring art of persuasion and its potential to inspire positive change in society. The synergy of these persuasive strategies elevates the book beyond a mere narrative, turning it into a compelling and thought-provoking work that leaves a lasting impact on its audience. By analyzing *Sunyako Mulya* through this rhetorical framework, this study contributes to a deeper understanding of how literary texts employ persuasive strategies to advocate for social change and human development. Future research may explore how similar rhetorical strategies function in other Nepali literary works, further expanding the discourse on persuasion in South Asian literature.

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