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Benha University

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Research adapted from master's thesis

**The power of the Egyptian president Abdel-Fattah El-Sisi speech at WYF**

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الملخص العربى:

تعتبر دراسة السياسة واللغة ذات اهمية كبيرة للقراء في مختلف التخصصات, بما في ذلك علم البلاغة والافعال اللفظية وبناء الجملة ,وايضا علوم معانى المعجم. صممت هذه الدراسة لاستكشاف الاستراتيجيات البلاغية واللغوية للخطب السياسية للرئيس المصري السيسي فى منتدى شباب العالم. لتحقيق الهدف الرئيسي من هذه الدراسة يتم اجراء تحليل البيانات التي تم الحصول عليها. باستخدام نظريات نورمان فير كلاف الموجودة في كتابة (القوة واللغة) الذي تم نشره عام1989 حيث قسم فير كلاف التحليل الى ثلاث مراحل وهما الوصف والترجمة والتفسير وقد اثبتت النتائج ان القوى المقنعة للخطاب السياسي للرئيس المصري محمد عبدالفتاح السيسي يرجع الى استخدامه للاستراتيجيات البلاغية المقنعة والمؤثرة.

**الكلمات** **المفتاحية**:التحليل النقدى للخطاب,تحليل الخطاب السياسى,منتدى شباب العالم,ايديولوجى.

**Abstract**

The study sheds light on the linguistic and the rhetorical strategies of the Egyptian president Abdel Fattah EL-Sisi at WYF. This study emphasizes on employing Critical Discourse Analysis (CDA) in studying Arabic political discourse. The objective of the study is to explore the intended ideologies and the critical linguistic features in the political speech provided by the Egyptian President. In order to realize the main goal of the study, CDA is used as a theoretical framework to analyze the speech. The analysis of the gained data was conducted by drawing upon Fair Clough’s three-dimensional framework of CDA; namely, the language text, whether written or spoken, discourse practice and socio-cultural practice. Both macro analysis (semantic macrostructures) and micro analysis (local semantics) were showed in an attempt to connect linguistic and social practice. The findings of the study confirmed that this speech includes its distinct features and moreover, that language was used tactfully to achieve the intended aims of the speaker.

**Key words:** Criticaldiscourseanalysis,Politicaldiscourseanalysis,World youth forum, Ideology.

**1. Introduction**

Due t0 political consciousness the relation between politics and language is of great concern to researchers in several disciplines: sociology of language, socio linguistics, anthropology, political science, and economic development. According to Fairclough (2001) language evolves for political reasons and that it has a political interest which has led to a concern about the language social aspect. Subsequently, language can be seen as a form of social practice which is shaped and affected by many elements such as the beliefs of writers and speakers, the politics of identity, the personality of listeners and readers, and the politics of identity (Joseph, 2006).

According to George Orwell, language is the foundation of mind, hence a repressive organization can limit the range of things that are thinkable if it wants to "restrict the range of things that are expressible in language" (Ibid: 2). This is the reason that a number of linguistics studies that fall under the Critical Discourse Analysis (CDA) umbrella have addressed and discussed political language.

Analyzing critical discourse is "the discovery of ideologies buried in texts. It reveals the underlying ideological biases, resulting in the power play in texts "(Widdson, 2000). The critical theory of language, which contends that language use is a social practice, is the basis of this argument. Every social activity has a connection to certain historical contexts and serves as a vehicle for the reproduction or contestation of current social relations as well as the advancement of various interests. Critical discourse analysis is the name given to analysis that aims to understand how discourse is connected to power dynamics.

This study examines how language, society, and ideology interact. As (Van Dijk, 1993). According to the definition, "critical discourse analysis attempts to expose, comprehend, and resist social inequity." The idea of meaning is not static; rather, it is elusive, multifaceted, and incredibly complex. The ability to decipher the hidden meaning of spoken or written language is a highly sought-after talent in the modern world. One may never be certain of the veracity of the accompanying information because of the enormous exposure to media and information. The goal of critical discourse analysis, along with other disciplines, is to uncover the ideological underpinnings of the speech's concealed meanings.

* 1. **Research Questions**

Through analyzing some President el-Sisi speeches. The research aims at exploring the persuasive strategies used by el-Sisi in his discourse. It also attempts to investigate the use of linguistic strategies in this type of Arabic political discourse. Also, this study aims to uncover and reveal relations of power and ideology behind the publishing of the speech to help to increase consciousness of how politicians dominate the people because "consciousness is the first step towards emancipation"(Fairclough, 1989:1).

The present study, therefore, attempts to answer the following questions:

* 1. What are the different linguistic and the persuasive strategies employed by el-Sisi in his speeches? And, how are these strategies reflect the power of his discourse and appears to be effective in maintaining power?
  2. What is the significance of language in the production, maintenance, and change of social relations of power and how it contributes to the dominance of some people by others? To what extent the speaker's ideologies are reflected in his linguistic choices.
  3. What are the various dimensions of the relations of power and language?
  4. **Research Methodology**

In order to achieve the previous goals, the study employs Norman Fairclough method of analysis presented in his book Analyzing Discourse: Textual Analysis for Social Research which was first published in 2003 and quickly established itself as a groundbreaking methodology. Its popularity continues as an accessible introductory text to the field of discourse analysis, focusing on –how language functions in maintaining and changing power relations in modern society. The present study also adopts a framework based on Charteris- Black's (2014) model of persuasion in political discourse. This theory is selected for the subsequent reasons. First, it is concerned with political speech analysis. Then, it views political speech as "a coherent stream of spoken language that is usually prepared for delivery by a speaker to an audience for a purpose on a political occasion" (Charteris-Black, 2014.p.14). Furthermore, the main focus of its analysis aims at investigating the persuasive strategies. Finally, its theoretic agenda meets the purpose of the present study as it encompasses linguistic analysis with rhetorical one.

According to Charteris-Black (2014), the fundamental to persuasion is the addressees judging the speaker as right. Consequently, he provides five techniques that the speaker uses to make the audience believe that he is right. These means are (1) having the right intentions by establishing integrity, (2) expressing political arguments to think right, (3) telling the right story through mental representation, frames, myths, and schemata, (4) sounding right in order to height the emotional effect, and (5) sounding right through appearance, gesture, hair, and dress. They don't have to be all present in the discussion. However, the speaker will always be reliant on a few of them. The current research will focus solely on the first four methods in order to determine how they are used in speeches, as well as their persuasive results and linguistic insights. The fifth means is likewise seen to make a substantial contribution to the speeches overall effect and success. It is, however, outside the scope of the current study, which is primarily concerned with language methods.

* + 1. **Ideological Analysis: Semantic Macro Structures**

Through this speech, a number of important messages were sent to the Egyptians and to the whole world. These are outlined as follows:

**Table 1:** Macrostructures in El-Sisi's First Political Speech

|  |
| --- |
| 1. **Expressing pride and admirati0n 0f world y0uth** |
| 1. **Declarati0n 0f the significance 0f world y0uth f0rum** |
| 1. **Pr0viding gratitude and welc0ming** |
| 1. **Expressing the great significance 0f c0nstructive dial0gue and its results** |

1. **Expressing pride and admiration of world youth**

The first message delivered by the Egyptian president El-Sisi is expressing pride and admiration of world youth for example:

(1) وأنا كلى فخر واعتزاز بتلك النخبة المتميزة من شباب العالم الذي جعل من المنتدى حدثا عالميا بحق.

(1) I am very proud of that distinguished elite of the world's youth. Who made the Forum a truly global event?

(2) ولقد صنع الشباب على مدار الأيام الماضية أيقونة للحماس والنقاء وتفجرت طاقاتهم الإيجابية.

Young people have made an icon of enthusiasm and purity. Their positive energies have exploded.

(3) حيث أثبتت التجربة أ ن الشباب - كل الشباب - قادرون على اتخاذ سبل اتخاذ القرار والحوار لإثبات الذات وتحقيق الطموح.

(3) Where experience proved that young people - all young people - are capable of taking the means of decision-making and dialogue... to prove themselves and achieve ambition.

(4) إن سعادتي بكم بالغة وثقتي في حماسكم غير محدودة ورهاني عليكم لا يقبل التأويل.

(4) I am very happy with you. And my confidence in your enthusiasm is unlimited. And my bet on you is beyond interpretation.

1. **Declaration of the significance of world youth forum**

(5) فلقد كانت أحداثا وفعاليات منتدى شباب العالم متميزة ومتفردة في الشكل والمضمون. وأتاحت لنا جميعا الفرصة لتبادل الرؤى والأفكار والاستماع لوجهات النظر المختلفة.

(5) The events and activities of the World Youth Forum were distinct and unique in form and content. And gave us all the opportunity to exchange visions and ideas. And listen to different viewpoint

(6) كما كانت فرصة عظيمة لمتابعة هذا التنوع الثقافي والحضاري الثرى.

(6) It was also a great opportunity to follow up on this rich cultural and civilizational diversity.

(7) انطلاق منتدى شباب العالم في دورته الأولى يعد بمثابة منصة تواصل بين شباب مصر والعالم.

(7) The launch of the World Youth Forum in its first session is a platform for communication between the youth of Egypt and the world.

1. **Providing gratitude and welcoming**

(8) وإنني أنتهز هذه الفرصة لتقديم التحية والتقدير للجنة المنظمة لهذا المنتدى.

(8) I take this opportunity to salute and appreciate the organizing committee of this forum.

1. **Expressing the great significance of constructive dialogue and its results**

(9) ومارسوا حوارا متفردا.. واتخذوا من النقاش وسيلة لتحقيق الذات والتعبير عن الرؤى والأفكار.

And they have practiced a unique dialogue. And have taken discussion as a means of self-realization... and expressing visions and ideas

(10) إن الحوار والاستماع للرأي والرأي الآخر يعد مكتسبا إنسانيا عظيما ووسيلة فاعلة’ لتحقيق الاستقرار والتنمية.

(10) Dialogue and listening to the opinion and the other opinion. Is a great human gain. And an effective means for achieving stability and development. (11) It was our dream - the youth of Egypt and I are with them - that this forum would become an effective means of discussion, during which concrete and realistic results would be achieved.

(12) بالفعل. فقد أفرزت نتائج الحوارات والنقاشات التي شهدها المنتدى مجموعة من التوصيات عملت اللجنة المنظمة على توثيقها ودراسة إجراءات تطبيقها وتفعيلها.

(12) Indeed, the results of the dialogues and discussions that took place in the forum produced a set of recommendations. The organizing committee worked on documenting them and studying the procedures for their implementation and activation.

* + 1. **Metaphor**

The following are some examples quoted from El-Sisi's speech:

(13) والذي دلل بلا شك على أن الحضارات ت تكامل وتتآلف لتصنع الخير للبشرية.

(13) Which undoubtedly demonstrated that civilizations integrate and unite. To do good for humanity.

(14) ولقد صنع الشباب على مدار الأيام الماضية أيقونة للحماس والنقاء.

(14) Young people have made an icon of enthusiasm and purity.

(15) ولقد تولدت لدى الدولة المصرية بكافة مؤسساتها اراده حقيقية في ؛تفعيل هذه المنصة.

(15) The Egyptian state with all its institutions has generated a real will to activate this platform.

(16) وتنتصر فيه الإنسانية على دعاة الظلام والتطرف والعنف.

(16) Humanity triumphs over advocates of darkness, extremism, and violence.

It can be noted that EI-Sisi has created new metaphors. These metaphors are highly emotive and innovative. In example (13) el-Sisi describes good as something made by cultures. (14) And (15) metaphors clarify the importance of world youth will and enthuasim.in example (16) there is a reference to humanity as power which triumphs extremism and violence.

* + 1. **Simile**

The following are some examples mentioned in El-Sisi's speech:

(17) ان انطلاق منتدى شباب العالم في دورته الأولى.. يعد بمثابة منصة تواصل بين شباب مصر والعالم.

(17) The launch of the World Youth Forum in its first session is a platform for communication between the youth of Egypt and the world.

(18) إن الحوار والاستماع للرأي والرأي الآخر يعد مكتسبا إنسانيا عظيما ووسيلة فاعلة لتحقيق الاستقرار والتنمية.

(18) Dialogue and listening to the opinion and the other opinion...is a great human gain. And an effective means for achieving stability and development.

In examples (17), El-Sisi uses simile to glorify the role of world youth forum, it is being described as a platform in which youth from all over the world are communicated and as a means of exchanging views. In example (18) el Sisi describes dialogue as a great gain for achieving stability and development.

* + 1. **Dysphemism**

For examples:

(19) إن هذا العالم الممتلئ **بالصراعات والنزاعات والحروب** والذي يواجه تحديات سياسية واقتصادية واجتماعية وبيئيـة ضخمة.

(19) This world is full of conflicts, strife, and wars, and which faces huge political, economic, social, and environmental challenges.

(20) وهم بمقدورهم يستطيعون صناعة طريق مستقبلهم من أجل عالما بلا **عنف** أو **جهل** أو **مرض**، أو **فقر**.

(20) And they are able to craft the path of their future… for a world without violence or ignorance, or disease, or poverty

(21) إن الواجب علينا أن نستجيب لحلمكم وألا ندخر جهدا من اجل العمل كي نضمن لكم مستقبلا يليق بكم.. وعالما بلا **إرهاب** أو **تطرف** تأمنون فيه على حقكم في الحياة.

(21) It is our duty to respond to your dream. And spare no eff0rt to work. In order to guarantee you a future worthy of you. And a world without **terrorism** or **extremism** in which you secure your right t0 life.

(22) عالمــــــا بلا **جهل**، أو **مرض** .. يكون فيه الإنسان قيمة, مضافة للبشرية.. عالمــــــا مزدهرا ومستقرا بلا **نزاعات**، أو **مشردين**، أو **لاجئين**.. عالما يسوده العدل‘ والاستقرار والمساواة. وتنتصر فيه الإنسانية على دعاة؛ **الظلام** **والتطرف** **والعنف**.

(22) A world without **ignorance**, or **disease**... in which man is an added value to humanity... A prosperous and stable world without **conflicts**, **displaced** **persons**, or **refugees**... a world in which justice, stability and equality prevail... Humanity triumphs over advocates of **darkness**, **extremism,** and **violence**.

El-Sisi employs straightforward and powerful dysphemism expressions to swell the meanings of these expressions and to provoke the emotions of his audience. His speech style is critical as he believes that the Egyptian youth have been suffering from extremism and terrorism violence which was at war with Egypt and the Egyptians.

* + 1. **Repetition**

(23) حيث أثبتت التجربة أن **الشباب** - كل **الشباب** - قادرون على اتخاذ سبل اتخاذ القرار.

(23) Where experience proved that young people - all young people - are capable of taking the means of decision-making.

(24) كما أن **الاستثمار** في الشباب هو **الاستثمار** الحقيقي. الذي يحقق عوائد مستقبلية ذات قيمة إنسانية وحضارية تتقدم بها ا لأمم وتزدهر.

(24) Also, investing in youth is the real investment. That achieves future returns of human and civil value through which nations advance and prosper.

(25) **عالمــــــا** بلا جهل، أو مرض. يكون فيه الإنسان قيمة مضافة للبشرية.. **عالمــــــا** مزدهرا ومستقرا بلا نزاعات، أو مشردين، أو لاجئين.. **عالما** يسوده العدل والاستقرار والمساواة. وتنتصر فيه الإنسانية على دعاة الظلام والتطرف والعنف.

(25) A world without ignorance, or disease... in which man is an added value to humanity. A prosperous and stable world without conflicts, displaced persons, or refugees... a world in which justice, stability and equality prevail. Humanity triumphs over advocates of darkness, extremism, and violence.

In examples (23), (24) The message the speaker aims to send here is that the most important thing is to support and encourage youth.in example (25), the speaker tends to make sure that his only and one aim is achieving justice, stability, and equality. Word strings in this political speech are ideologically employed to achieve and reinforce definite political strategies.

**Table 2:** The frequency 0f repetitive w0rds in El-Sisi's first speech

|  |  |  |
| --- | --- | --- |
| The word in Arabic | The translation in English | Frequency |
| شباب | Youth | 19 times |
| مستقبل | Future | 6 times |
| الاستقرار | Stability | 3 times |
| السلام | Peace | 3 times |
| حلم | Dream | 5 times |

El-Sisi repeats the word شباب (youth) 19 times مستقبل, (future) 6 times, الاستقرار (stability) 3 times, السلام (peace) 3 times and حلم (dream) 5 times. We can note that this repetition is communicative and functional. He needs to send a message of admiration emphasizing the wonderful will and enthusiasm of the Egyptian youth. El-Sisi also expresses his emphasis on achieving youth dream and stability to all the world.

* + 1. **Collocation**

Following are examples of collocation in El-Sisi speeches:

(26) وأنا كلى **فخر** **واعتزاز** بتلك النخبة المتميزة: من شباب العالم. الذي جعل من ا لمنتدى حدثا عالميا بحق فلقد كانت **أحداثا** **وفعاليات** منتدى شباب العالم **متميزة** **ومتفردة** :في الشكل والمضمون، وأتاحت لنا جميعا الفرصة ،لتبادل **الرؤى** **والأفكار**.

(26) I am very proud of that distinguished elite of the world's youth... who made the Forum a truly global event. The **events** and **activities** of the World Youth Forum were **distinct** and **unique** in form and content... and gave us all the opportunity to exchange **visions** and **ideas**.

(27) والذي دلل بلا شك على أن الحضارات **تتكامل** **وتتآلف**.. لتصنع الخير للبشرية.. ولا **تتصادم** أو **تتصارع**؛ لمزيد من **الحروب** **والنزاعات**.

(27) Which undoubtedly demonstrated that civilizations **integrate** and **unite** to make good for humanity, and not **clash** or **struggle** for more **wars** and **conflicts**.

(28) وإنني أنتهز هذه الفرصة :لتقديم **التحية** والتقدير للجنة ،المنظمة لهذا المنتدى.

(28) I take this opportunity to salute and appreciate the organizing committee of this forum.

(29) إن الحوار والاستماع للرأي والرأي الآخر. يعد مكتسبا إنسانيا عظيما. ووسيلة فاعلة لتحقيق **ا؛لاستقرار** و**التنمية**.

(29) Dialogue and listening to the opinion and the other opinion...is a great human gain. And an effective means for achieving **stability** and **development**.

(30) والذي شهد نشاطا مكثفا من **جلسات** و**حوارات** و**نقاشات**.

(30) Which witnessed an intense activity of **sessions**, **dialogues,** and **discussions**.

(31) عالمــــــا بلا جهل، أو مرض, يكون فيه الإنسان قيمة :مضافة للبشرية. عالمــــــا مزدهرا ومستقرا بلا نزاعات، أو مشردين، أو لاجئين. عالما يسوده العدل ،والاستقرار ،والمساواة. وتنتصر فيه الإنسانية على: دعاة الظلام والتطرف والعنف.

(31) A world without **ignorance**, or **disease**. In which man is an added value t0 humanity. A prosperous and stable world without **conflicts**, **displaced** **persons**, or **refugees**. a world in which justice, stability and equality prevail. Humanity triumphs over advocates of **darkness**, **extremism,** and **violence**.

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**قوة خطاب الرئيس المصرى عبدالفتاح السيسى فى منتدى شباب العالم**

خطة مقدمة لقسم اللغة الإنجليزية في إطار استيفاء متطلبات الحصول على درجة

الماجستير في اللغويات

مقدمة من

**الطالبة/ آية ناصر عبد الرسول راشد**

تحت إشراف

**أ.د/ نازك عبد اللطيف**

أستاذ اللغويات – كلية الآداب – جامعة بنها

**أ.م.د/امل عمر**

أستاذ اللغة المساعد – كلية الآداب – جامعة بنها