

**A Discursive Analysis of Persuasive Metaphors in President Abd El-Fattah  
El-Sisi's Speech in the Ceremony of Woman Appreciation**

**By**

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**Abstract**

Events, conflicts, and challenges Egyptians face during President Abd El-Fattah El-Sisi era have a crucial impact on his speech acts. In his emotional, informative, persuasive, or motivational speech act, he shows respect to Egyptian women and a human touch that is directed to all the Egyptian categories. This paper aims at investigating politicians' effect on their audience by examining specific types of utterances, or speech acts, they use when delivering their speeches to support their people. The paper applies the Charteris-Black's (2014) persuasion theory as a framework for analyzing presidential speeches to have a better understanding of the political purpose of these speeches. The theory provides a vehicle to classify speech acts to reveal the linguistic and political underpinnings that President Abd El-Fattah El-Sisi represent during crucial events in the life of Egyptian people with reference to women's role. Results of the analysis have provided evidence of the fact that socio-political events witnessed by the country have a great impact on the types of speech acts performed by the Egyptian president in presidential speeches with different motives.

**Keywords:** political discourse analysis, woman in Egypt, Egyptian social values, persuasive metaphor

## 1. Introduction

Due to political awareness the relation between language and politics is of great interest to researchers in various disciplines: sociolinguistics, sociology of language, political science, anthropology, economic development, and applied linguistics. Consequently, Arabic political discourse studies became very common. Recently, the position of women in the Egyptian society is of great debate, especially with the social change in the society resulting from three consecutive revolutions. However, due to the development and modernity of social life, the Egyptian women have suffered from negligence and lack of appreciation and respect despite their vital role in life. Therefore, the present research is concerned with investigating an aspect of discourse that has not received adequate attention within Arabic political discourse before, namely the appreciation of feminine role in the eyes of Egypt presidents' during crisis in the last few years with reference to President Abd El-Fattah El-Sisi speech on 21/3/2019 published in the state service website on 1/4/2019. The study investigates the strategies of President El-Sisi from a rhetorical and linguistic approach rather than from a CDA approach in the address besides examining the use of linguistic strategies employed in the address. The first to claim that "man is by nature a political animal" was Aristotle which means that the idea of the relationship between language and politics is not new (Joseph, 2006). As believed by Aristotle, the function of human speech is to identify what is just, unjust, useful or harmful. According to him politics is an "action in pursuit of the highest good, based upon decisions, which arise out of deliberation" Fairclough and Fairclough, 2012, p. 19).

According to Fairclough (2001) language evolves for political reasons and that it has a political concern which has led to an interest in the social aspect of language. Consequently, language is seen as a form of social practice that is affected and shaped by various elements such as the politics of identity, the beliefs of speakers and writers, the type of linguistic practices and the personality of listeners and readers (Joseph, 2006). In this view, language is closely related to politics that involves alternative choices that aim at the exercise and distribution of power through language. Politicians seek to reconcile "differences through discussion and persuasion" through politics. Therefore, political discourse analysis has focused on analyzing everyday political practices to reach a better understanding of them and of their relations with social, political context and its detailed properties (Van Dijk, 1997). Therefore, the idea of 'Persuasion' here refers to the intention of the speaker, to change an audience's thinking about the role of women in Egyptian social life. The language used is a

type of language that changes cognition or how such a change is achieved. Consequently, focus is on how persuasion is achieved: specifically referring to the methods that the speaker uses to do that through his language and expressions.

## 2. Theoretical Background

The social and cultural reality of Egyptian women seems as if it did not pass the revolution despite the strong participation in the January 25<sup>th</sup> Revolution. Egyptian women have begun to take steps towards liberalization at the end of 2010, and despite the strong participation in the revolution of January 25<sup>th</sup> and the subsequent events, this has not been matched by a significant change in her social and cultural reality, as reflected positively on the political reality. Egyptian women and men participated equally in demonstrations and sit-ins in Tahrir Square, the focus of the January Revolution during the 18-day revolution. Taha (2016) highlights the social suffering of women in the family, especially wives. They assume the husbands' role also because of his inability to fulfill their family obligations, pointing out that this increases the suffering of women. This bad situation for Egyptian women is a natural and logical product of centuries of conservative and, in some cases, reactionary interpretations of religious texts, as well as the predominance of dominant social practices, norms and cultural concepts unrelated to the reality of life, but are not necessarily related to religious or national cultural heritage. The Egyptian women actively participated in the events of the 1919 revolution from the start. This event formulates the end of a stage and the start of another phase, where the active role of Egyptian woman is the one who ensures her rightful place in the various aspects of public life in the Egyptian society in the last period (Taha, 2016). Between this honorable history of Egyptian woman rule in social and political life and the most honorable present she participated in one hand and what was established by the false religious social practices in the period of former rule of President Abd El-Fattah El-Sisi in the other hand, lies the struggle of Egyptian women. This political dialogue illustrates a humane view that President Abd El-Fattah El-Sisi may offer to Egyptian women.

As Political discourse is a form of political action that refers to texts of professional politicians or political institutions mainly about political topics, the vocabulary of political discourse is clearly different from other types of discourse (van Dijk, 1997). Fairclough and Fairclough, (2012) see it as a form of practical argumentation in which politics involves choices made as a response to circumstances and goals. Thus, various theoretical approaches have focused on the investigation of Political discourse. All political discourse studies are concerned with political issues and very few deal with social issues related woman and

society. The majority of presidents' speech does not deal with woman in social life. So, this address is of especial importance for being the first president to devote a special talk to woman and her role in social life.

A number of studies investigating the political speeches of Arab presidents are recently carried out. Ideological function of lexical repetition in Hassan Nasrallah's speeches is examined by El Mustapha Lahlali (2012). Findings of the study prove that repetition has been deliberately used to reinforce Nasrallah's different political strategies and that the prevalence of lexical repetition has been deliberately employed to promote his ideological and political stance. Ahmad Al-Harabsheh (2013) handles another analysis of Khalid Mashaal's political speeches from the translation prospective. The findings of this study have shown that the translated speeches are full of figures of speech that were problematic because the translated version lost the flavor of emotion of the original text. Another study by Abu Hattab (2013) investigates the changing identities of four Arab Spring presidents: Zain Al-Abdeen, Mubarak, Saleh and Qathafi. The study traces how different identities of these leaders were established through the use of personal pronouns, lexical repetition and in addition, the use of colloquial Arabic. Fawwaz Al-Haq and Nazek Al-Sleibi (2015) conduct a study to determine the main linguistic strategies that King Abdullah II uses in his speeches. Results of the study have shown that King Abdullah II employs strategies competently to deliver his messages. Another study is conducted by Al Majali (2015) to explore the linguistic features of the political speeches of Arab presidents during the Arab Spring Revolution. He uses Halliday and Hassan's (1976) framework of cohesion for data analysis. Results of the study illustrate distinctive Lexical features like repetition, synonymy and hyponymy for all of them different from the usual speeches of these presidents during normal circumstances.

The examination of these studies shows that most of them apply a critical discourse analysis approach. Their aims vary to discover hidden strategies, ideologies, and relations of power. Studies dealing with persuasion, on the other hand, are few. Similarly, the use of rhetorical strategies by politicians still need further investigation in order to understand the language which they carefully select to influence the audience and to achieve political means. In addition, studies conducted on presidential inaugural address are not common in English discourse. As for Arabic political discourse, these studies are rare. Therefore, the present study will be conducted on Arabic inaugural address that does not receive much academic concern. Most influential political analysts are Chilton (2004), Wodak (2009), and Fairclough and Fairclough (2012). As for Arabic political discourse, Jarraya (2013) investigates

persuasion in Arabic political discourse as exemplified in the last speech of the Tunisian president Ben Ali. She examines the use of speech acts, the use of Aristotle's three appeals, the strategic use of deictic pronouns, and the use of Gricean maxims. Results of the study indicated that Ben Ali used multiple speech acts in the same utterance. They also showed that his strategic use of deictic pronouns and agency with certain illocutionary force helps him construct the self-image and the image of the others. His speech is also characterized by the use of ethos, which is an important strategy for persuasion in political speech.

### 3. Aim and Methodology

The present study adopts a framework based on Charteris- Black's (2014) model of persuasion in political discourse. It adopts a rhetorical and linguistic approach that aims at revealing the persuasive strategies employed in the address as Charteris-Black (2014) points out where he shows that Politics consider language as lifeblood for politicians. As the relation between language and policy is interactive and both of them develop each other, politicians become more skilled in self-representation. Thus, they become more convincing to their followers and their policies can be trusted, for politics is about building trust. This model shows to what extent one can trust the politician from their speech. At the same time how the words convey the speaker's real beliefs, a political substance, as both are manipulative and manipulated. Thus, the model makes their speech a means to truth or 'spin'. The structure of an argument in this model contains five stages: the first is an introduction where the speaker ingratiate the audience. The speaker may use some techniques, like flattery or an appeal to goodwill, orientated towards the audience; or other techniques like a confession of inadequacy, also orientated towards the speaker. Or speakers could appeal to the sharing of interests between them and audience by joining themselves with the audience by using the first person plural pronoun "we". The second stage is an outline of the argument followed by support of the argument with examples, precedents or analogies using some historical examples or real facts or events. Then, there is the anticipation stage where the speaker gives counter-arguments and proofs of his plan and finally closes his arguments by the conclusion in which there would be some form of appeal to the better instincts of the audience. Many of these features are used in contemporary political speeches.

This approach is selected for the following reasons. Firstly, it is concerned with political speech analysis. Secondly, 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). Thirdly, the focus of its analysis aims at

explaining persuasive strategies or metaphor in the speech. Finally, its theoretical framework meets the purpose of the present study as it comprises rhetorical analysis with linguistic one. The theoretical framework of the study goes as follows.

The first stage is to establish a relationship between the speaker and the audience. In this view, the appeal is based on the speaker's character, virtue, his goodwill, practical wisdom, trust, and/or "credibility". This appeal takes one of the following forms: a) displaying modesty by rejecting the eulogies or, b) assuming a set of shared values with the audience. The second stage is the appeal to logos or reason. According to Charteris-Black (2014), this appeal is obligatory in speech because each speech represents a set of ideas based on arguments. These ideas form a proposition that can be judged according to everyday experience. For Charteris-Black (2014), there are two means of arguing. Firstly, syllogism is the most persuasive means of arguing that consist of a major premise, a minor premise, and a conclusion. The major premise and the minor premise, according to Charteris-Black (2014), need to be true in order for the audience to accept the conclusion as true. Secondly, enthymeme refers to an incomplete syllogism in which part of the argument is left unstated leaving the audience to implicitly infer the missing premise. This structure has a rhetorical advantage where the audience believes that they reach the conclusion on their own. Enthymeme also includes structures in which the logical argument is strengthened by supporting one of the premises with reason and/or analogy. The third stage for Charteris-Black (2014) is the appeal to pathos or emotions, which he characterizes by pleasure and by pain. Emotions are cognitive because they lead people to make evaluations that influence opinions and judgments. According to Charteris-Black (2014), to make the speech persuasive and influence the audience, the speaker, selects the artistic proof that suits the different parts of speech and/or arrangement. These parts are the prologue, the narrative, the proof, the refutation, and the epilogue. Thus, one proof may appear to be more persuasive than others in a specific part of the speech; for each of these parts has its own function. For example, the prologue or the introduction is marked by an appeal to ethos since the speaker's purpose is to establish a relationship with the audience and to arouse interest while the proof is marked by an appeal to logos since it represents the core argument. The present study will adopt this model by examining the different parts of El-Sisi's address and by analyzing the persuasive means selected in each part.

Every good speech has methods that underly its effective performance. Consequently, it can be noticed that some speakers can inspire their audience while others cannot (Atkinson,

1984). Charteris-Black (2014) describes the structure of persuasive discourse as a set of techniques. He states that there are specific linguistic strategies that enable the speaker to effectively speak in public and to inspire his/her audience. These strategies can elicit positive audience response exemplified in interruptive applause. These strategies are three-element listing, repetition, contrastive pairs, religious citation technique, the use of specific grammatical structures, and the skillful use of the first personal plural pronoun "we". These linguistic strategies will be examined in the data selected to show how they function in the speech.

According to Charteris-Black (2014), central to persuasion is the audience judging the speaker as right. Therefore, he provides five means that the speaker uses to get the audience believe that s/he is right. These means are a) having the right intentions by establishing integrity, b) express political arguments to think right, c) tell the right story through mental representation, myths, frames, and schemata, d) height emotional impact, to sound right and f) sounding right through appearance, dress, hair and gesture. They need not appear all in the speech. However, the speaker always will rely on more than one of them. The present study will focus on only the first four means to find out how they are used in the address, their persuasive effect, and their linguistic realizations. The fifth means, is also considered an important contribution to the overall success and impact of the speech. However, it is outside the scope of the present study, which is concerned mainly with linguistic strategies.

Charteris-Black's (2014:p.46) defines metaphor as "a word or phrase that is used with a sense that differs from another more common or more basic sense that this word or phrase has..... So a metaphor is a shift in the use of a word or phrase by giving it a new sense. If the innovative sense is taken up, it will eventually change the meaning of a word that is used metaphorically". Political leader needs to convince that he is right. This happens by creating a mental representation that influence the audience's ways of understanding the situations. Therefore, a metaphor significantly contributes to form this representation by transferring what is already known to audience and help them understand things that are less known. Therefore, it activates preexisting knowledge. Metaphor is a crucial means to access the 'voice within'. We may think of metaphors as bearers of affective meaning. Ordinary words, when transfer a set of readily available cultural knowledge associations, become conventional metaphors. A metaphor is important in influencing emotional responses; as Martin (2000: 155) proposes: '... where effectual meaning is evoked, a distinction can be drawn between metaphorical languages which in a sense provokes an affectual response . . . and non-



metaphorical language which simply invites a response'. Metaphor provokes affective responses because it draws on value systems by exploiting the associative power of language. According to Charteris-Black (2004: 34), there are three stages to this approach: first metaphors are identified, and then they are interpreted and then explained. A metaphor has a highly persuasive force because it activate both conscious and unconscious resources to influence our rational, moral and emotional response, both directly – through describing and analyzing political issues – and indirectly by influencing how we feel about things. It therefore plays a crucial social role in communicating ideology that I have argued is vital to the discourse of politics.

The study sheds light on the use of linguistic strategies in this type of political discourse. The data selected for analysis is the festival of women role and the ideal mother address of President Abd El-Fattah El-Sisi delivered on March 30, 2019 at the ceremony of mother's day. The choice of this address as a sample text for analysis is due to two reasons. First, it is the Anniversary Centenary of 1919 revolution that represents the role of woman during it after 100 years to be continued to her role in the success of the two Egyptian revolutions on January 25 and June 30. Second, it is quite successful as reported in the media by critics and politicians. It is significant also for being the first presidential speech that honors the Egyptian woman after the painful status in the last 7 years. It is published on the website of the state information service. A mix of Arabic and English version is used for the analysis.

#### **4. Data Analysis and Discussion**

This speech is an epideictic type that seeks the audience to evaluate the past position of woman in the society and influence their behavior to be directed positively to support woman in the society. The purpose of this type of speech is either to praise (as in eulogies) or to blame. The examination of the data shows that it focuses on the women's situation in Egypt. This issue discusses the current situation of women in Egypt with reference to problems facing their position socially, economically and psychologically. It handles the president's policy in dealing with these problems and his plans for developing different sectors in the society in relation to women position on them. As usual, he starts his speech with establishing rapport with the audience by his informal talks and asking them to stand up in appreciation of her previous deeds. He expresses gratitude and considers women essential members' in family and society who are also responsible for the health and perfection of the whole society. The topic also include El-Sisi's views about Egyptian treatment and women

relations in society, Moreover, it present his call for development and rectifying and revising concepts as shown in extract (1)

Egypt's Honorable People,  
Egypt's Great Women,  
Ladies and Gentlemen,  
Let me at the outset to extend my greeting, appreciation and respect to Egypt's great people and my greeting to the Egyptian great woman, who makes happiness and growth, in particular.  
I have a big pleasure today to attend this annual ceremony, which we are keen to mark and reflect our genuine feeling, as a state and society towards woman, whether she is a wife or a mother or a daughter or a sister.

The previous extract from the opening of the address illustrates his strategies to warm up the audience. The opening part is very rich in words of appreciation that serves well in preparing them and curiously attracting their attention to complete with his flattering mode. Addressing them by "Egypt's Honorable, and Egypt's Great" by adding Egypt's as an adjective to them is new as the usual way is to address them by ladies and gentlemen only. This gives them a sense of appreciation and equality as indication that Egypt is yours and you are hers. The speaker repeats this in the next sentence to assure his opinion and adds more details as being source of happiness and growth. His speech is connected by different forms like using references like "who, which, this" and pronouns at the same time. The use of the pronoun "we" attached with "our" indicates the same equality and responsibility or combination with the people which establishes rapport with the audience as being one unit. The speaker uses the plural expression to combine himself with the audience saying "our feeling" and in the Arabic version "our appreciation, or our gratitude تقديرنا وامتناننا". In general it is strong valuable opining to the speech where the speaker uses flattery or an appeal to goodwill oriented towards the audience. Using the two words "state" and "society" represent the different meaning as being different is roles but one unit in the body of the state. The speaker uses metaphors like "makes happiness" where he sees the happiness as a concrete entity they can make. In the Arabic version he says "girls and ladies of the Nile" where he sees the Nile as a father to them, and "all her roles on the theater of life" where he sees life as a big theater and they play role on.

In the second part of the speech, the speaker starts to define the women's role in details giving each one his importance and description as represented in extract (2) saying:

Woman as a "mother" is the **supporter and fountainhead of goodness and virtues, source of unconditional giving and sacrifice and teacher of values and wisdom. She is the fortress** of psychological safety and no words **can weight her position.**

Woman as a "wife" is the faithful partner and the companion of our life with its fluctuations and challenges in times of happiness and sadness. She is **the safe haven** to her husband, when he **faces crises** and his unlimited supporter.

Woman as "sister and daughter" is the **source of smiling** to her parents since she has been a baby girl until she is growing day after day and becoming a youth.

The development of addressing from mother to wife to sister and finally to daughter indicate the Egyptian value of respect to the old and let the young keep this concept. This demanding is accompanied by certain linguistic choices such as "mother, wife, sister and daughter", which help him evoke emotions and catches all attentions. In this way, he establishes equality by showing that all roles are appreciated. In this way, he establishes his moral character or ethos, which creates trust between him and the audience and which leads to the next part of the address. Along this extract, the speaker uses a lot of linguistic features like references such as "she, her, when, his". He uses some collocations like, "teacher of values and wisdom, supporter and fountainhead of goodness and virtues, fortress of psychological safety", faithful partner". The excessive use of the conjunction "and" represents the "plenty" of her characteristics which is strengthened by the use of the expression "the source of". Although they are all women but they have a distinguished position for each to feel discriminated and appreciated enough to feel recognizable and identified separately in society. The use of contrasting words also gives a cumulative and a comprehensive view about women's role like "happiness" and "sadness", "baby girl" and "becoming a youth". The speaker uses the concept of perfection or "absolute" in one point for each of the role. He describes mothers as being unevaluated for her deeds when saying "no words can weight her position" then saying about wife "unlimited support" then finally saying about the daughter "the source of smiling". This view gets them satisfied by each role and feels well appreciated. The speaker uses metaphors a lot in this part. For example, he uses "the supporter" or "الظهر الساند" as he likens the mother as a great castle that protect the children, and "fountainhead of goodness and virtues" where the mother is likens as an abundant water well, "source of unconditional giving and sacrifice" and "teacher of values and wisdom" that indicate all the great role of a mother in the life of her children. The speaker also uses "She is the fortress of psychological safety" which is more important for children "no words can weight her position" where he likens the mother as something to be measured and nothing can measure it. As a wife, she is like "the safe haven to her husband" covering him and raining sometimes to survive and when the husbands "faces crises" like a horrible monster" she becomes "unlimited supporter" as if a weapon. As a daughter and sister she is "source of smiling" like a well and in the Arabic version "قوة عين" and "ذات احلام" and dreams and happiness flourish like roses and flowers.

Extract (3) is about the narration strategy and giving glimpse about the historical role of women saying:

The *development and promotion of any society are measured* by its cultural, moral and cognitive development and closely connected with the cultural and awareness development of women as well as its effective contribution to *building and developing the society*.

The Ancient *Egyptian civilization ranked first* among all human civilizations at that time concerning treating and appreciation of women as well as its recognition of her different contributions in all fields, whether in *family cohesion* or in her societal and developmental role as well as in public life. This unique position was memorialized by inscriptions on the Pharaonic antiquities walls, which became a decisive evidence for the Egyptians on our authenticity and civilized human relations.

In the modern era, the Egyptian woman *continues her promotion and supremacy*, as she participated in the 1919 Revolution that we celebrate its centenary, when the martyrs of the Egyptian women fell with the genuine men and *became immortal in the conscience of the homeland*.

The *march of the woman's struggle continued* and gained the right to elect, *practice the political rights* completely as well as the rights to education, and assuming public positions until today, where women are seen in all *fields of national work*.

Women work honestly, strongly and efficiently and effectively contribute to *building Egypt*, being the great mother, who gave birth to loyal and honest women and men.

Ladies and Gentlemen,

The Egyptian woman proved, a generation after another and throughout the Egyptian long history, that she is an *essential element in the homeland's equation* and full-fledged partner in all *its battles and challenges*.

Woman is indeed Egypt's *defense line* against any challenges or hardships. She has born the homeland's *responsibilities on her shoulders* and *offered the martyrs* with an unshakable determination.

The speaker in this extract uses a lot of linguistic features like adjectives to enrich the meaning. He uses reference like *"its, her, this, she, when, where, and who"*. He uses also collocations like *"unique position, decisive evidence and loyal and honest women and men"*. The expression *loyal and honest women and men* he positioned women before men as a way of ethics in dealing with women. The repetition of "as well as" refers to the parallel meaning. The use of generation after generation refers to continuity of her role through time. This part of the address is the narrative in which El-Sisi sets the frame for his main argument and provides the springboard for what he will say. This narrative is directed mainly towards the history of pharos civilization which is appreciated by the whole world and how women are appreciated as a part of this civilization. Therefore, in this part, El-Sisi narrates events that have happened before the address. Then he moves to the present time to indicate that woman as a part of the present Egyptian society should have the same appreciation where she also do the same role as before by sacrificing herself with men in the field. In this narrative, El-Sisi provides the frame for his argument by talking about "the constitution, justice, equality, dignity, freedom, and hard work" that women already have in the present society. In fact, a close examination of this part shows that it contains all the topics, which will be the focus of the argument in the following part. The appeal here is to ethos based on moral character and values that are evident in the narrative above. This extract contains a lot of metaphors like "development and promotion of society are measured" as if the development of the society" like something to be weight. Another example is the use of "building and developing the

society" where he likens a society with building that contains flats and needs blocks and cement to be completed. "Egyptian civilization ranked first" as if we have things listed and first of them is our civilization. The family is likened as an entity and woman is responsible for its connection and strength in the expression "family cohesion. The expression "in the conscience of the homeland" personalized the homeland and likens woman as a part stabled on it. The expression "march of the woman's struggle continued" personalizes woman's struggle as a man walking and continue his path. The expression "practice the political rights" likens political rights as physical exercises that woman practice. The expression "fields of national work" likens work as places where woman stands in. the expression "building Egypt" likens Egypt as building that needs to be completed. The speaker uses mathematical expression in "essential element in the homeland's equation" to give the impression that what is right is right and do not have any hesitation or suspense on that. Egypt is like an army with its sides fighting "its battles and challenges" at this time which indicate the seriousness of the unity of society and woman's role in it. The expression "defense line" likens woman as concrete entity where she is very important to protect society or the army during battles. Responsibilities are likened as things to carry on woman's shoulder in the expression "responsibilities on her shoulders". She is very generous and "offered the martyrs" as if she grants any precious things of hers. This part is very impressive in the speech for it is full of images that appreciate the role of woman and its importance for all. All his metaphors are directed towards building not even seeking stability. His vision of future links woman and society in everything and position her at every inch.

Following the narrative, El-Sisi presents his main argument through the next paragraph in the same extract of the address, which is the plan. The arrangement of the plan is quite successful and the ideas covered lead smoothly from one to the other. For instance, the beginning of the plan foregrounds the following points of the address and prepares the audience to accept the coming argument. Moreover, it gets the audience to expect solutions to women's' problems in the society spread by the previous concepts about her the president is trying to reform the idea of women in the eyes of men in the Egyptian street and how she was badly treated. He paves the way for her to walk safely and be respected at work or in the street which is hardly done before. He also showed that the women who shared men during hard times of the country should also share the work and rights in all fields.

After setting the principle for the social position of women, El-Sisi moves successfully to the topics of the argument, which he combines in one introductory paragraph. This paragraph was followed by a detailed discussion of each topic.

By examining the extract, the researcher finds that the topics of the argument are presented according to a specific order. This order reflects president El-Sisi's good understanding of the needs and priorities of the Egyptian people. It includes home stability, security, economy, good health, good education, social welfare, and morals represented in women's role of being a mother or a wife. To introduce these topics, El-Sisi first gives sufficient illustration for women importance in achieving these needs throughout history. Then, he demonstrates the role of both the state and the people in dealing with them and completing the same message in her society. This technique agrees with the principle of shared responsibility that he states before between men and women in the Egyptian society.

#### Extract (4)

Ladies and Gentlemen,

Although we had ***achieved a progress*** in supporting and empowering of woman, we have a lot that must be done to establish a society, where justice is prevailing in and all citizens contribute to ***building the homeland***, so I direct the government to do the following:

**First:** to study ways to achieve further involvement for women in the labor market, and ***provide an appropriate and supportive environment*** for them; including the necessary ***social protection*** to encourage their shift from informal to formal employment and in helping them ***realize their ambitions*** within non-traditional sectors.

**Second:** Entrusting the government to put in place appropriate legislation aimed at ***protecting women*** effectively from all forms of physical and emotional violence, with considerations for the fact that early marriage before legal age, denial of education or inadequate maintenance for a woman and her children in the event of divorce are acts of violence.

**Third:** The government must conduct an in-depth study of women imprisoned who failed to pay debts, and formulate legislation and policies that would ***reduce this phenomenon*** due to its severe repercussions on the Egyptian family.

**Fourth:** In the light of the previous directives to draft a family awareness project and prepare youth for the responsibilities of marriage, I look forward to effective and positive implementation of the "Mawada" initiative, which will benefit the stability of the family and preserve the rights of both husband and wife, together with the study of enacting a new personal status law.

**Fifth:** Calling on the government to ***take the necessary measures*** to achieve financial inclusion, technological empowerment of women and provide further support for small enterprises that ***offer women opportunities*** to work.

**Sixth:** In light of the representation of women in parliament and the government, the highest in the history of Egypt, I call for a greater political participation and in various sectors.

**Seventh:** Calling upon the government to study the amendment of the Public Service Law, shaping it into a ***tool for training*** and qualifying Egypt's young women to join the labor market, and develop the necessary incentives to achieve this.

This part of the speech can be a speech by itself as it includes a lot of ideas and topics. The speaker here moves on to the practical part by introducing a full plan for women. The seventh points included stability for women in all fields. The seven points are put in the right order of development. The first point grants full impose of women in society outside home to be confessed as real to all. The second point guarantees her safety and stability in the new

position. Rules and legislation for the new position are being formulated to prevent any violation of this role. The following point is awareness to guarantee continuity, then financial support to execute needed tasks. The new role extended to the political participation to guarantee equality and he ended by the continuous training to guarantee quality. He employs all types of linguistic features to involve the audience and prepare them to the final conclusion he seeks from the beginning. This finding indicates that the best means to achieve the rhetorical purpose of the plan are appeals to reason. Appeals to reason come in the form of syllogism. For example, in one of the appeals to reason based on a syllogism, El-Sisi states the major premise, which is frankness and shared responsibility between the people (here, he means men and women). Then, he provides the minor premise, which is the efforts and procedures of the government. There are also references to the main topics of the argument such as right, justice, freedom, and equality. The main appeal in the epilogue is the appeal to pathos. This emotional appeal is manifested linguistically in words like "to establish a society, where justice is prevailing in and all citizens contribute to building the homeland".

Metaphors in this part are rare but effective in the meaning. The expression "achieved a progress" reflect the image of achievement as a path walking in. The speaker again is back to the image of building home like houses and flats in "building the homeland". The environment and opportunities are likened as something concrete not abstract to be offered when saying "provide an appropriate and supportive environment". The protecting women and social protection which are abstract are expressed as a jacket or container protecting inside elements. The Arabic version includes also some effective expressions like "اشكال العنف" that indicate the multiplicity and concrete of an abstract concept "violence" to be in different shapes and forms. Another metaphor is the expression "جنبنا الي جنب مع دراسة" which formulate the abstract meaning "rights" to be placed beside another abstract meaning "study" as things together. The expression "يؤتي ثماره" likens the abstract program "Mawada" to be like trees giving fruits.

#### Extract (5)

Ladies and Gentlemen,

Concluding my statement, I call upon and tell every Egyptian citizen that the Egyptian women deserve a safe street, where they can walk peacefully, a suitable work place and good treatment everywhere that shows our people's civilization.

I tell the Egyptian women: "From your homeland and me, we extend you all appreciation, respect and gratitude",

Many Happy Returns Be Upon You

Peace and Mercy of Allah Be Upon You.

Finally, he gives the conclusion, which is the real Islamic treatment of woman by respect and appreciation everywhere. The most common tenses in the address are the present and the future. Examples from the data for the present tense are "*Let me at the outset to extend my*

*greeting, appreciation and respect to Egypt's great people and my greeting to the Egyptian great woman, who makes happiness and growth, in particular.*" This common use of the present tense reflects the highly interpersonal function of spoken discourse and conveys known facts as noticed by Thornbury and Slade (2006) and Charteris-Black (2014). Future tense, on the other hand, is exemplified in the use of "to", which is employed with reference to what El-Sisi intends to do or what he wants people to do. Examples of such usage are "*to gain the right to elect*", and the use of gerund like doing, studying "*I look for word to positive and effective implementation*", "*call the government*", "*Concluding my statement, I call upon and tell every Egyptian citizen*". There are also instances of the use of past tense, which is related to past events and/or narratives to indicate that the role of the Egyptian woman is a fact or started earlier and going to continue. Illustrative examples are "*the ancient Egyptian civilization ranked*", and "*became decisive evidence*". "*she participated in 1919 revolution*". The excessive use of adjectives may be intended to appreciate the Egyptian woman and show the different roles she played through the adjectives that illustrate different features like "*The Egypt's Great women*" or glory "*Girls and ladies of the Nile, who make happiness, growth in particular*" as an indicator of being a source of life for all Egyptians.

The language of the address, in general, is formal. It conforms to Modern Standard Arabic, which is the medium of contemporary literary dialect. The words in the address are simple. This use of simple words can be interpreted as a means used by El-Sisi to get the audience to understand him easily and to shorten the distance between him and them. Also to let all categories of women to understand his message from the speech and feel the appreciation whatever their role is.

The sentences in the address vary in relation to length. There are short and long ones but the common is using long ones. This may be for keeping the channel open with the listeners and not stop the established rapport due to warm feeling and kind words. Also, he tried to show that her role was in the different tasks of Egyptians like being a mother she was "*Woman as a "mother" is the supporter and fountainhead of goodness and virtues, source of unconditional giving and sacrifice and teacher of values and wisdom. She is the fortress of psychological safety and no words can weight her position*". All these characteristics are very seriously of great importance in the stability of the country. He adds another role as being a wife supporting her husband and sharing the good and worse "*Woman as a "wife" is the faithful partner and the companion of our life with its fluctuations and challenges in times of happiness and sadness. She is the safe haven to her husband, when he faces crises and his*



*unlimited supporter*". He also refers to future in the form of daughter and sister who are in need to be protected by the wife and the mothers. The development of his speech from general to specific and from the past to the future intendedly show his vision to the Egyptian woman which is translated in behavioral sentences to the executive authority in the form of some future decisions that help her to continue in her path.

## 5. Results

Political discourse in this study is analyzed from a linguistic point of view. It is an exercise on how language is used tactfully to arrive at the intended goals of the speaker. The analysis, which examines the structure, the substance as well as the language of El-Sisi's speech, shows that several levels are employed in order to illustrate to what extent the speaker's ideologies and personal views are reflected in their linguistic choices. In his spoken utterance, he is characterized by a number of advantages: voice quality effects, facial expressions and postural or gestural system. Thus, his face to face speech is more demanding on him. Not only he is spontaneous but he was monitoring what he has just said and plans his next utterances. In addition, he is very successful in observing his interlocutors, modifying his speech in an acceptable way and monitoring his listeners' reactions.

The analysis of the address shows that it has five parts, as indicated in the previous extracts. Each of these parts is employed effectively with its own function and technique/s. First, the address starts with the prologue or the introduction in which the president seeks to attract the attention of the audience and to arouse interest. The opening scene, where he asks the audience to stand up for honoring Egyptian woman has made the audience to accept whatever he say later. In order to motivate them, El-Sisi resorts to two types of appeals, namely, pathos and ethos. Appeals to pathos are at the very beginning of the address when he addressed the audience by "*Egypt's Honorable People, Egypt's Great Women, Ladies and Gentlemen* " followed by the expression "*Girls and ladies of the Nile* "to let them feel appreciation and majesty. The Nile has always been used as a simple for development and life.

The analysis shows that there are also appeals to ethos in the plan. For example, the following two extracts illustrate an appeal to ethos based on the character of El-Sisi as "a decision maker man" and as a man who respects the values of his society. The last part of the address is the epilogue in which El-Sisi summarizes key points in his main argument. In the epilogue, he refers back to a section from the prologue talking about her rights. However, he refers to all the martyrs of Egypt in a skillful way as shown previously. Then, he refers to the

plan part, which includes the need for being unified, the need for sharing responsibility, and the need for hard work.

The analysis of the data shows that El-Sisi employs specific means of persuasion in the different parts of his speech. These means of persuasion are the same as those identified by Charteris-Black (2014) as essential to judge the speaker as right. They are: a) having the right intentions, b) thinking right, c) sounding right, and d) telling the right story. First, when El-Sisi begins the prologue by giving promises to the interim President and to the Egyptian people, he appears as having the right intentions. At the same time, he succeeds in establishing his moral character and in gaining the respect of the audience by giving appreciation to whole as equal in the same society. Second, in the narrative, he refers to the role of women during 1919 and the pharos civilization which is true to remind them of the majesty and give them motivational aspect to go ahead and save the future as their pioneers did. He connects the development of any society to the development of women in this society. Consequently, he appears as sincere and he demonstrates right intentions that can persuade the audience by making a decision related to the procedures of dealing with the women status in all fields. Moreover, throughout the address, he emphasizes his personal commitment to do his best and all people in the society for her.

In addition, El-Sisi follows a technique in which he accompanies his argument with relevant evidences that support it by narrating the status of women in ancient civilization and historical events. This technique creates and evokes concern from the audience and gives a feeling of appreciation. It also shows the speaker as "thinking right". For example, El-Sisi states that Egypt has passed through hard times and he simultaneously provides the evidence that supports this statement for women role during these times. He also appears as thinking right when he states his argument in a clear and systematic way and when he presents the topics in a particular order. In this way, he reflects his knowledge of the needs and priorities of the people. Moreover, the analysis shows that El-Sisi appears as sounding right when he evokes emotional response from the audience. He clearly heightens emotions of interest and concern in more than one way. First, he uses rhetorical terms to strengthen and affirm her position and responsibility. Second, he uses parallel structures, which, according to Sheveleva (2012), help make the address more "understandable, accessible and easy to interpret" (p. 60). For example, in the following extract, El-Sisi explains and gives a plan in the future for women to prove her position and strengthen herself in society. Likewise, in the following

example, he introduces the topic of responsibility and commitment by extracting the adjectives supporting his idea.

In this way, he arouses interest and involves the audience in his argument. The analysis also shows that persuasion is also achieved through "telling the right story". This means of persuasion appears when El-Sisi provides a set of frames that meet the expectation of the audience about his vision about women in past and present and future. By referring to the situation of Egypt under the previous ages, El-Sisi creates a parallel view that helps him heighten the emotional impact. Thus, the emotional appeal here has a good function that it leads to more understanding of the argument as pointed out by Fairclough(2012). Moreover, El-Sisi provides evidence that all the Egyptians can notice and see. In this sense, he appears as the person who tells the right story that the audience accepts and believes about the past situation and the future one. They are now ready to do what he wants them to do and achieve the plan he draws for them. Additionally, the analysis of the address shows his skillful employment of various linguistic strategies which contributes to the success of the address. They are two-element listing, repetition, specific grammatical structures, and the first personal plural pronoun. The following lines will explain each of the strategies as used in the data.

First, his speech includes various examples for the use of two-element listing, particularly in the plan part. This usage, according to Mazraani,(1997) strengthens the argument and helps move the audience emotionally by the repetition and symmetry of the phrase structure. It is an effective strategy used by political leaders such as Thatcher as observed by Atkinson and Nasser as observed by Mazraani. The following extract illustrates the use of this strategy in the data analyzed. In extract (2), the Egyptian women are referred to in the form of three-part list as a mother, as a wife and as daughter. Another elaborate type of listing is found in the data where there is loyalty and country love more than self. She has a clear vision and persistency on country security and unity.

The results of the study reveal that this speech has its distinctive features and that language was used tactfully to arrive at the intended goals of the speaker. Semantic phenomena such as figures of speech, repetition, synonymy and collocation are widely employed in the speech of the Egyptian president to achieve different political ideologies. The data analyzed reveal the repetition of form and content in the address. The repetition of form is exemplified in the use of morphologically and syntactically parallel structures. The repetition of content, on the other hand, is manifested in the use of paraphrases and/or the use of lexically related words.

Repetition, according to Atkinson (1984), highlights the points discussed and helps their comprehension by providing greater textual redundancy. Moreover, it convinces the listeners of the speaker's intention and real message. His strategy using the lexical repetition of the adjectives and conjunctions with different meanings supports his final conclusion. In another example, El-Sisi repeats the whole clause by using syntactically parallel structures in saying "*Women work honestly, strongly and efficiently and effectively contribute to building Egypt, being the great mother, who gave birth to loyal and honest women and men.*". Fourth, the address has a number of historical citations that El-Sisi used in order to support his opinion and plans. The citations include the 1919 revolution and the last two revolutions referring to Egypt status of instability. He also refers to some social practices that he considered as a type of violence against Egyptian women like early marriage and no economic stability or rights in education as shown in extract (4).

The stability of Egyptian family also is one of the women responsibilities referred to by President El-Sisi which indicate that he is aware by all the social problems of the society and provides stability for the society depending on women saying "*women imprisoned who failed to pay debts*". The address also includes a skillful use of the first personal plural pronoun "we", which, according to Atkinson (1984), conveys positive evaluations of hopes, activities and achievements. This technique is used by politicians to persuade the audience that both themselves and their ideas are as the same as the peoples (Zheng, 2000). In this sense the use of "نحن", "we" is intended as inclusive. The following example from the data shows the use of the inclusive "we" to refer to El-Sisi, the government, and the Egyptians when he is putting the Egyptian women in a side and the people in the society in the other joining himself with ordinary people giving support for her. This use of inclusive "we" is similar to that remarked by Wang (2010) and Ebunoluwa (2011) as recurrent in Obama's speech. It is intended mainly to eliminate the distance between the speaker and his audience. Consequently, the current study examines the political speech of the Egyptian President Abd El-Fattah El-Sisi on a socially very significant occasion.

As politics is about arriving cooperatively and through some forms of collective argumentation at decision for action or matters of common concern, the speaker leads the audience to the point that they should decide what to do in response to current circumstances and events of the social life. The speaker uses practical reasoning that is guided by a desire and need for appropriate action to change the present situation of Egyptian women based on his theoretical reasoning (knowledge) of the real situation and the real need to change.

Therefore, he finally reaches to the vision or the good conclusion which peruse the audience to grant women better life and better environment too live in. This conclusion, reached by them, is better for all audience.

From the forgoing discussion, it is clear that the model of Charteris-Black (2004) is based on three steps in dealing with metaphors analysis. The researcher depends on the Arabic version in this part as it reflects the beauty of metaphors more than the English version.

**First stage**, defining the metaphors in the speech and results are indicated in the following table.

**Table(1): Number of Metaphors in the Speech.**

Stages	1 <sup>st</sup> intro	2 <sup>nd</sup> narrative	3 <sup>rd</sup> supporting	4 <sup>th</sup> anticipation	5 <sup>th</sup> conclusion
n. metaphors	5	11	18	14	1

The table illustrates the perfection of developing the speech and the brilliant utilization of metaphors where the speaker warm up using (5) then the second stage used (11) to increase the degree of attention while in the supporting part he used excessively metaphors to strengthen his effect on the audience. Before concluding the speaker stresses their emotions by using (14) metaphors. Almost all his metaphors are dealing with abstract concepts as concrete entities.

**Second stage**: interpreting metaphors. The researcher listed the metaphors in a table like that in appendix (A) where each stage of the argument is clarified with detail about metaphors included in. in this stage it is important to focus on the techniques used and the number of metaphors in each stage.

**Third stage**: in this stage the researcher explained the intention of the speaker from using each metaphor and how successful he is using them to achieve his goal. This is clearly done in the previous lines.

President Elsisy is brilliant in using the metaphors to express his appreciation to Egyptian woman and at the same time directing his speech to men in the near future to apply what he referred to about the status of woman in society. He is aware that media displays the Egyptian man's opinion about treating woman- expressed by the state president- to the whole world outside Egypt. So he is totally aware that he is formulating the Egyptian woman in the eyes of the whole world.

## 6. Conclusion

The tools applied here allow us to observe how texts are linguistically composed however; they do not guarantee how the reader will receive these texts nor make any conclusions about the intentions of the authors. Cultural sides will formulate their final

message. Political leaders need to "do" competence and responsiveness in their discourse. In this setting of El-Sisi's speech, this is done by demonstrating determination through displaying his plans and intentions about women in Egypt, by demonstrating responsibility through displaying preconditions and consequences of intentions, plans or agendas for her future, or by demonstrating responsiveness through displaying attitudes and interpersonal communicative skills. The present study investigates the women address of President El-Sisi delivered on March 20, 2019 at the ceremony of mothers' day. The study adopts a rhetorical and linguistic analysis based on Charteris-Black's (2014) persuasion theory. Results of the study indicate that the address includes social related topics in the form of women status. The tenses in the address are mostly a) the present that denotes current situation and problems facing Egyptian women, b) the future that shows El-Sisi's view of the future with his sincere hope to get over the problems and to achieve better life for her, and rarely c) the past that is related to historical events and/or narratives. The language of the address is formal and informal. The words in the address are simple whereas the sentences vary in length. The rhetorical analysis of the address shows that it has four parts that are employed effectively with their own functions and techniques. These four parts are the prologue, the narrative, the plan, and the epilogue. Results also show that El-Sisi employs specific means of persuasion in the different parts of the address identified by Charteris-Black (2014) as essential to judge the speaker as right. They are: a) having the right intentions, b) thinking right, c) sounding right, and d) telling the right story. Finally, the analysis demonstrates a skillful employment of various linguistic strategies. These linguistic strategies are the use of two-element listing, repetition, historical citation technique, specific grammatical structures, and the first personal plural pronoun.

The present study investigates one of the Arabic Presidential speeches. Similar studies can be conducted on political speeches in other Arabic countries. There may be also comparative studies between two or more political speeches by different Arabic leaders. Studies may also be conducted on El-Sisi's political speeches to get a full picture of the rhetorical and linguistic strategies that characterize his speech. Studies can also be conducted in which Arabic addresses are contrasted with their English ones to find out similarities and differences in this type of political speech.

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**Websites:**

The address is accessed from the following youtube web site:

<https://www.youtube.com/watch?v=JvhrSZ4rHGU&fbclid=IwAR23vEyCdKy6Z6YjQbolej67HXJWKnn9pMV RNKovKyLH8-0KbYe2rLEONik>

The translation of text is accessed from

[http://www.sis.gov.eg/Story/138308/President-Abdel-Fattah-El-Sisi%E2%80%99s-Statement-to-Honor-Egyptian-Women%2C-Ideal-Mothers?lang=en-us&fbclid=IwAR2PF21AlI5PMKY\\_-W79ICXJtArA1vrWNNAlkj68bhInBalalHt6Tzi06dl4](http://www.sis.gov.eg/Story/138308/President-Abdel-Fattah-El-Sisi%E2%80%99s-Statement-to-Honor-Egyptian-Women%2C-Ideal-Mothers?lang=en-us&fbclid=IwAR2PF21AlI5PMKY_-W79ICXJtArA1vrWNNAlkj68bhInBalalHt6Tzi06dl4)

**Appendix A: metaphors in the speech.**

Partition	N.M	Title	Type/ details
<b>First stage:</b> introduction ( <i>exordium</i> )	5	بنات وسيدات النيل	The Nile (concert) as a father (human)
		وصانعات السعادة والنماء.	Happiness (abstract) as material (concrete)
		سعادتى كبيرة	Happiness (abstract) as material (concrete)
		ويعكس شعورنا الحقيقى	The event (abstract) as mirror (concrete)
		فى جميع الأدوار ... مسرح الحياة	Life (abstract) as a theater (concrete)
<b>Second stage:</b> the outline ornarration	11	الأم: الظهر الساند،	Mother (human) as wall (concrete)
		نبح الخير الذى لا ينضب	Mother (human) as well of water (concrete)
		طاقة العطاء والتضحية..	Mother (human) as well of sacrifice Sacrifice (abstract) as well of water (concrete)
		الحصن الأمين لأبنائها،	Mother (human) as castle (concrete)
		ومصدر دفنهم وراحتهم	Mother (human) as stove (concrete)
		معلمة القيم والحكمة والمبادئ	Mother (human) as a teacher (human)
		مشوار الحياة	Life (abstract) as away/path (concrete)
		الملاذ لزوجها	Wife (human) as a castle (concrete)
		قرة عين الأباء والأمهات	Daughter (human) as something (concrete)
		شابة ذات أحلام وطموحات	Dreams (abstract) as parts of a girl's body (concrete)
		لتزدهر معها أحلام أبويها	Dreams (abstract) as flowers (concrete)
<b>Third stage:</b> <i>Confirmation</i>	18	تطور... يقاس بدرجة تطوره	Development (abstract) as material (concrete)
		بناء المجتمع وتنميته.	Society (abstract) as building (concrete)
		للحضارة المصرية القديمة، المكانة الأولى	Civilization (abstract) as material (concrete)
		بناء الأسرة وتماسكها	Family (abstract) as a building (concrete)
		خالدات فى ضمير الوطن	Home conscious (abstract) as a container (concrete)
		مسيرة كفاح	Struggling (abstract) as a way /path (concrete)
		وممارسة الحقوق	Rights (abstract) as physical exercises (concrete)
		ميادين العمل	Work (abstract) as courts (concrete)
		معادلة الوطن	Home (abstract) as mathematics (abstract)
		جميع معاركه .. وحروبه	Home (abstract) as a leader (human)
		تنبيهها فى صبر ودأب	Family (abstract) as a building (concrete)
		وتقيمها بالرحمة والعطاء	Mercy (abstract) as a pillar (concrete)
		وقوة الإرادة والإصرار	Will and insistence (abstract) as material (concrete)
		تحملت المسئوليتين معا، بقوة	Responsibility (abstract) as material (concrete)
		خط الدفاع الأخير والصلب	Woman (human) as a defense line (concrete)
		ضمير الوطن على عاتقها	Conscious (abstract) as material (concrete)
		وقدمت الشهداء	Martyrs (human) as material (concrete)
		على تماسكه ووحده	Home (abstract) as a building (concrete)
<b>Fourth stage:</b> ( <i>refutatio</i> )	14	حققنا تقدماً فى مسيرة دعم وتمكين المرأة،	Support (abstract) as a way /path (concrete)
		بناء الوطن،	Home (abstract) as a building (concrete)
		سوق العمل	Work (abstract) as a market place (concrete)
		وتوفير المناخ	Environment (abstract) as material (concrete)
		تبني الحكومة لاستراتيجية	Strategy (abstract) as a baby (human)
		لحماية المرأة	Law (abstract) as a coat (concrete)
أشكال العنف المعنوي والجسدي،	Violence (abstract) as different material (concrete)		

		كيان الأسرة المصرية.	Family (abstract) an entity (concrete)
		يؤتي ثماره	A program (abstract ) as a tree (concrete)
		ويحفظ لكل من الزوجين حقوقه	Law (abstract) as a container (concrete)
		جنباً إلى جنب مع دراسة إصدار قانون	Law (abstract) as a material (concrete)
		بناء نهضتها،	Development (abstract) as a building (concrete)
		جهود بناتها، جنباً إلى جنب مع جهود أبنائها.	Efforts (abstract) as a material (concrete)
		قانون ... أداة لتدريب	Law (abstract ) as a tool (concrete)
<b>Fifth stage:</b> (conclusio)	1	يسرن فيه باطمئنان	Safety (abstract) as a car or bus or...(concrete)

## تحليل خطابي للاستراتيجيات اللغوية المستخدمة في خطاب الرئيس عبد الفتاح السيسي في حفل تكريم المرأة المصرية

### ملخص البحث

إن الأحداث والصراعات والتحديات التي يواجهها المصريون في عهد الرئيس عبد الفتاح السيسي لها تأثير جزري على خطبه الموجهة اليهم. فيُظهر فيها لمسه إنسانية موجهة إلى جميع الفئات المصرية وخاصة الاحترام للمرأة المصرية. تهدف هذه الورقة البحثية إلى التحقق من تأثير السياسيين على شعورهم من خلال دراسة أنواع معينة من الالفاظ أو أفعال الكلامية التي يستخدمونها عند إلقاء خطاباتهم لدعم شعورهم. استخدمت الورقة نظرية تشارترز بلاك ( 2014 ) كإطار لتحليل الخطاب الرئاسي من أجل فهم أفضل للغرض السياسي من هذا الخطاب. توفر النظرية وسيلة لتصنيف والكشف عن الأسس اللغوية والسياسية التي انتهجها الرئيس عبد الفتاح السيسي خلال الأحداث الهامة في حياة الشعب المصري مع الإشارة إلى دور المرأة خاصة في المجتمع. قدمت نتائج التحليل أدلة على حقيقة أن الأحداث الاجتماعية والسياسية التي تشهدها البلاد لها تأثير كبير على أنواع الخطابات الكلامية التي يقوم بها الرئيس المصري في الخطب الرئاسية.

**الكلمات المفتاحية:** تحليل الخطاب السياسي ، المرأة في مصر ، القيم الاجتماعية المصرية ،

