

## Features of Arabic and English Use of Self and Other-presentation in Political Discourse

Sameh Salah Youssef, Mohammed A. Albarakati

King Abdulaziz University, Kingdom of Saudi Arabia

Corresponding Author: Sameh Salah Youssef, E-mail: sssyousef@kau.edu.sa

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### ABSTRACT

Though significant developments have been achieved in political discourse research and studies recently, Arabic political discourse deserves more attention, at least due to the accelerated pace of political events in the Arab world in the last decade. For this reason, this paper investigates how political leaders in the Arab-Islamic-American Summit held in Riyadh in May 2017 use Self/Other-Presentation to send messages to their allies and opponents, in both Arabic and English. In this context, the paper analyzes selected self and other-presentation occurrences in the speeches of the Saudi king Salman bin Abdulaziz and the American president Donald Trump. The paper also aims at investigating the predominant devices used within self and other presentation model in both Arabic and English political discourse. Analysis of selected Arabic and English examples depends on an analysis scheme developed by the researchers based on CDA/PDA analysis tools. The paper discusses the tools both languages depend on while using self and other-presentation occurrences in political discourse.

**Key words:** Self and Other-presentation, PDA, Context, Arabic, Syntax, Semantics, Rhetoric

### INTRODUCTION

Politics is a social act that uses language as one of its several tools used by politicians, who tend to use language for several purposes, including persuading their audience with their ideologies and views. Political speeches are well-crafted monologues manifesting thoughts, ideas, and ideologies, among other things. As a social interaction event between the speaker and audience, a political speech is a communicative act, which attempts to affect the audience and therefore reflects shared ideologies. Van Dijk (1993, p. 114) states that we need to know how powerful speakers exhibit their power in discourse, how they tend to influence their audience, and which discursive strategies are involved in this process. Politicians tend to use different language tools to reflect certain ideologies, specifically during conflict times, and one of the discursive strategies used by politicians to reflect the good self and the bad other is the Positive Self and Negative Other presentation.

As Discourse Analysis (DA) is a series of approaches used to explore the relations between language and the context in which it is used, Critical Discourse Analysis (CDA) lies in uncovering ways in which social structure impinges on discourse patterns, relations, and models. It is a combination of linguistic and social theory that aims at situating discourse in society, according to Blommaert and Bulcaen (2000, pp. 449-52). This view supports the opinion of van Dijk (1995, 1996, and 2008) who maintains that a discourse should be placed in its cultural and social context in order to analyze it. This also supports the opinion of Wodak (1997, p. 173), who states that CDA, as a hybrid of linguistic and social theory, studies real instances

of social interaction. Therefore, it connects textual analysis to the social and political context. The term 'text' in this sense is used to cover any spoken or written passages of whatever length that forms a unified whole, according to Halliday and Hasan (1976, p. 1). Further, and according to Fairclough (1995, p. 9), CDA implies hidden connections and causes, as the word 'critical' suggests.

However, there is no much difference between Critical Discourse Analysis (CDA) and Political Discourse Analysis (PDA). In simple terms, van Dijk (1997, p.11) maintains that PDA is the analysis of political discourse from a critical perspective. This perspective focuses on the reproduction and contestation of political power through political discourse, as the difference lies in the enterprise of the discourse, as critical analysis is associated with PDA, adding that critical-political discourse analysis deals with the reproduction of political power, power abuse, or domination through political discourse. CDA, and by proxy PDA, puts great emphasis on contexts rather than isolated utterances. Van Dijk (1995, p. 67) states that the socio-political dimension of a political discourse reveals how structures of discourse and society are intertwined to perpetuate a certain ideology, as he presents the notion of ideological square, which introduces the Positive Self-Presentation (PSP) and the Negative Other-Presentation (NOP). This notion is further developed in 2006 to be what is broadly known as the model of Self and Other-Presentation. Based on the concept of who belongs to us (Us/In-Group) against who does not belong (Them/Out-Group), the Self and Other-Presentation model distinguishes

between (us) and (them). It maintains that we emphasize our positive things, and de-emphasize our negative things, while we emphasize their negative things and de-emphasize their positive things. This stresses the significance of group members' perception of themselves and of the other group.

At a time of severed diplomatic relations between Riyadh, Washington and their allies on the one hand, and Tehran and its allies on the other, on claims of Iran's regional polarization and terror sponsoring, Saudi Arabia called for an Arab-Islamic-American Summit in Riyadh in May 2017, marking the first leg of US president Donald Trump's first foreign visit. The summit aims at formulating a comprehensive strategy to counter the threat of terrorism, combating extremism, and eliminating illegal funding for terror organizations. During the summit, leaders used their speeches to express their views and ideologies, while sending messages to their supporters and opponents, using different language tools, including self and other presentation.

This paper aims at investigating the similarities/differences in the predominant techniques used in Arabic and English political discourse. The paper discusses how political leaders in the Arab-Islamic-American Summit held in Riyadh in May 2017 used Self/Other-Presentation techniques to send messages of Self and Other presentation to their allies and enemies. The paper analyzes self and other-presentation occurrences in the speeches of the Saudi king Salman bin Abdulaziz and the American president Donald Trump, so that they represent Arabic and English. This academic paper attempts to investigate the similarities/differences in the predominant techniques used in Arabic and English political discourse.

## DATA AND METHODOLOGY

Recently, significant developments have been achieved in political discourse research and studies. Due to the accelerated pace of political events in the Arab world in the last decade, Arabic political discourse deserves more attention. Therefore, Arabic is selected for application along with English in this academic paper. Examples are selected from the speeches delivered in the Arab-Islamic-American summit, held in Riyadh, Saudi Arabia in May 2017. The data comprises two speeches delivered by the Saudi King Salman bin Abdulaziz and the US President Donald Trump. However, it is of a paramount importance to clarify at the outset that this linguistic research is not subjective or politically-biased, but rather objective and neutral.

Due to limitation of space, selected examples that reflect the use of different linguistic tools within the Self and Other Presentation model are discussed. For the accuracy of analysis, the Arabic example selected from the speech of the Saudi King, Salman bin Abdulaziz, is translated literally, i.e., as close as possible to the original text, and therefore the Arabic example is illustrated in both languages. This literal translation is meant to maintain the formal aspects of the text in order to spot the discursive and linguistic patterns or strategies used in the original political speech. This translation also does not violate the linguistic norms nor does it produce a mistranslated piece of the text.

Van Dijk (1998, p. 61) maintains that there is no standard way to do critical discourse analysis or ideological analysis of a given text or talk. Therefore, he suggests to examine the context of the discourse, analyze which groups, power relations, and conflicts are involved, look for positive and negative opinions about Us and Them, spell out the presupposed and the implied, and examine all formal structures that (de)emphasize polarized group opinions. Van Dijk (2006, pp. 125-6) portrays some strategies to analyze ideology in political discourse, which include 1) Context, 2) Text, Discourse, Conversation, 3) Meaning (Topics, Local Meaning, Lexicon), 4) Form (Syntax, Sound Structure, Format, Rhetorical Structures), and 5) Action (Speech Acts, Communicative Acts, Interaction). Also, van Dijk (1998, pp. 62-3) refers to common features used in political discourse for persuasion of audience. These features include topical structure, active vs. passive, nominalization, right/left dislocation, use of pronouns, lexicalization, modality, and hedging. This list is supplemented with other features such as analogy, metaphors, repetition, sound bites, prosody, contrastive pairs, rhetorical questions, and use of proverbs, among others.

In this paper, a modified version of the tools suggested above shall be used in the analysis of selected examples. The analysis starts with discussing the context of the utterance, as the context is a common feature that shall be discussed in all the examples. Context, the core of DA, deals with matters of current interest, usually political in this case. This step provides a background of the utterance and paves the way for a deeper linguistic analysis. After discussing the context of the utterance, the second step is the analysis of the linguistic devices used in the example. Broadly, there are three main categories of these linguistic devices. The first is syntactic devices, such as the use of active/passive voice, and right/left dislocation, among others. The second is semantic devices, such as contrastive pairs, hedging, lexicalization, modality, nominalization, topical structure, and use of pronouns, among others. The third is rhetorical devices, such as analogy, metaphor, prosody, proverbs, repetition, rhetorical questions, rhetorical conditionals, sound bites, and use of religious rhetoric, among other rhetorical devices. Figure 1 below illustrates the analysis scheme to be applied in this paper, but it is worth noting that items in the scheme are arranged alphabetically, not according to their significance. In addition, this analysis scheme is flexible, as some devices may overlap, especially between semantic and rhetorical devices. Repetition, for instance, may be seen as a semantic device due to its form and nature, but it may also be seen as a rhetorical device if its function is on focus. It is also worth noting that these devices are used and analyzed in the context of PSP and NOP, as they may have other functions in the same utterance.

## ANALYSIS

In this section, selected examples are discussed using the analysis scheme as illustrated above. In the selected Positive Self Presentation (PSP) and Negative Other Presentation (NOP) examples, speakers use different devices to convey their ideologies and views. These devices shall be explored

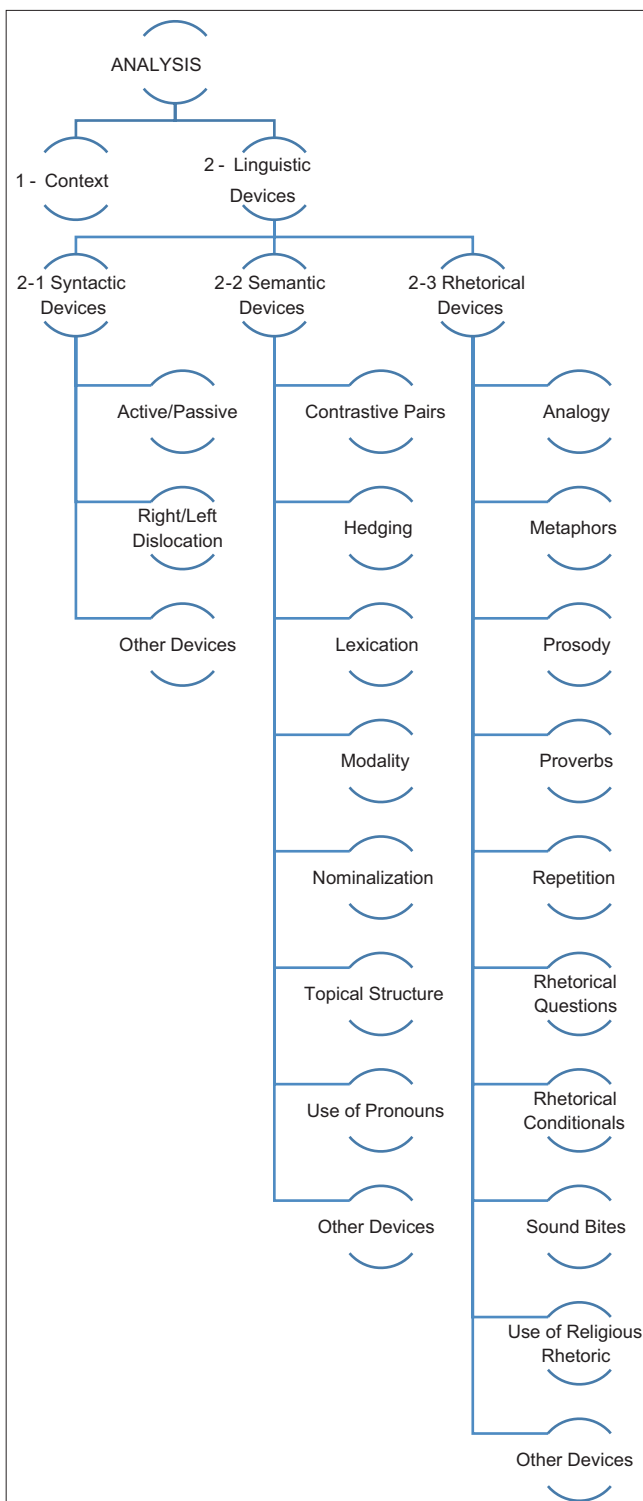


Figure 1. Analysis Scheme

within the framework of the analysis scheme to measure how successful an utterance is in conveying the intended message, and to explore the devices used in both Arabic and English.

The first step of the scheme is to consider the context, parts of which could be repeated in subsequent examples; therefore, a hint and a reference to it shall be sufficient to eliminate repetition. Then, the linguistic devices used in the example are investigated according to their syntactic,

semantic, or rhetorical labels. This section starts with examples taken from the speech of US President Donald Trump (<https://www.youtube.com/watch?v=tE3LY8399yc>), and then followed by an example taken from the speech of the Saudi King Salman bin Abdul Aziz ([https://www.youtube.com/watch?v=01rB\\_EDv6WE](https://www.youtube.com/watch?v=01rB_EDv6WE)).

### Example 1 (English)

Time: 08:21 to 09:11

#### Text

Young Muslim boys and girls should be able to grow up free from fear, safe from violence, and innocent of hatred; and young Muslim men and women should have the chance to build a new era of prosperity for themselves and their peoples. With God's help, this summit will mark the beginning of the end for those who practice terror and spread its vile creed. At the same time, we pray this special gathering may someday be remembered as the beginning of peace in the Middle East – and maybe, even all over the world.

#### Analysis

This example of PSP and NOP comes after the courtesy words of Trump at the beginning of his speech. The context of this speech, as stated earlier, is that Riyadh and its allies accuse Tehran and its allies of supporting terrorism, and therefore King Salman of Saudi Arabia called for an Arab-Islamic-American summit in Riyadh in May 2017. US President Donald Trump's visit to Saudi Arabia is also significant as it is the first foreign trip of Trump, and it comes as the Middle East region is in chaos and suffers from terrorism supported by Iran, as Trump states in the same speech (26:47 to 27:14) and Salman affirms (06:09 to 06:46).

In this example, Trump uses several linguistic devices within the Self and Other-Presentation model to express his ideology and views and to send messages to both his supporters and opponents. On the syntactic level, he used the passive voice (this special gathering may someday be remembered) for several reasons, such as emphasizing the agent (this special gathering), as the passive construction emphasizes this special gathering more effectively than the active voice. It also emphasizes the adverb (someday), which becomes more emphatic, as claimed by Hoye (2017), when it is placed between the modal verb 'may' and verb to be. Further, this example includes a Left Dislocation (LD), as he says (With God's help, this summit...). The main function of the LD here is topicalization, as it aims at focusing the attention of the audience.

On the semantic level, there are several points worth discussing. The topical structure is clear as he starts with the future generation (young Muslim boys and girls), moving to the current generation (young Muslim men and women). Then, he moves to the main objective of his speech, namely, defeating terror (beginning of the end of those who practice terror), while concluding this example with prayers for peace in the region and may be the whole world. This topical structure

comes in harmony with the context of the speech, and other semantic tools support it, such as the use of pronouns.

The “use of pronouns” in PSP and NOP is crucial to express the idea of self and other-presentation as it portrays “*Us* against *Them*”. It is about who belongs to (*Us/In-Group*) against who does not (*Them/Out-Group*). In this example, the statement ‘Young Muslim boys and girls should be able to grow up free from fear, safe from violence, and innocent of hatred’ has an indirect reference to Trump’s opponents: free from fear (they cause), safe from violence (they make), and innocent of hatred (they have). Again, Trump does not refer to his opponents directly using the pronoun ‘*They*’ but he refers to them indirectly in the phrase “those who practice terror and spread its vile creed,” displaying a NOP. However, when he talks about his in-group, he uses both the direct technique (we pray), and the indirect technique (this summit ‘our summit’), (this special gathering “our special gathering”). Chiltom and Schaffner (2002, p. 30) state that first person plural pronouns (we, us, and our) can be used in political discourse to represent group identity, coalition, and parties, representing partners as insiders. This use of the pronoun does not only serve a linguistic function, but also a political/ideological function.

To embody the contrast between ‘*Us*’ and ‘*Them*,’ Trump uses the contrastive pairs/antonymy, which has several discourse functions related to contrast construction. In this example, two types of antonyms are used; the first is a relational antonym, when opposite makes sense in the context where the two words are used (free from fear, safe from violence, and innocent of hatred/build a new era of prosperity). The second is a gradable antonym, which occurs when the two meanings come on a continuous spectrum (the beginning/the end), according to Gao and Zheng (2014).

There are also rhetorical devices used in this example. Religious rhetoric is used twice in this example. The first instance is when Trump says ‘With God’s help,’ and the second is when he says ‘we pray.’ Using religious rhetoric has significant implications as it is used here as a persuasive strategy for the audience. Deliberate use of religious rhetoric intends to convey a message to audience, both for the Arab-Islamic leaders and back home. Stiltner and Steven (2009) argue that religious rhetoric is an important tool at the hands of politicians to garner public support. Therefore, it is important that Trump shares his religious rhetoric with audience who appreciate religions, i.e. the Arab and Islamic leaders, especially that the summit is held in Saudi Arabia, which is the country where the most sacred Islamic shrines are located. To support this view, Froese (2014, p. 659) states that in politics the effect of religious belief is very difficult to comprehend if you do not share it.

Trump also uses an appealing technique when he says ‘With God’s help’. In this utterance, he attempts to make a PSP through persuading the audience that his view is the correct one, aligning himself, and his in-group, with God’s side, which means that the other side, the out-group, does not.

As evident from this analysis, Trump uses syntactic, semantic, and rhetorical devices to achieve his goal of aligning the leaders with him. To check if there is a pattern in using the devices, we need to examine at least another example.

## Example 2 (English)

Time: 13:31 to 16:03

### Text

But this untapped potential, this tremendous cause for optimism, is held at bay by bloodshed and terror. There can be no coexistence with this violence. There can be no tolerating it, no accepting it, no excusing it, and no ignoring it. Every time a terrorist murders an innocent person, and falsely invokes the name of God, it should be an insult to every person of faith. Terrorists do not worship God, they worship death. If we do not act against this organized terror, then we know what will happen. Terrorism’s devastation of life will continue to spread. Peaceful societies will become engulfed by violence. And the futures of many generations will be sadly squandered. If we do not stand in uniform condemnation of this killing—then not only will we be judged by our people, not only will we be judged by history, but we will be judged by God. This is not a battle between different faiths, different sects, or different civilizations. This is a battle between barbaric criminals who seek to obliterate human life, and decent people of all religions who seek to protect it. This is a battle between Good and Evil. When we see the scenes of destruction in the wake of terror, we see no signs that those murdered were Jewish or Christian, Shia or Sunni. When we look upon the streams of innocent blood soaked into the ancient ground, we cannot see the faith or sect or tribe of the victims – we see only that they were Children of God whose deaths are an insult to all that is holy.

### Analysis

This second example of PSP and NOP comes after Trump discusses the generations of vanished dreams due to terror organizations, supplemented with few utterances on the marvels and treasures, old and new, of the Middle East, especially in Saudi Arabia, Egypt, Jordan, Iraq, and United Arab Emirates. Then, Trump adds that the entire region is central to the world shipping industry, and that the potential of the region is unprecedentedly great for the high percentage of youth, and their dreams of a better future.

In this example, and to express his views, Trump uses several linguistic devices within the Self and Other-Presentation model. On the syntactic level, this example is brimful with passive use, such as: (is held at bay - societies will become engulfed - generations will be sadly squandered - will we be judged). To avoid repeating what is discussed in example 1 above, the passive voice is used to emphasize the meaning of each utterance.

Further, on the syntactic level, the US President uses an unusual style to attract more attention when he says “*There can be no coexistence with this violence. There can be no tolerating it, no accepting it, no excusing it, and no ignoring it.*” Repetition reflects a repeated pattern in Trump’s speeches, as one can easily recall Trump’s closing statement in his inauguration speech saying: “We will make America strong again. We will make America proud again. We will make America safe again. And we will make America great

again.” Repetition shall be discussed in more details in the rhetorical devices below.

On the semantic level, Trump uses several tools to deliver the message of PSP and NOP. These tools include topical structure, use of pronouns, and contrastive pairs. In this example, the topical structure is logically developed, moving from abstract ‘untapped potential and optimism’ to concrete ‘bloodshed and terror’, and from determination ‘there can be no coexistence, tolerance, etc.’ to stating threat in case of lack of action ‘devastation will continue.’ To build the topical structure in this example, Trump starts with ‘but’ as a tool of coherence, followed by two modals ‘There can be,’ and two conditionals ‘If we do not,’ and this is followed by three statements starting with ‘This is’ to prove his idea. Then, Trump concludes with two complex sentences using ‘When we’ as a dependent clause, to stress the message that terror does not differentiate between people based on religions or color, and that those who died are all children of God.

This example is also brimful with the use of pronouns and contrastive pairs. However, our analysis may combine them together in the same process, unlike the analysis of the previous example. Within the PSP and NOP model, the pronouns ‘we, us, our’ belong to the In-Group, while the pronouns ‘they, them, their’ belong to the Out-Group. Within the same framework, we use contrastive pairs to emphasize our positive points, and de-emphasize our negative points, while doing the contrary to the Out-Group. This may link the use of pronouns to the use of contrastive pairs. This example refers to an untapped potential and a cause for optimism (for us), but it is held at bay by bloodshed and terror (by them). Then, the contrastive pairs appear again in terrorist/innocent, peaceful/violence, barbaric criminals/decent people, obliterate/protect, and good/evil. In all instances, positive utterances belong to the In-Group (us), while negative utterances belong to the Out-Group (them), with no exception. Further, Trump refers to the In-Group several times in an indirect way, when he says ‘to every person of faith,’ and ‘decent people of all religions’. He also refers to the Out-Group indirectly when he says ‘this violence,’ and ‘this organized terror.’

On the rhetorical level, Trump uses several tools including repetition, use of religious rhetoric, and use of rhetorical conditionals. Repetition is a rhetoric device that has several types and functions, especially in political discourse. According to Tannen (2007), repetition can be immediate or delayed, exact or partial, intentional and unintentional, and self or allo-repetition. Persson (1974) maintains that repetition has several functions including intensifying, emphatic, conjoined, mimetic, simple and, purposive repetition. Other scholars, for example Aitchison (1994) and Tannen (2007), add other functions such as cohesion, persuasion, emphasis, iteration, clarification, and confirmation. However, repetition in political discourse functions also as a tool to enhance the significance of the intended message. Repetition, as a rhetorical device, can also be used for creating group identity through stimulating audience feelings and engage them to feel like together the problem can be solved, according to Osborn et al (1988, p. 235).

As this example illustrates, Trump uses different types of repetition: lexical and syntactical. Lexical repetition

appears in the recurrence of the word ‘terror’ and its derivations’ six times. The word ‘terror’ appears three times in this example, while the derivations ‘terrorist, terrorists and terrorism’ appear three times, one instance for each derivation. As the words terror/terrorist/terrorists/terrorism refer to the Out-Group, they collocate with negative words such as (bloodshed, murders, death, devastation, and destruction). Repetition on the lexical level in this example is meant to intensify the message of NOP, especially in light of the collocated words used.

In regard of syntactical repetition, there are several instances where Trump repeats the same structure; however, we would suffice with one example for limitation of space. Trump says: ‘There can be no coexistence with this violence. There can be no tolerating it, no accepting it, no excusing it, and no ignoring it.’ This unfamiliar style is repeated four times to stress a message Trump wants to send to his allies and foes. While repetition of style helps Trump intensifying his message, it helps listeners to see the problem in Trump’s eyes. For this reason, the US President was persuasive, as illustrated in topic structure above.

Rhetorical devices used in this example also include the use of religious discourse several times. In this example, there are several references to religions such as (the name of God - every person of faith - worship God - will be judged by God - Good and Evil - Children of God - Holy). As illustrated in the analysis of example 1 above, religious rhetoric has significant implications as it is used as a persuasive strategy within the framework of PSP and NOP. For example, when Trump describes those murdered (In-Group) at the hands of terrorists (Out-Group), he names them (Children of God). This is a direct reference to believers (In-Group) as children of God, according the Holy Book such as ‘To them gave he the right to become children of God’ (John 1:12 American Standard Version), and there are scores of citations to this term in all versions of the Holy Book. After altering his audience to his religious frame of reference using several anecdotes to religious values, Trump then touches the nerve of ‘every person of faith’ in his In-Group, asserting that those killed by terror (the Out-Group) are Children of God and that this is deemed as an insult to all that is holy.

By the same token, what Trump does do is that he invites the audience to integrate their faiths with his/their political experience. This supports the view of Robinson (2012, p. 392) who argues that in the relation between faith and politics in political speeches, the goal is to illuminate the latter by reference to the former, and to invigorate the former by way of its contact with the latter.

Furthermore, the speech has several rhetorical conditionals. Declerck and Reed (2001, p. 319) argue that rhetorical conditionals are conditionals whose conditional clause meaning is subservient to a particular rhetorical function of the conditional clause or the head clause. This example has two occurrences of rhetorical conditionals, and both have the same structure: ‘If we..., then.’ In the first occurrence Trump says: ‘If we do not act against this organized terror, then we know what will happen.’ In the second occurrence, Trump says ‘ If we do not stand in uniform condemnation of this killing—then not only will we be judged by our people,

not only will we be judged by history, but we will be judged by God.' These are Content-evaluating-conditional-clause type, which means that what is expressed in the conditional clause concerns the contents of the head clause. Notice here the use of negation in the two conditional clauses and then the use of tenses: the conditional clauses are in simple present, while the head clauses are in simple future. This implies that the content of the head clause may be withheld unless what is said in the conditional clauses is achieved, i.e., acting against this organized terror, and standing in uniform condemnation of this killing. Therefore, one can say that Trump uses the rhetorical conditionals twice and consecutively in this example to have a greater impact on his audience.

Analysis of this example shows again that Trump uses syntactic, semantic, and rhetorical devices to deliver his message. The following is an Arabic example taken from the speech of Saudi King Salman Bin Abdulaziz. The speech is delivered in Arabic, and therefore the selected examples shall be put in the original language, followed by a literal translation made by the researchers, as available English translations of the speech are communicative in nature and therefore some parts are not accurate to better serve the purposes of this paper.

Though this paper discusses two English examples, it suffices with one Arabic example, as the speech of Trump is long (about 36 minutes), while Salman's speech is shorter (about 12 minutes). However, the two English examples have nearly the same length of the Arabic example: 03:08 minutes for the English examples and 03:12 minutes for the Arabic one. Further, the speech of the Saudi King, as the host of the summit, is brimful with welcome statements and other rhetoric about the program of the summit. Yet, the speech has a chunk of about three minutes that shows PSP and NOP features, and therefore it is selected for analysis, as the one and only Arabic example.

### Example 3 (Arabic)

Time: 3:34 to 6:46

#### Text

إن مسؤوليتنا أمام الله ثم أمام شعوبنا والعالم أجمع أن نقف متحدين لمحاربة قوى الشر والتطرف أياً كان مصدرها، امتثالاً لأوامر ديننا الإسلامي الحنيف. لقد كان الإسلام وسببى دين الرحمة والسماحة والتعايش، تؤكد ذلك شواهد ناصعة، ولقد قدم الإسلام في عصوره الزاهية أروع الأمثلة في التعايش والوئام بين أتباع الأديان السماوية والثقافات، لكننا اليوم نرى بعض المنتسبين للإسلام يسعى لتقديم صورة مشوهة لديننا، تريد أن تربط هذا الدين العظيم بالعنف نقول لإخواننا وأخواننا وأبنائنا وبناتنا من المسلمين في كل مكان، بأن أحد أهم مقاصد الشريعة الإسلامية هو حفظ النفس، وأن لا شرف في ارتكاب جرائم القتل، فالإسلام دين السلام والتسامح، وقد حث على إعمار الأرض وحرمة التهلكة والفساد فيها، واعتبر قتل النفس البريئة قتلاً للناس جميعاً، وأن طريقنا لتحقيق مقاصد ديننا والفوز بالجنة هو في نشر قيم الإسلام السمحة التي تقوم على السلام والوسطية والاعتدال وعلى عدم إحلال الدمار والإفساد في الأرض وأنا جميعاً، شعباً ودولاً، نرفض بكل لغة، وندين بكل شكل الإضرار بعلاقات الدول الإسلامية مع الدول الصديقة، وفرز الشعوب والدول على أساس ديني أو طائفي، وما هذه الأفعال البغيضة إلا نتيجة محاولات استغلال الإسلام كغطاء لأغراض سياسية توجب الكراهية والتطرف والإرهاب والصراعات

الدينية والمذهبية، كما يفعل النظام الإيراني والجماعات والتنظيمات التابعة له مثل حزب الله والحوثيين، وكذلك تنظيم داعش والقاعدة، وغيرها

فالنظام الإيراني يشكل رأس حربة الإرهاب العالمي منذ ثورة الخميني وحتى اليوم، وإنما في هذه الدولة منذ 300 عام لم نعرف إرهاباً أو تطرفاً حتى أطلقت ثورة الخميني برأسها عام 1979م

#### Translation by the authors

It is our responsibility before God, and then before our peoples and the whole world, is indeed to stand in unity to fight the forces of evil and extremism whatever their source is, in compliance with the orders of our true Islamic religion. Truly, Islam has always been and will always remain the religion of mercy, tolerance, and coexistence, as clear examples confirm this. Islam indeed provided during its bright eras the best examples of coexistence and harmony among followers of heavenly religions and cultures. Nevertheless, today we see some people belonging to Islam who seek to present a distorted image of our religion, seeking to link this great religion with violence.

We say to our Muslim brothers, sisters, sons, and daughters everywhere that one of the most important objectives of Islamic law is preservation of the soul, and there is no honor in committing homicide crimes, as Islam is a religion of peace and tolerance, and it did urge the reconstruction of Earth and prohibited the destruction and corruption of it. Islam considered killing an innocent as killing all people. Our way to realize the objectives of our religion and win the Paradise is to spread Islam values of tolerance based on peace, moderation, and prevention of destruction and corruption on Earth.

We all, as peoples and countries, reject in all languages and condemn in all forms harming the relations of the Islamic countries with the friendly countries, and profiling peoples and countries on a religious or sectarian basis. Such hateful acts are not but the result of attempts to exploit Islam as a cover for political purposes that fuel hatred, extremism, terrorism, and religious and sectarian conflicts, as done by the Iranian regime and its affiliated groups and organizations such as Hezbollah, the Houthis, ISIL, and Al-Qaeda, among others.

The Iranian regime is the spearhead of global terrorism since Khomeini revolution until today. We, indeed, are in this country for 300 years and we did not witness terrorism or extremism until Khomeini's revolution reared its head in 1979.

#### Analysis

The Saudi King starts his speech with the usual rhetoric and then he stresses the significance of the summit and its critical timing. Then, he aligned himself with Trump and the Arab and Islamic leaders attending the summit. To express his views on Self and Other-Presentation, Salman uses several tools. To start with the syntactic level, it is observed in the example that syntactic tools are minimal, if any, at least when compared to the English examples. The example does not feature any passive voice or left/right dislocation. It features a balanced use of nominal and verbal sentences; Arabic sentence is classified into nominal and verbal sentences, where the nominal sentence starts with a noun or a pronoun, while the verbal sentence starts with a verb.

On the semantic level, Salman uses several tools to deliver the message of PSP and NOP. These tools include topical structure, use of pronouns, and contrastive pairs. In this example, the topical structure is logically developed from stating the responsibility of the In-Group, to denouncing terror of the Out-Group, and finally to condemn Iran as a spearhead of global terrorism. Building the topical structure, Salman uses several tools including repeated uses of particles of emphasis (ان - لقد) (*inna - laqad*) to stress the In-Group responsibility. When he moves to denounce terror of the Out-Group, he uses negation and exception (ما هذه إلا) (*are not. but*), and when he condemns Iran, Salman referred to it by name twice (النظام الإيراني - إيران) (*the Iranian regime - Iran*), and also named its affiliated groups and organizations (the Out-Group).

Salman also uses pronouns to reflect to his audience his views on PSP and NOP. This example is brimful with the use of pronouns, but at this point a short note on Arabic pronouns may be needed. In Arabic, pronouns may be invisible but their semantic functions exist as if they are present. Talking about the In-Group responsibility, Salman uses the pronouns evidently (مُسئوليتنا - شعوبنا - نقف - ديننا - نرى - إخواننا) (*Our responsibility - our peoples - Our true Islamic religion - we see - our Muslim brothers*) and these are not but a few examples. This comes in line with the notion of strengthening the group identity, according to Chilton and Schaffner (2002). When Salman denounces terror, he refers to the Out-Group both directly (النظام الإيراني والجماعات والتنظيمات التابعة له) (*the Iranian regime and its affiliated groups and organizations*) and indirectly (قوى الشر والتطرف أيأ كان مصدرها - بعض المنتسبين) (*the forces of evil and extremism whatever their source is - some people belonging to Islam*).

The Saudi King also uses contrastive pairs to show the difference between the In-Group and the Out-Group, stressing the In-Group positive points and the Out-Group negative points. Salman uses contrastive pairs such as (حفظ النفس / القتل) (- إعمار / التهلكة والفساد - السلام / الدمار) (*preservation of the soul / homicide - reconstruction/destruction and corruption - peace/destruction and corruption*). In all the instances when Salman uses contrastive pairs, positive utterances refer to the In-Group, while negative utterances refer to the Out-Group.

On the rhetorical level, Salman uses several tools including repetition, use of religious rhetoric, and metaphor. With respect to repetition, Salman mentions in this example 'Islam' and its derivations (إسلام - إسلامي - إسلامية) (*Islam - Islamic*) 9 times, (إرهاب) (*terrorism*) 3 times, (تطرف) (*extremism*) 3 times, (فساد/إفساد) (*corruption*) twice, and (تعايش) (*coexistence*) twice. This reflects the significance of these terms and his keenness to deliver to his audience his message. As illustrated in the example, Salman focuses on the Out-Group, repeating their negative traits. While he repeats coexistence twice, 'Islam/Islamic' are repeated 9 times, which takes us to the use of religious rhetoric.

Another rhetorical device used in this example is the use of religious discourse. There are several references to religions in this example. The first instance is (إن مسؤوليتنا أمام الله ثم) (*It is our responsibility before God, and then before our peoples and the world, is indeed to stand in unity*). This statement is for the In-Group, as

Salman attempts to make a PSP through aligning himself, and his in-group, with God's side. This also recalls Trump's statement when he says (If we do not stand in uniform condemnation of this killing—then not only will we be judged by our people, not only will we be judged by history, but we will be judged by God.) The two utterances are similar in emphasizing that the two speakers are keen to do the right thing, from a religious perspective. Talking about Islam, Salman describes it as (ديننا الإسلامي الحنيف) (*our true Islamic religion*), stressing that it is ours, not theirs, and this is further supplemented by stating that the Out-Group are only 'بعض المنتسبين' 'some people belonging to Islam'. He also adds that the way to 'win the Paradise' is to spread Islam values of tolerance (In-Group) and to avoid what the Out-Group does 'destruction and corruption on Earth.'

Salman also uses metaphor to deliver his message of PSP and NOP to the audience. There are several metaphors in the example such as (شواهد ناصعة) (*clear examples*), (عصوره) (*bright eras*), (صورة مشوهة لديننا) (*distorted image of our religion*), and (أطلت ثورة الخميني برأسها) (*Khomeini's revolution reared its head*) as this last example is analyzed below. Simply put, a metaphor is an utterance from a semantic field, substituted with an utterance from another semantic field, with at least one common feature to enable the metaphor to work. While the 'tenor' of the metaphor is the meaning, the 'vehicle' is what conveys the meaning. In this metaphor, the vehicle is the 'head', and the tenor is Khomeini's revolution is ugly. Though it is impossible to determine the tenor of a metaphor, according to Richards (1936), Salman clarifies his intended meaning through the preceding utterances, which state clearly that the Iranian regime spearheads global terrorism. The point about a metaphor is that it does not replace an expression with another to generate meaning, but it combines two semantic fields to generate an additional meaning, which strengthens the message of NOP in this example. This metaphor personifies an abstract entity, i.e. the Khomeini's revolution, and then moves to the hidden meaning of ugliness associated with the word collocation in («أطلت برأسها» القبيح) (*reared its 'ugly' head*).

As evident from the analysis of example 3, Salman depends heavily on semantic and rhetorical devices to achieve his goal of making a positive self and negative other, while there is a minimal use of syntactic devices.

## CONCLUSION

Positive Self Presentation and Negative Other Presentation, known as PSP and NOP, is a framework suggested by van Dijk (1995 and 2006) based on the concept of who belongs to us (Us/In-Group) against who does not (Them/Out-Group). This paper discusses how the American President Donald Trump and the Saudi King Salman bin Abdulaziz used PSP and NOP in the Arab-Islamic-American Summit held in Riyadh in May 2017 to send messages of PSP and NOP to their allies and opponents. This paper aims at investigating the similarities/differences in the predominant techniques used in Arabic and English political discourse, using an analysis scheme that combines different linguistic devices, namely syntactic, semantic, and rhetorical devices.

Three examples are investigated and the analysis shows that while English adopts a balanced use of syntactic, semantic, and rhetorical devices to render the messages of PSP/ NOP, Arabic depends heavily on semantic and rhetorical devices. On the syntactic level, syntactic devices are considerably present in Trump's speech such as use of passive construction and left/right dislocation; he even uses syntactic repetition as a rhetorical device, as illustrated in example 2. In Arabic, syntactic devices are minimal. On the semantic level, the topical structure is successful, as Trump and Salman develop their topical structure logically, moving from one point to another using several cohesive devices to convince their readers with their views. Both languages depend heavily on the use of pronouns and contrastive pairs to deliver the message PSP and NOP. On the rhetorical level, Trump and Salman tended to excessively use religious rhetoric to convince their audience that they are on the right side, aligning themselves with God. They also used repetition as a rhetorical device. Though Trump used syntactic and lexical repetition, Salman used only lexical repetition. English examples show a rhetorical use of conditionals, the Arabic example shows a repeated pattern of using metaphor.

However, the findings of this paper should be cautiously interpreted as the analysis is applied to one speech in Arabic and one in English. Therefore, further research on the topic is encouraged on other Arabic and English varieties.

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