



UNIVERSITI PUTRA MALAYSIA

***PERSUASIVE DISCOURSE IN SELECTED CEREMONIAL SPEECHES BY
MOTHER TERESA***

AZADEH SHARIF

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**PERSUASIVE DISCOURSE IN SELECTED CEREMONIAL SPEECHES BY
MOTHER TERESA**

By

AZADEH SHARIF

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,
in Fulfillment of the Requirements for the Degree of Doctor of Philosophy**

February 2015

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DEDICATION

I would like to dedicate this study to

my lovely sister, Arezoo,

my parents,

my husband and

my adorable son, Amir.



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment
of the requirement for the degree of Doctor of Philosophy

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February 2015

Chairman: Mohd. Faiz Sathi. Abdullah, PhD
Faculty: Moden Languages and Communication

Critical Discourse Analysis (CDA), as a multidisciplinary approach, views discourse as a form of social action, which does ideological work in the representation of social reality and the construction of identities. In analyzing language as discourse, together with other semiotic modalities, CDA seeks to explain how functions, topics, strategies, and other properties of discourse play a role in manifesting the public as well as private intentions of the producer of discourse. The present study investigated the persuasive discourse of Mother Teresa in selected ceremonial speeches via an examination of textual patterns, generic move structures, social themes and topics, as well as discursive strategies and related rhetorical devices.

The textual data of the study consisted of three selected speeches of Mother Teresa: (1) the Nobel Peace Prize acceptance speech (1979), (2) the Class Day address (1982), and (3) the National Prayer Breakfast address (1994). The speech texts were examined: (1) to identify textual patterns and construction of MT's speeches selected for the study; (2) to describe the main generic move structures and the related steps used by Mother Teresa; (3) to determine the recurrent themes and topics; (4) to identify the discursive strategies and the argumentative schemes; (5) to analyze the linguistic means and devices employed; and (6) to reveal the ideological stances of Mother Teresa that appear to underlie her discourse.

The results of the identification of the textual patterns and construction of MT's speeches revealed that MT's speeches in general followed the pattern of Situation-Problem-Response-Evaluation. However, it was found that Responses/solutions mainly constructed MT's discourse. The analysis of the means of persuasion employed in giving Responses/solutions by MT in the speeches demonstrated that emotional appeals of repetition and motive words were the chief sources of persuasion. Appeal to logic by means of narration was found as the most recurrent source of persuasion after emotional appeals. Finally, the results also indicated that appeal to authority and the use of inclusive language were other repeated means of

persuasion through character used by MT in offering Responses/solution in the speeches.

The results of the identification of the generic move structures of the three selected speeches of Mother Teresa showed that the predominant generic moves, and in particular, their constituent steps which are potentially persuasive in nature, included establishing commonalities with the audience, urging and inviting the audience to take proactive actions, appealing to religious authorities, narrating anecdotes from the Holy Book and the stories of her personal experiences, stating the humanitarian activities of the Missionaries of Charity in a positive light, encouraging collaboration, presenting social problems, stating her general and religious beliefs, and providing statistics. Topics such as love, Jesus, and children along with the related themes of sacrifice in love, passions/sacrifices of the Christ, and supporting children constituted the core concerns of Mother Teresa's selected speeches.

Discursive strategies such as nomination, predication, and argumentation were utilized to advocate the moves, steps, topics, and themes. The discursive analysis indicated that nomination strategy was mainly used to shape the beliefs, feelings, and views of the audience by establishing credibility; emphasizing the messages and acts of religious authorities; promoting peace, advocating giving love, encouraging adoption, and calling attention to human values. Moreover, it was found that by means of the predication strategy, there was a tendency to persuade the audience to gain particular ideological views such as the omnipresence of Christ, as well as being pro-children and the poor. In addition, the use of the argumentation strategy mainly served to motivate the audiences to give love sacrificially and have trust in God's love.

Finally, the analysis indicated that Mother Teresa's main ideological stances of anti-abortion, pro-adoption and natural family planning, Jesus in the guise of the poor/omnipresence of Jesus, and the necessity of doing sacrifice in love were discursively realized via salient topics and themes, and particularly through discursive strategies that were linguistically identified via a transitivity analysis. The findings shed more light on our understanding of the nature of persuasion as a social act in terms of its discursive construction and representation in ceremonial speeches by a well-known social actor such as Mother Teresa.

Asbtrak tesis dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah.

**WACANA MEYAKINKANDI DALAM UCAPAN-UCAPAN TERPILIHMAJLIS
OLEH MOTHER TERESA**

Oleh

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Analisis Wacana Kritis (*Critical Discourse Analysis* atau *CDA*), sebagai pendekatan rentas bidang, melihat wacana sebagai salah satu bentuk gerak laku sosial yang melakukan kerja ideologi dalam perwakilan realiti social dan pembinaan identiti. Dalam menganalisis bahasa sebagai wacana bersama-sama dengan modaliti semiotik yang lain, *CDA* cuba untuk menjelaskan bagaimana fungsi, topik, strategi, dan ciri-ciri wacana yang lain memainkan peranan dalam manifestasi maksud awam dan juga maksud peribadi penghasil wacana. Kajian ini mengkaji wacana pujukan Mother Teresa dalam ucapan upacara yang terpilih menerusi penelitian struktur langkah generik, tema social dan topik, serta strategi wacana dan peralatan retorikal yang berkaitan.

Data tekstual kajian ini mengandungi tiga ucapan Mother Teresa yang terpilih: (1) ucapan penerimaan Hadiah Keamanan Nobel (1979), (2) ucapan *Class Day* (1982), dan ucapan *National Prayer Breakfast* (1994). Teks ucapan telah dikaji (1) untuk mengenalpasti corak teks dan pembinaan ucapan terpilih MT di dalam kajian ini; (2) untuk menggambarkan langkah struktur generic yang utama; tema berulang dan topik; (3) untuk mengenalpasti tema yang berulang dan topik; (4) untuk mengenalpasti strategi perbincangan dan skema penghujahan; (5) untuk menganalisis sumber linguistik dan cara-cara yang digunakan; dan (6) untuk mendedahkan pendirian ideologi Mother Teresa yang mendasari wacana beliau.

Dapatan daripada mengenalpastian corak teks dan pembinaan ucapan oleh MT menunjukkan ucapan MT mengikut corak Situasi-Masalah-Maklumbalas-Penilaian. Walaubagaimanapun, ia juga di dapati yang Maklumbalas/penyelesaian merupakan cara pembinaan utama wacana MT. Analisis cara pujukan yang digunakan untuk memberi Maklumbalas/penyelesaian oleh MT di dalam ucapannya menunjukkan yang pengulangan rayuan emosi dan perkataan-perkataan motif adalah sumber utama pujukan. Rayuan logik melalui penceritaan, sebagai sumber rayuan, adalah yang paling kerap berulang selepas rayuan emosi. Akhir sekali, dapatan juga menunjukkan yang rayuan orang berkuasa dan penggunaan bahasa inklusif, melalui watak yang digunakan oleh MT, merupakan cara rayuan yang lain dalam memberi maklumbalas/penyelesaian di dalam ucapannya.

Dapatan daripada pengenalanpastian struktur langkah generik bagi tiga ucapan Mother Teresa menunjukkan yang langkah generik utama (khususnya sub-langkah yang terkandung di dalamnya, yang berpotensi sebagai pujukan yang meyakinkan), memasukkan kewujudan kesamaan dengan audiens, gesaan serta jemputan untuk audiens melakukan tindakan proaktif rayuan kepada penguatkuasa keagamaan, penceritaan anecdote daripada Kitab Suci dan kisah pengalaman peribadi beliau, pernyataan aktiviti perikemanusiaan oleh *Missionaries of Charity* daripada sudut yang positif, galakan kolaborasi, persembahan masalah sosial, mengutarakan kepercayaan umum dan keagamaan beliau, dan persediaan maklumat statistik. Topik seperti cinta dan kasih sayang, Nabi Isa, dan kanak-kanak disamping tema yang berkaitan seperti pengorbanan dalam cinta, keghairahan/pengorbanan Nabi Isa, dan sokongan terhadap kanak-kanak merupakan perkara utama dalam ucapan terpilih Mother Teresa.

Strategi wacana seperti pencalonan, prediksi, dan penghujahan digunakan untuk menyokong langkah retorik, sub-langkah, topik, dan tema. Analisis wacana menunjukkan bahawa strategi pencalonan telah banyak digunakan untuk membentuk kepercayaan, perasaan, dan sudut pandangan audiens dengan mewujudkan kredibiliti, menekankan mesej dan tingkahlaku pihak berkuasa agama, mempromosikan keamanan, cinta, penerimaan, dan nilai kemanusiaan. Tambahan lagi, ia juga didapati bahawa dengan cara strategi prediksi, terdapat kecenderungan untuk memujuk penonton untuk memperoleh pandangan ideologi yang tertentu seperti Isa yang Maha Wujud, serta menjadi pro-kanak-kanak dan orang miskin. Juga, penggunaan strategi penghujahan berfungsi terutamanya untuk memotivasikan audiens kearah memberikan kasih sayang secara pengorbanan di samping mempunyai kepercayaan kepada cinta Tuhan.

Akhirnya, analisis menunjukkan bahawa pendirian ideologi utama Mother Teresa tentang anti-pengguguran, sokongan terhadap pengambilan anak angkat, dan perancangan keluarga semulajadi, penyamaran Isa sebagai orang miskin/MahaWujud, dan keperluan untuk berkorban demi cinta telah direalisasikan secara wacana menerusi topik dan tema yang menonjol, dan secara khususnya menerusi strategi wacana yang telah dikenalpasti secara linguistik menerusi analisis transiviti. Dapatan kajian menjelaskan dengan lebih lanjut tentang kefahaman kita terhadap sifat pujukan sebagai tindakan sosial dari segi pembinaan wacana dan pewakilannya dalam ucapan upacara oleh pelakon sosial yang terkenal seperti Mother Teresa.

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This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

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LIST OF ABBREVIATIONS

CDA	Critical Discourse Analysis
DHA	Discourse Historical Approach
MT	Mother Teresa
SFL	Systemic Functional Linguistics
NPP	Nobel Peace Prize
NPB	National Prayer Breakfast
CD	Class Day
SPRE	Situation-Problem-Solution-Evaluation

CHAPTER 1

INTRODUCTION

1.1 Background of Study

The most common types of public speeches are based on the overall goals and general purposes of the speakers. They are usually divided into three main categories: informative, persuasive and entertaining (Coopman & Lull, 2015, p.66). The goal of an informative speech is “to describe, explain, or demonstrate something”. In fact, informative speeches are aimed at increasing “listeners’ knowledge about a topic” (Coopman & Lull, 2015, p.66). However, when the overall objective of a speaker is to persuade, she/he attempts to “reinforce, modify, or change audience members’ beliefs, attitudes, opinions, values, and behaviors” (Coopman & Lull, 2015, p.66). In the category of ‘speaking to persuade’, the speaker intends to “prompt the audience to alter their thinking and possibly take action” (Coopman & Lull, 2015, p.66). Finally, speaking to entertain aims at captivating members of the audience and having them enjoy the speech (Coopman & Lull, 2015).

As social phenomena of persuasion and inspiration are close in terms of meaning, it would be illuminating to slightly differentiate them from each other. Besides having a general purpose, each type of public speech (informative, persuasive, or entertaining) contains some specific sub-purposes. For example, some sub-purposes of speaking to persuade include convincing “listeners to do something they are not currently doing”, motivating listeners “to vote for a candidate” or “inspiring listeners to volunteer time or donate to a worthy cause” (Wood, 2015, p.259). As can be seen, inspiration is one of the sub-purposes of persuasion. In fact, persuasion encompasses inspiration. Persuasion is the fundamental part of many of our communicative attempts (Gass & Seiter, 2011). It is regarded as the foundation of a number of attempts favoring society (Gass & Seiter, 2011). In fact, not much good in the world could be attained without persuasion (Gass & Seiter, 2011).

In recent years, there has been a growing body of research literature on persuasive discourse. Persuasion as a rhetorical act has been studied across various fields and disciplines and by many scholars (e.g. Connors, Ede, & Lunsford, 1984; Halmari & Virtanen, 2005; Perelman, 1982; and Roloff & Miller, 1980). More specifically, persuasive discourse has been explored in areas of social practice as diverse as business negotiations (Bulow-Moller, 2005), advertising (Patpong, 2009), judicial argumentation (Tolonen, 2005), political speech (Halmari, 2005), editorial writing (Alhudhaif, 2005; and Virtanen, 2005) and religious genres (Alexander, 1983; Carruth, 1992; Juarez, 2007). In essence, research into the area of persuasion has enchanted researchers since ancient times (Halmari & Virtanen, 2005). Indeed, the formal study of persuasion can be traced back to the ancient Greeks (Larson, 2004). They were the first to systemize the use of persuasion, calling it “rhetoric” (Larson, 2004). It was Aristotle who “developed the first scientific approach to rhetoric. Since

then, numerous rhetorical books have been written, spanning oratory, language, identification, and mass media” (Perloff, 2010, p.39).

Moreover, numerous studies have been undertaken on the persuasive nature of the discourse of most influential world leaders such as Lincoln (Loudenslager, 2012), Martin Luther King Jr. (Leff & Utley, 2004), and J.F Kennedy (Biane, 2011). However, the nature of the words and the speeches of Mother Teresa (henceforth referred to as ‘MT’), who “had the capacity to move, inspire, and mobilize people” (Maalouf, 2001, p.18), is a subject which requires more intense attention from researchers and scholars of various fields such as discourse analysis. MT has been regarded as “a spiritual master” (Maalouf, 2001, p.21). According to Le Joly (1993, p.7), “in the history of Christianity, Mother Teresa has been more than a personality; she has truly proved to be an event”. MT “early showed a tendency for religious devotion” (Greene, 2004, p.8). She established the Order of the Missionaries of Charity in 1950 (Maalouf, 2001). Another significant philanthropic work of MT was the establishment of “the first home for the dying” (Maalouf, 2001). In fact, her selfless service to humanity fetched her global recognition and awards. In 1979, MT was awarded the Noble Peace Prize. Mother Teresa was awarded the Medal of Freedom from the United States in 1985 which is considered as the most elevated pacifist award given (Greene, 2004). Thousands of essays, articles, and biographies have been written on MT, such as the biographies by Chawla (1992); González-Balado (1997); Hitchens (1995); Scott (2014); and Spink (1997).

On the other hand, movement toward an inquiry into the human sciences, including discourse analysis, has witnessed rhetorical-oriented interest. Simons (1990) affirms this view by noting that “recent movements to reconceive inquiry in the human sciences seem to have been marked by ‘turns’. The initial turn was concerned with linguistic aspect, then the turn moved to interpretive aspect, and now the turn is focused on rhetorical aspect. Simons (1990) continues to state that one of the major consequences of “the rhetorical turn” in the inquiry into discourses in various fields “has been a renewed interest in the rhetoric of boundary relations among disciplines” (p.7). Further, while persuasive rhetoric has been traditionally employed “as a tool of religion, politics or law” (Simons, 1990, p.7), its psychoanalytic dimension on intended audiences (and their sociopolitical environment) connects persuasion with politics and religion:

Christian preaching is based on a prophetic nature whose interpretive key is always in the pocket of the master. The preacher however is not supposed to appeal to personal authority, but to refer the foundation of his discourse to prophecy and to the Lord. The politician talks about the common good and requests the support of the audience in making him their representative in the pursuit of collective well-being. Political discourse is supposed to capture the reasons of the community and express them in such a way that they can be recognized by the audience as their own reasons. What brings together politics, Christianity, and psychoanalysis is that these subcultural spheres within the western tradition...have established that persuasive appeals are more efficacious when they conceal the intention to persuade, that is, when they are less imperative and more

representational. As Pascal tersely puts it, 'People are generally better persuaded by the reasons which they have themselves discovered than by those which have come into the minds of others' (Simons, 1990, p.137).

Therefore, the overlap between religious discourse and political discourse is undeniable. On the one hand, political discourse draws upon religious discourse to probably win the trust and support of the audience. On the other hand, religious discourse may be interwoven with the rules of politics to possibly gain authenticity and justification. The interdisciplinary nature of persuasion as a social act opens the way to politics and religion to synchronically help persuasion get realized in discourse.

There has been a constant progress and interest in, and an expansion of writings on discourse analysis as a method of research in recent years (Coulthard & Candlin, 1985; van Dijk, 1993a; and Zeeman, 2000). Discourse analysis has been employed as a research methodology by a number of studies to investigate various social issues, particularly issues related to ideology (Duncan, 1996; Lea, 1996; Sonderling, 1998; Stevens, 1998; and van Dijk, 1993b, 1997). Van Dijk (1985, p.1) states that one of the dominant features of the discipline of discourse analysis is "the explicit account of the fact that discourse structures, at several levels, may have multiple links with the context of communication and interaction". Thus, discourse analysis is, in essence "a contribution to the study of language 'in use', in the sense that it provides an opportunity to explore "the cognitive and especially the social processes, strategies, and contextualization of discourse taken as a mode of interaction in highly complex sociocultural situations" (van Dijk, 1985, p.1). In addition, as power "is exercised and enacted in discourse" (Fairclough, 2001, p.73) by "a person's control of a social occasion by means of the genre of a text or by the regulation of access to certain public spheres" (Reisigl & Wodak, 2009, p.89), the study of the discourse of those who have access to public spheres can contribute to an understanding of the social power exercised by these individuals implicitly and explicitly through discourse. Moreover, Lazar (2000, pp.376-377) points out that "discourses (and the realities and subjectivities that they make available) can be taken apart in such a way as to reveal that they are not immanent truths, but rather are constructed that way from particular positions that serve particular interests, whilst subordinating others". Therefore, it can be said that the examination of discourse can also disclose which and whose ideologies are being propagated through the use the speaker makes of discourse.

On the other hand, genre approaches have considerably impacted the way we understand discourse in the last decade (Hyland, 2002). Dudley-Evans and St John (1998) describe genre analysis as "the study of the structural and linguistic regularities of particular genres or text types and the role they play within a discourse community" (p.xv). Bhatia (2002, p.4) points out that genre analysis as a multi-disciplinary activity has attracted attention "not only from linguists (both applied and computational), discourse analysts, communication experts and rhetoricians, but also from sociologists, cognitive scientists, translators, advertisers, and plain English campaigners".

However, Rhetorical Genre Studies (RGS), mentioned in Miller's (1984) seminal article "Genre as Social Action", moves the study of genre beyond the exploration of its textual features on to the analysis of the social contexts that give rise to and shape genres (Freedman & Medway, 1994a, 1994b; and Miller, 1984). Thus, RGS provides a useful theoretical framework to research into changes in genre creation, development, learning, and use (Artemeva, 2008). Considering the fact that no prior study has been found that surveyed genre structure and discursive strategies of persuasion in MT's discourse, there is a need to explore persuasion in her discourse from a multi-disciplinary approach to arrive at a rich and deep explanation of her discourse.

1.2 Statement of Problem

Persuasion has been investigated in various genres of discourse such as promotional (see e.g. Patpong, 2009), editorial (Alhudhaif, 2005), political (Halmari, 2005), and religious (Alexander, 1983) discourses. For example, Alhudhaif (2005) explored persuasion in American and Arabic editorials from a speech act perspective, and concluded that, in general, three major categories of speech acts contribute to the overall persuasiveness of selected editorials: representatives (the most frequent), directives and expressives.

Recent years have witnessed a growing body of literature on the ceremonial speeches of famous world leaders (see Halmari, 2005; Gorsevski, 1995; Yamabhali, 1973; Alkhirbakhsh, 2010; Warren, 1967; Wang, 2010; Ghazali, 2006, and Loudenslager, 2012). For example, Ghazali (2006) analyzed the first keynote address of Abdullah Ahmad Badawi (Malaysia's fifth Prime Minister) at the UMNO (United Malay Nation Organization) general assembly from the point of ideological discourse analysis while similar studies by Halmari (2005), Alkhirbakhsh (2010), and Loudenslager (2012) critically examined political issues in the speech genre in question.

Halmari (2005) used a rhetorical approach to analyze two key US presidents' *State of the Union* addresses to explore their persuasive strategies and found that both the political leaders, Reagan and Clinton, employed rhetorical questions, appeal to authority, appeal to logic, superlatives, poetic aspects of persuasion (e.g. alliteration, metaphor and possessives), vocatives, humor, and unification. Loudenslager (2012) studied three ceremonial speeches delivered by Abraham Lincoln to discover the persuasive techniques that he used which propelled him to the presidency. Loudenslager (2012) found that the persuasive rhetoric used by Lincoln included figures of speech such as repetition, alliteration, metaphor, allusion, affirmative dealing with adverse arguments, hyperbole/exaggeration, rhetorical questions, and descriptive language.

Alkhirbash (2010) too examined persuasive language in three ceremonial speeches of Tun Dr. Mahathir Mohammad from the pragmatic (Speech Acts) and (Aristotelian) rhetorical angles. He found that the former Malaysian prime minister had sought to persuade his audiences to act in the nation's interest by establishing: (1) logical

proofs such as providing reasons, facts, statistics, and recounting past events; (2) emotional proofs by arousing the feelings of anger, sympathy, jealousy, resentment, and compassion in the audience; and (3) ethical proofs by displaying knowledge, competence, and awareness. The study concluded that the speech acts of assertives and directives probably played a key role in persuading Mahathir's audiences.

A related body of research on ceremonial speeches of popular world leaders concentrated on transformational/spiritual/religious aspects. The studies conducted by Gorsevski (1995), Yamabhali (1973), and Warren (1967) are worth mentioning here. Gorsevski (1995) investigated the rhetoric of the Dalai Lama, the exiled spiritual and temporal leader of Tibet, from the viewpoint of rhetorical criticism, focusing on the concepts of ethics and nonviolent persuasion. Gorsevski (1995) found that for the Dalai Lama, in "speaking as a religious teacher,...kindness" was a quality which he used to instruct his audience with (p.218) besides "mysticism to bolster his ethos, or ...[a] sentimental style to move his supporters to action" (p.220).

Yamabhali (1973) critically analyzed selected speeches of M.K. Gandhi, often associated with the non-violent movement for peace, to investigate his methods of persuasion. He discovered that Gandhi supported his arguments by referring to historical events including "factual information" (p.103), "appeal for justice", and "testimony from his direct experience" (104), and that "in none of the speeches did Gandhi rely on means of persuasion based upon the using of his ethos or ethical proof" (p.154).

In Warren's (1967) rhetorical analysis of the public speeches of Dr. Martin Luther King, Jr., he concluded that the persuasive devices used by Dr. King included "theological topoi" (e.g. "God", "Jesus Christ", "the church") (pp.95-106); "non-artistic invention" including "examples, narratives and stories, statistics, and quotations" (p.5); and "artistic elements" (ethical, logical, and pathetic proofs) including "establishing himself as a clergyman of competence, character, and goodwill, reasoning (for example, entymeme, analogy, causal relation), and appeal to motives" (p.177).

In fact, the use of the discourse of religion, ethics, spirituality or morality as vehicles of persuasion appears to be a significant area of study. To start with, Kohnen (2010) points out that "an analysis of religious discourse offers the possibility of creating a fascinating and continuous picture of the development of pragmatic phenomena across centuries" (p.523). Moreover, as Ellwood (2013) puts it, "in all ages and among all people religion has been a powerful instrument of social control, because it adds a supernatural sanction to conduct", and that "religion and morality in social life" function as "regulative institutions" (p.186).

However, despite its significance, religious discourse seems to lack attention from linguists, discourse analysts, and language scholars. As Kohnen (2010) notes, "one of the basic difficulties for an overview of the field of English religious discourse is that the linguistic literature, in particular historical-pragmatic research, is scarce" (p. 523). He adds that the lack of available investigation "has been acknowledged with regard to contemporary discourse studies in the religious domain" (Muhleisen, 2007, p.485, cited in Kohnen, 2010, p. 523), an area eminently researchable given that in having access to fame, respect, and public discourse, religious leaders have the social power to control the actions and minds of people (van Dijk, 1997).

Hence, few studies have therefore dealt with the religious discourse of Mother Teresa (MT). Fosl (1999) describes MT in this way: “today, perhaps no figure has come to symbolize undiluted goodness, piety, and compassion more than the small, elderly Abanian nun Agnes Bojaxhiu– known to millions as Mother Teresa” (p.115). More importantly, Marques (2007) obviously points up the persuasive potential in the politico-religious discourse of this “small elderly Albanian nun” in that she “exhibited transformational leadership...[and] influenced the lives of many of her followers worldwide” (p.110) “...along with Mahatma Gandhi; Martin Luther King, Jr.; Nelson Mandela; and other great leaders” (p.109). It can be argued that like political leaders who use appropriate rhetoric to manipulate people and maintain political influence (Fairclough, 1989; David, 2014), religious leaders act similarly in their linguistic practice and “promote social change by personal actions, by influencing the actions of groups, and by creating and shaping organizations toward the common good” (Branson, 2013, p. 405).

MT as a distinguished religious leader and a social change activist inspirational, and hence persuasive, rhetoric is perhaps best entrenched equally in “matters of faith, math, and reading; and centers and mobile clinics that ministered to the needs of people with leprosy and AIDS” (Youssef, 2004, p.1033).

Viewed from this social activism angle, it has been noted that MT speaks on behalf of the oppressed and for the most part in her speeches drawing on the suffering of the powerless and destitute to appeal to aspects of religiosity of her audiences. In this way, MT’s persuasive discourse highlights the plight of the poor and disenfranchised and through a call to God seeks to delegitimize dominant discourses through resistance to these discourses (Simounet, 2008). Accordingly, she has been presented as “a hierarchy-attenuating agent” (Sidanius et al, 1996, p. 145) within the framework of a social dominance (SD) model in which the stability of “group-based social hierarchy (e.g. race, class, and gender systems)” is determined by “the counterbalancing effect of two types of social agents, *hierarchy-enhancing* [HE] agents and *hierarchy-attenuating* [HA] agents” (p. 146). HE agents, Sidanius et al (1996) argue:

Tend to support and facilitate the disproportionate allocation of things with positive social value...to dominant social groups and things with negative social value to subordinate social groups. Everything being equal, the SD model assumes that the more powerful these HE agents are, the greater the degree of inequality between dominant and subordinate social groups will be. ... Hierarchy attenuating agents are defined as social institutions, social roles, and social ideologies that tend to support and facilitate an egalitarian allocation of positive social value to subordinate and dominant social groups" (p. 146).

Hence, MT speaks up for the delegitimized, subaltern members of society from the vantage of her power of personage as a prominent member of the church. Studies undertaken on related aspects of rhetoric appeal in the discourse of MT would include, among others, Juarez (2007), Kuseski (1988), and Kamthorn (2007). Juarez’s (2007) study concerned the religious rhetoric of MT based on analyzing her

speeches and letters to identify three rhetorical tools of persuasion: redefinition, identification and the focus on antithetical ideas in her message. Kuseski (1988) also did a critical assessment of MT's Noble Peace Prize acceptance speech to uncover implicit or inductive arguments for her positions and to provide insight into the layers of meaning in the key term "love" used in her speech. Kamthorn (2007) investigated the persuasive devices used by four Nobel Peace Prize winners including MT to focus on finding evocative and logical appeals and to explain the persuasive style of each winner. The study concluded that Mother Teresa highly relied on "motive words, parallelism, and repetition" in her speech (p.53) and, contrastively, used a "small degree of logical appeal devices" (p.53). Therefore, Kamthorn (2007) concluded that Mother Teresa's "style is persuasion through emotion" (p.53).

These studies could, admittedly, add to the body of knowledge on the discourse of MT, as do others on the persuasive discourse of other political leaders using a range of theoretical approaches: pragmatics (Alhudhaif, 2005), rhetorical analysis (Alexander, 1983, Alkhirbash, 2010; Halmari, 2005; Warren, 1967; and Loudenslager, 2012), ideological discourse analysis (Ghazali, 2006), religious rhetoric/rhetorical criticism (Juarez, 2007), and critical assessment (Kuseski, 1988). While these studies benefit the body of research on persuasion as a whole in terms of their methods and findings, the review of the literature shows that no research has been conducted on MT's persuasive discourse as sociopolitical activism (see Sidanius et al, 1996; Simounet, 2008), probably best investigated via a socio-critical framework that employs thematization of social issues, generic move structures and textual patterns (see Hoey, 1983 on Problem-Response pattern in discourse), as well as discursive strategies (see e.g. Wodak & Meyer, 2009) by MT as the dominant social actor. Put differently, the investigation would necessarily be framed in terms of a broad CDA approach not only to describe, interpret, and explain the persuasive rhetoric of MT at the social, discursive, and textual levels (Fairclough, 2001, 2003; van Dijk, 1998; Wodak & Meyer, 2009) as she endeavors to speak to her audiences on behalf of the subaltern and the disenfranchised to delegitimize dominant discourses, but also to critically examine the underlying power relations and ideologies, "to show up connections which may be hidden from people—such as the connections between language, power and ideology" (Fairclough, 1989, p. 5).

Further, given the multidisciplinary, interdiscursive nature of persuasive discourse, the views of researchers such as Miller (1984), Simons (1990), and Maranhão (1990) need to be taken on board. This is because any genre (e.g. a public speech, an advertisement or an editorial) of persuasive discourse is a form of social action (Bhatia, 2004; Miller, 1984; Swales, 1990) that transcends disciplinary boundaries and/or discourse practices in particular fields and therefore, is amenable to critical analysis from a multidisciplinary perspective (Fairclough, 1995a, 2001; & 1985) and which also takes into account the attendant discursive processes of intertextuality, interdiscursivity and recontextualization (Fairclough & Wodak, 1997). The present study constitutes an attempt in that direction to address the gap in the literature and to extend existing findings on the persuasive discourse of MT.

1.3 Research Questions

The following research questions attempt to address the problems noted above:

1. What are the textual patterns and generic move structures of MT's selected speeches in relation to their ceremonial rationales?
2. What topics, issues and themes highlight aspects of persuasion in the selected speeches of MT?
3. What discursive strategies, argumentation schemes and related discourse processes characterize persuasive discourse in the selected speeches of MT?
4. How do linguistic means realize the discursive strategies and structures of persuasion in the speeches of MT selected for analysis?
5. What are the hidden ideological assumptions that underlie MT's persuasive discourse in her selected speeches?

1.4 Purpose and Scope of Study

The overarching concern of the present study is to investigate selected speeches of MT to discover how the social act of persuasion was discursively constructed in the genre. More specifically, the study attempts to identify textual patterns of persuasive discourse in selected speeches of MT; to determine social moves and the attendant communicative purposes; to examine the specific contents, issues, themes and topics of the selected speeches; and to investigate the discursive strategies she used in the ceremonial speeches as persuasive social action, the linguistic means which embodied the persuasive functions of her discourse, and the underlying ideological assumptions invested in her language of persuasiveness.

To identify the textual patterns of persuasive discourse of MT in the selected speeches, the study employs the widely-used Hoey's (2001) Situation-Problem-Response-Evaluation (SPRE) pattern. In fact, "the Problem-Solution pattern is frequently employed as a device for enhancing a text's persuasive power" (Georgakopoulou & Goutsos, 1997, p.146). Further, Polyzou (2008, p.18) argues that "the notions of 'communicative purpose' and social activity are indeed primary for social research, as they point us toward the ideological functions of genre". Hence, after applying Situation-Problem-Response-Evaluation (SPRE) model and some aspects of genre scholarship, particularly the principle of the New Rhetoric Genre School and the tradition of English for Specific Purposes, this study endeavors to discover the rationale, communicative purposes and move structures of the speeches of MT which have been selected for analysis. More specifically, the present study is an applied genre analysis to examine the structure of MT's speeches in relation to acts of persuasion. As such, it does not aim at establishing a prototype of a genre.

In applying CDA, the study endeavours to investigate the links between the use of language and the socio-political contexts in which it takes place (Paltridge, 2006). Fairclough's three-dimensional, socio-critical approach helped the researcher in mapping the three layers of analysis in MT's discourse: the micro (text), the meso (discursive strategies) and the macro (socio-cultural context) levels of description,

interpretation, and explanation (Fairclough, 1995a, 2001; & 1985). As van Dijk (1998, p.9) notes, “the links between micro, meso and macro accounts of discourse [play a role in] the enactment and legitimization of power” (see also Wodak&Meyer, 2009), in our case, the persuasive power of MT’s discourse. In addition, as power is exercised through the ideological workings of language, this study seeks to unveil the ideological assumptions of MT invested in her discourse through the categories proposed by Van Dijk’s(2006) ideological discourse analysis framework. It needs to be mentioned that in this study, van Dijk’s (2006) proposed categories serve as a guideline to identify ideological assumptions of MT.

The study chiefly relied on the discourse-historical approach (Reisigl & Wodak, 2001) to identify the topics, issues and themes and to investigate the discursive strategies and argumentative schemes employed in the selected speeches of MT to persuade the audience. The study also mainly employed SFL principles advocated by Halliday (1985; 1978) to conduct a linguistic analysis. The process types, participants and circumstances involved in MT’s speeches were examined. In addition, an analysis of a video of MT’s interview with Irish TV (1974) served to authenticate and verify the findings of the study and to illuminate background knowledge on MT’s social life, belief system and philosophy of life.

Three speeches of MT constituted the samples of the study. The speeches included the Nobel Peace Prize acceptance speech (1979) (henceforth, referred to as ‘NPP’), A Class Day address (1982) (henceforth, referred to as ‘CD’) and her address at the National Prayer Breakfast (1994) (henceforth, referred to as ‘NPB’). The NPP is one of the five Nobel Prizes created by the Swedish industrialist, inventor, and armaments manufacturer Alfred Nobel, along with prizes in the fields of Chemistry, Physics, Physiology or Medicine, and Literature. Since 1901, it has been annually awarded (with some exceptions) to those who have “done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses” (Nobel, 1895). CD is a day during the commencement season on which the members of the graduating class in U.S. colleges and schools celebrate the completion of their course with special ceremonies. The NPB is an annual event held in Washington, D.C., on the first Thursday of February. The event is in fact a series of meetings, luncheons, and dinners the origin of which goes back to 1953. This event is mainly planned to be a meeting for the political, social, and business first-class to congregate and establish relationships (Gillman, 2013).

1.5 Theoretical Perspectives

As the phenomenon of persuasion enjoys a multifaceted nature, exploring it in the discourse inevitably necessitates a multi-dimensional approach to reach deeper interpretations and insights. Hence, the present study rested upon an integrated theoretical perspective which included some aspects of genre scholarship as well as critical linguistics, besides a focus on the discourse-historical approach (Wodak, 2009) and van Dijk’s (2006) categories of ideological discourse analysis. Moreover, some aspects of the analytical tools of systemic functional linguistics served the

theoretical framework for textual analysis. Hoey's (2001) Problem-Solution pattern also helped in identifying the textual patterns. These theories will be briefly introduced in the following section. The detailed explanation of these theories is provided in Chapter 2: Review of Literature.

1.5.1 Genre Research Traditions and Guidelines

As Hyland (2002) puts it, genre approaches have considerably impacted the way we understand discourse in the last decade. In general, genres are viewed to be “abstract, socially recognized ways of using language” (Hyland, 2003, p.21). Genre scholarship has been significantly developed in three research traditions: (a) English for Specific Purposes (ESP), (b) North American New Rhetoric studies, and (c) Australian Systemic Functional Linguistics (Hyon, 1996).

- ***English for Specific Purposes (ESP)***

The genre tradition of ESP “draws heavily on Systemic Functional understandings of text structure” (Hyland, 2002, p.115). In this school, “communicative purpose and the formal properties of texts” are highlighted (Hyland, 2002). Scholars and practitioners in this field have considered genres as “oral and written text types defined by their formal properties as well as by their communicative purposes within social contexts” (Hyon, 1996, p.695). Indeed, in ESP genre studies, the configuration of texts is usually described as the working of “a series of moves, each of which may contain one or more steps (e.g Swales, 1990, 2004)” (Paltridge & Starfield, 2011, p.107). Genre here comprises a class of structured communicative events employed by specific discourse communities whose members share broad communicative purposes (Swales, 1990). According to Hyland (2002, p.115) “these purposes are the rationale of a genre and help to shape the ways it is structured and the choices of content and style it makes available.”

- ***New Rhetoric Genre Studies***

The New Rhetoric group of genre scholarship mainly consists of “North Americans working within a rhetorical tradition and influenced by their work in universities and first language composition” (Hyland, 2002, p.114). This tradition of genre draws on the seminal paper by Miller (1984) and is represented in the work of Bazerman (1988), Freedman and Medway (1994a), and Berkenkotter and Huckin (1995). In this school, genre is regarded as “a socially standard strategy, embodied in a typical form of discourse that has evolved for responding to a recurring type of rhetorical situation” (Coe & Freedman, 1998, p.137). According to Hyland (2002, p.114), in this group of genre studies, “methodologies tend to be ethnographic, rather than text analytic, with the aim of uncovering something of the attitudes, values and beliefs of the communities of text users that genres imply and construct”. Indeed, Hyland (2002, p.114) believes that this area of genre studies “with its emphasis on the socially constructed nature of genre and on unpacking the complex relations between

texts and contexts, provides important insights and support for ideological views of genre”.

To identify top-level generic structure of the three selected speeches of MT in the present study, three guidelines of genre structures were taken from the literature. The following section will briefly discuss the generic move structure guidelines for analyzing MT’s NPP acceptance speech (1979), CD address (1982) at Harvard University and NPB address (1994). Gamble and Gamble (1998) and Osborn and Osborn (1991) state that the speakers of the speech of acceptance of an award take the following action: they thank, recognize and give credit to those who bestow, and those who help, reflect on values represented by the award, explain what the award means to them and accept the award graciously. Fluharty and Ross (1996) also state that the speaker of an acceptance speech normally: (1) expresses appreciation for the gift or honor and shares his pleasure with those present; (2) relates himself (or the group he represents) in some way to the giver, and praises him meaningfully without overdoing it; (3) gives credit for his achievement to the help of others, to his profession, or the group to which he belongs; and (4) tells what the award means to him and how it will urge him on to greater efforts. On the other hand, Fortanet (2005), who surveyed the structural pattern of Honoris Causa doctorate acceptance speeches, found the following moves for acceptance speeches:

- A *Acknowledgements* (the speaker expresses gratitude)
- B *Discourse organization* (the speaker indicates to the audience how the rest of the speech is organized)
- C *Content*
- C1 *Interpretation* (the speaker gives personal opinions, ideas or arguments)
- C2 *Audience approach* (the speaker tries to approach the audience by sympathizing with them and looking for points they have in common)
- C3 *Facts*(the speaker tries to support the arguments and ideas)
- C4 *Illustrations*(the speaker tries to illustrate facts, such as examples, anecdotes, quotations and visuals)
- D *Asides* (includes information not relevant to the topic of the speech)

(Source: Adapted from Fortanet, 2005, pp.40-41)

The present study adopts Fortanet’s (2005) generic structure as a base and combines it with the moves suggested from Gamble and Gamble (1998), Osborn and Osborn (1991), and Fluharty and Ross (1996). Therefore, it provides its own genre structure guideline for the analysis of genre structure of MT’s NPP acceptance speech. As for the action presented by the speaker of the commencement address (Class day) on graduation, Gamble and Gamble (1998) and Osborn and Osborn (1991) believe that the speakers usually praise and congratulate the graduating class, acknowledge how

both graduates and members of the audience contributed to the success being recognized and challenge the graduates to focus on the future.

In addition, Fluharty and Ross (1996) state that the speaker of the commencement address presents the future roles of the graduates, seeks to stimulate and influence their thinking and action and offers the graduates a hopeful but realistic approach to one/or more of the major challenges. On the other hand, Gualt (2008, p.37) found four prominent themes in literature for the genre of commencement addresses. These themes are: (1) acknowledging the graduates and their achievements, (2) creating identification between the speaker and the graduates, (3) presenting the world and its challenges, and (4) instilling a sense of hope for the graduates' future. The present study combines the actions presented by Osborn and Osborn (1991), Fluharty and Ross (1996), and the themes found by Gualt (2008) to reach a genre structure guideline for the analysis of MT's CD address (1982).

Finally, to analyze MT's keynote address in NPB, the present study adopts Monroe's Motivated Sequence developed in 1953 by Alan Monroe. Monroe's Motivated Sequence is an organizational pattern which can help the speakers to address an audience's motives (Griffin, 2011). The sequence contains five distinct steps:

- 1) *Attention*(get the attention and interest of the audience)
- 2) *Need*(identify the need for a change, define the problem)
- 3) *Satisfaction*(define specific solutions)
- 4) *Visualization*(allow the audience to picture the benefits that will result from the audience's need being satisfied)
- 5) *Action*(call to action).

(Source: Ehninger, Monroe, & Gronbeck's (1978, pp.142-63); Lucas (1995, pp.353-361).

- ***Australian Genre Theory***

This orientation of genre theory is based on the work of Systemic Functional Linguistics such as Halliday, Hasan, and Martin (see e.g. Halliday 1985a, 1994, Halliday & Hasan 1989, and Martin 1989). This school of genre studies is often known as 'the Sydney School' of genre studies (Hyon, 1996). This school "has stressed the importance of the social purposes of genres and of describing the schematic (rhetorical) structures that have evolved to serve these purposes" (Hyland, 2002, p.115). In this area, genre is seen as a staged, goal-oriented social process (Martin, 1992). Scholars in this area attempt to construe the "distinctive stages, or moves of genres together with the patterns of lexical, grammatical and cohesive choices" (Hyland, 2002, p.115) which "construct the function of the stages of the genres" (Rothery, 1996, p.93).

1.5.2 Critical Discourse Analysis (CDA)

CDA was developed in the late 1980s as a programmatic development in European discourse studies spurred by Norman Fairclough; Ruth Wodak; Tuen van Dijk; Fowler et.al; and Kress and Hodge. CDA aims at analyzing “opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language” (Wodak, 1995, p.204). According to Fairclough and Wodak (1997):

CDA sees discourse-language use in speech and writing - as a form of ‘social practice’. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s), which frame it: The discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned- it constitutes situations, objects of knowledge, and the social identities of and the relationships between people and groups of people (p.258).

Fairclough (1995a) views CDA as a ‘three-dimensional’ framework where “the aim is to map three separate forms of analysis onto one another: analysis of (spoken or written) language texts, analysis of discourse practice (processes of text production, distribution and consumption) and analysis of discursive events as instances of socio-cultural practice” (p.2). This 3-dimensional framework is presented below in Figure 1.

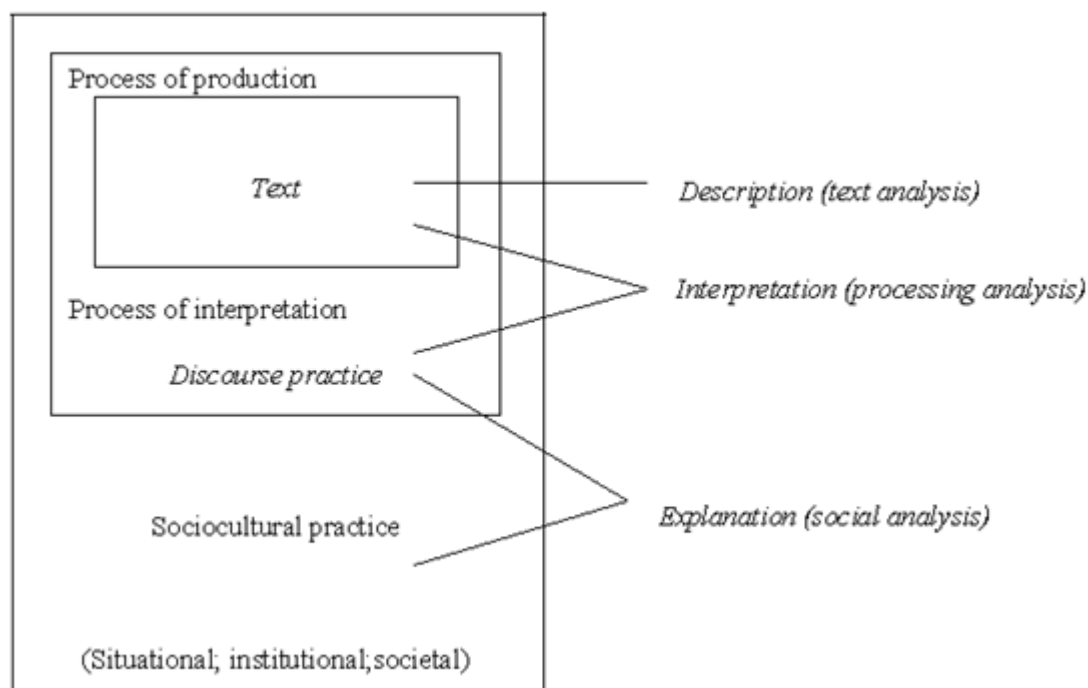


Figure 1.1 Dimensions of Discourse and Discourse Analysis (Fairclough, 1995b, p.98)

In comparison with the three aspects of discourse (shown in Figure 1), Fairclough (1995, p.98) identifies three dimensions of analysis in CDA:

- Description is the stage which is concerned with formal properties of the text.
- Interpretation is concerned with the relationship between text and interaction by seeing the text as the product of the process of production and as a resource in the process of interpretation.
- Explanation is concerned with the relationship between interaction and social context, with the social determination of the process of production and interpretation, and their social effects.

Moreover, Fairclough (2001, p.2) in his approach places “emphasis upon ‘common-sense’ assumptions, which are implicit in the conventions according to which people interact linguistically, and of which people are generally not consciously aware”. These assumptions are called ideologies by Fairclough. Therefore, CDA is highly concerned with revealing the hidden ideological assumptions. However, there are various theories and models for analyzing ideology in discourse. Van Dijk (2006, pp.735-39) in *Politics, Ideology and Discourse* advocated some categories for ideological discourse analysis, which are briefly mentioned here and explained in more detail in Chapter 2 (pp.53-54) and Appendix D (p.208). The categories include Actor Description, Authority, Burden, Categorization, Comparison, Consensus, Counterfactuals, Disclaimers, Euphemism, Evidentiality, Example/illustration, Generalization, Hyperbole, Implication, Irony, Lexicalization, Metaphor, National Self-Glorification, Negative Other-Presentation, Norm Expression, Number Game, Polarization, Positive Self-Presentation, Populism, Presupposition, Vagueness, and Victimization.

Fairclough based his theory on Systemic Functional Linguistics advocated by Halliday (1978 & 1975). CDA is an approach the interpretive and explanatory nature of which distinguishes it from other approaches. Rogers (2004, p.2) points out that CDA “includes not only a description and interpretation of discourse in context, but also offers an explanation of why and how discourses work”. Moreover, Titscher et. al. (2000, p.147) state that “CDA conceptualizes languages as a form of social practice and attempts to make human beings aware of the reciprocal influences of language and social structure of which they are normally unaware (Fairclough, 1985; van Dijk, 1993b; and Wodak, 1989)”.

They further highlight the distinguishing feature of CDA and state that “CDA – using the concepts of intertextuality and interdiscursivity – analyses relationships with other texts, which is not developed in other methods” (Titscher & Jenner, 2000, p.166). As Reisigl and Wodak (2009, p.90) point out, “intertextuality means that texts are linked to other texts; both in the past and in the present”. They further argue that “interdiscursivity signifies that discourses are linked to each other in various ways”. Moreover, they state that “texts can be assigned to genres” (p.90). The following figure illustrates the interdiscursive and intertextual relationships between discourses, discourse topics, genres, and texts:

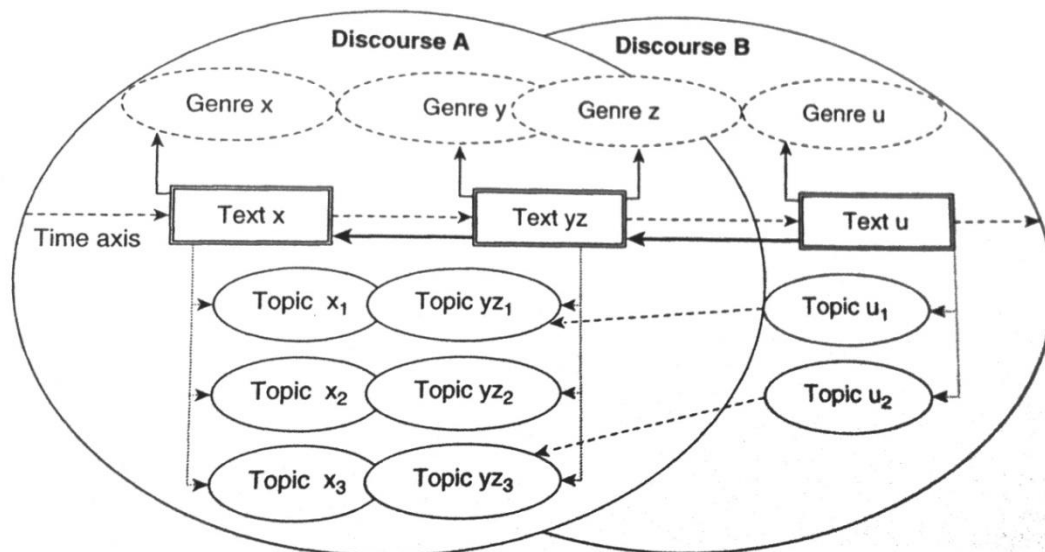


Figure 1.2 Interdiscursive and Intertextual Relationships between Discourses, Discourse Topics, Genres and Texts (Reisigl & Wodak, 2009, p.92)

The above diagram shows the intersection of the topics to which a text refers and also “the specific intertextual relationship of the thematic reference of one text to another” (Reisigl & Wodak, 2009, p.92). In general, it illustrates how texts/genres/discourses may be interrelated to serve the recontextualization of specific topics/themes. Recontextualization refers to the “process of transferring given elements to new contexts” (Reisigl & Wodak, 2009, p.90). The present study takes Fairclough’s three-dimensional framework as an overall approach and mostly focuses on one of the directions of CDA, namely, the Discourse-Historical Approach, which is explained in the following section.

1.5.3 Discourse-Historical Approach (DHA)

Since the interrelations between discourse and society is complex and cannot be adequately analyzed without combining linguistic and sociological approaches from the point of view of critical discourse, therefore, Weiss and Wodak (2003, p.7) note that “mediation between the social and the linguistic”, is required. Hence, DHA as a theoretical foundation provides a vehicle which reconciles and bridges sociological and linguistic categories. The remarkable feature of the discourse-historical approach is its attempt to go beyond the linguistic dimension to integrate historical, political, sociological and psychological dimensions in the analysis of a specific discursive event.

Thus, DHA informs the present study to explore discursive strategies adopted by MT to affect the beliefs, values, feelings, attitude, intention, motivation and viewpoints of the audience and to move them to action. Indeed, DHA in critical discourse studies, attempts to “integrate systematically all available background information in the

analysis and interpretation of the many layers of a written or spoken text” (Fairclough and Wodak, 1997, p.266). The approach bases its model on sociolinguistics and socio-psychological perspectives on discourse. There are three dimensions of analysis central to this approach: the analysis of the thematic/topical content of the data, the discursive strategies employed, and the linguistic realizations of these themes and strategies. Reisigl and Wodak (2001, p.44) place emphasis on “a more or less intentional plan of practices adopted [by a speaker/writer] to achieve a particular social, political, psychological or linguistic aim” labeled “strategies”. Reisigl and Wodak (2001, pp.44-56) identify five of these strategies for the analysis of racist discourse: “referential, predication, argumentation, perspectivation, and intensification or mitigation”.

Referential (or nomination) strategies are strategies by means of which social actors, objects/phenomena/events and processes/action are discursively constructed, classified or represented by the speaker. At the linguistic level, nomination strategies can be realized through devices such as proper names, collectives, abstract and concrete objects. In predication strategies, speakers qualify social actors, objects, phenomena, events/processes and action (more or less positively or negatively). An example of a predication strategy that Reisigl and Wodak (2001, p.55) cite is from an Austrian newspaper which stated “Foreigners are socio-parasites, who exploit the welfare system”. Through argumentation strategies, the speakers try to persuade the addressees of the truth and the normative rightness of claims. At the linguistic level, argumentation strategies are realized mainly through topoi and fallacies. One example of argumentation strategy is the use of topos or fallacy of irrationality such as “I don’t believe the whole idea to combat climate change by emission limits is rational” (Reisigl & Wodak, 2009, p.108).

Through perspectivation strategies, the speakers’ or writers’ positions and their involvement or distance will be expressed. At the linguistic level, perspectivation strategies are realized through devices such as “direct, indirect or free indirect speech, quotation marks, discourse markers/particles, and metaphors” (Reisigl & Wodak, 2009, p.94). In intensification or mitigation strategies, speakers strengthen or weaken the epistemic status of their propositions. Mitigation strategies can be identified by means of devices such as “topos or fallacy of backgrounding and fallacy of uncertainty (Reisigl & Wodak, 2009, p.113). At the linguistic level, intensifying strategies can involve using intensity markers or gradable adverbs which emphasize or amplify a proposition (e. g very, really, absolutely).

DHA approach “considers intertextual and interdiscursive relationships between utterances, texts, genres and discourses, as well as extra-linguistics social/ sociological variables, the history of an organization or institution, and situational frames” (Wodak, 2009, p.90). Therefore, this approach also served the present study by providing the ground for the researcher to investigate how the speaker draws upon other texts and text types and how the text is constituted from diverse discourses and genres to influence the audience.

1.5.4 Systemic Functional Linguistics (SFL)

SFL is a functional theory in linguistics which views text as social interaction. It is called systemic because it views language as systems of meaning potential in human interaction that are realized by various structures. In systemic functional linguistics (SFL), four strata make up the system: context, meaning, sound and lexicogrammar. The three SFL strata of context, meaning and lexico-grammar are shown in Figure 1.3.

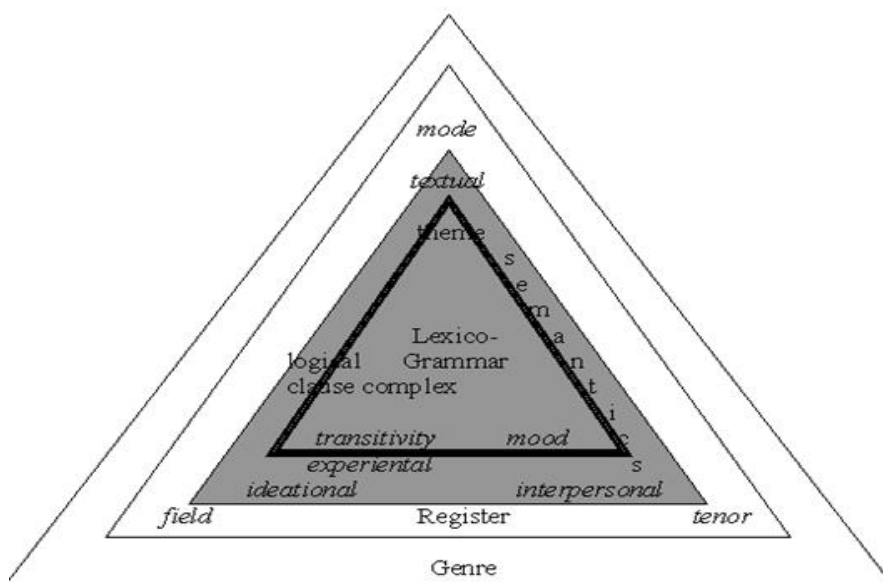


Figure 1.3 Context, Semantics and Lexico-Grammar (Eggins, 2004, p.112)

Halliday (e.g. 1985b/1989, 1994) has argued that language is structured to make three main kinds of meanings simultaneously. They are the ideational, interpersonal, and textual meanings. These meanings are also referred to as language meta-functions. According to Halliday (1971, p.332), through ideational function “the speaker or writer embodies in language his experience of the phenomena of the real world; and this includes his experience of the internal world of his own consciousness: his reaction, cognitions, and perceptions, and also his linguistic acts of speaking and understanding”. Through the interpersonal meta-function “users of language establish, negotiate and assume their position in social relationships” (Halliday, 1994, p.68). Further, “the textual strand of meaning, is concerned with the potential the clause offers for its constituents to be organized differently, to achieve different purposes” (Eggins, 2004, p.298).

Halliday’s model divides context, specifically the social context, into two types: Context of Culture, and Context of Situation. The Context of Culture consists of two levels: Ideology and Genre. Ideology refers to the whole set of beliefs, ideas and values that constructs a person’s or a society’s world-view. Genre refers to the culturally-appropriate, step-by-step structure for carrying out any particular goal-oriented activity. Context of Situation is represented by Halliday as “a composition

of three dimensions field, tenor and mode” (Halliday & Hasan, 1989, pp.45-46). The Context of Situation is defined in terms of Register. The Lexico-grammar level concerns the syntactic organization of words into utterances. This stratum of SFL consists of three sub-systems: transitivity, mood and modality and theme/rheme. The present study mainly focuses on the lexico-grammar level of SFL and mostly on the transitivity system.

Transitivity: Transitivity is made up of three components: processes, participants, and circumstance. The processes are divided into six types: material processes, mental processes, relational processes, behavioral processes, verbal processes, and existential processes. Every process type engages the associated participants (such as Actor, Goal, Phenomenon, Receiver, etc.). Circumstances can occur with all process types. There are different types of circumstances, which can be found in clauses (such as extent, location, manner, cause, accompaniment, matter and role). In SFL, ideational meanings are realized through the system of transitivity. The present study benefits from SFL as a rich resource for identifying the linguistic means and devices, which MT draws on to achieve persuasion. More specifically, exploring the six process types, their related frequencies, participants and circumstances could aid the researcher of the present study to access the ways in which MT sees the world and the ways she views different objects and events.

1.5.5 Hoey’s SPRE Model

Hoey (2011, p.11) sees text “a site for interaction”. According to him, “text can be defined as the visible evidence of a reasonably self-contained purposeful interaction between one or more writers and one or more readers” (Hoey, 2001, p.11). Hoey (2001, pp.145-169) distinguishes various types of popular patterns of text organization such as “Goal achievement, Opportunity-Taking, Desire Arousal-Fulfillment or Gap in Knowledge-Filling”. However, one of the most common is the problem-solution pattern characterized by the following elements (Hoey, 2001, p.123):

- (1) an optional previous Situation (S), which provides a context for the pattern,
- (2) the Problem (P) or “aspect of a situation requiring a response” (p.124),
- (3) the Response to the problem (R), and
- (4) Evaluation (E).

All these features can be seen in Hoey’s (2001) fabricated example:

- (1) I was once a teacher of English Language. (2) One day some students came to me unable to write their names. (3) I taught them text analysis. (4) Now they all write novels. (p.123)

To summarize, the coherence among the theories selected for this study and the rationale for using these theories and their corresponding sub-theories/analytical guidelines is explained here and illustrated schematically in Figure 1.4 (p.20). The present study attempts to explore persuasive discourse from two aspects:

form/structure and function. As for the part related to the surface of the discourse/form, the study uses Hoey's (2001) Problem-Solution pattern to identify the formal construction of MT's persuasive discourse. This specific pattern is chosen based on the fact that "the Problem-Solution pattern is frequently employed as a device for enhancing a text's persuasive power" (Georgakopoulou and Goutsos, 1997, p.146).

Further, Genre theory is chosen as it focuses on the social construction of discourse (Biber, Connor & Upton, 2007). Therefore, from different traditions of genre, the study mainly focuses on New Rhetoric Genre Studies (NRGS) which views 'genre as social action' (Miller, 1984). More specifically, this approach views genre as "a typified rhetorical action" (Miller, 1984, p.159) with a particular 'communicative purpose' (Swales, 1990) in response to a recurrent rhetorical situation. The communicative purpose of the genre shapes the rationale of the genre which has the function of shaping the schematic structure of the discourse (Swales, 1990). As shown in the following schematic structure, the three selected speeches of MT belong to three different rhetorical situations and have different communicative purposes and rationales which require different generic move structure guidelines to analyze.

On the other hand, the study heavily draws on CDA. The link between CDA and the genre approach chosen for this study lies in viewing discourse and genre as social action. Fairclough's (1995) three-dimensional framework is chosen because it helps the analysis of discourse at different levels. For the level of text analysis, the study employs SFL theory (Halliday, 1985) because it is concerned with the structure of language to undertake its basic social functions (Fairclough, 1995). For the level of discourse practice analysis, the study uses DHA (Wodak et al., 1990) to create the link between linguistic subsystems and social structures (Wodak, 1997). Finally, for the analysis of socio-cultural practice of discourse, the study refers to van Dijk's (2006) categories for ideological discourse analysis.

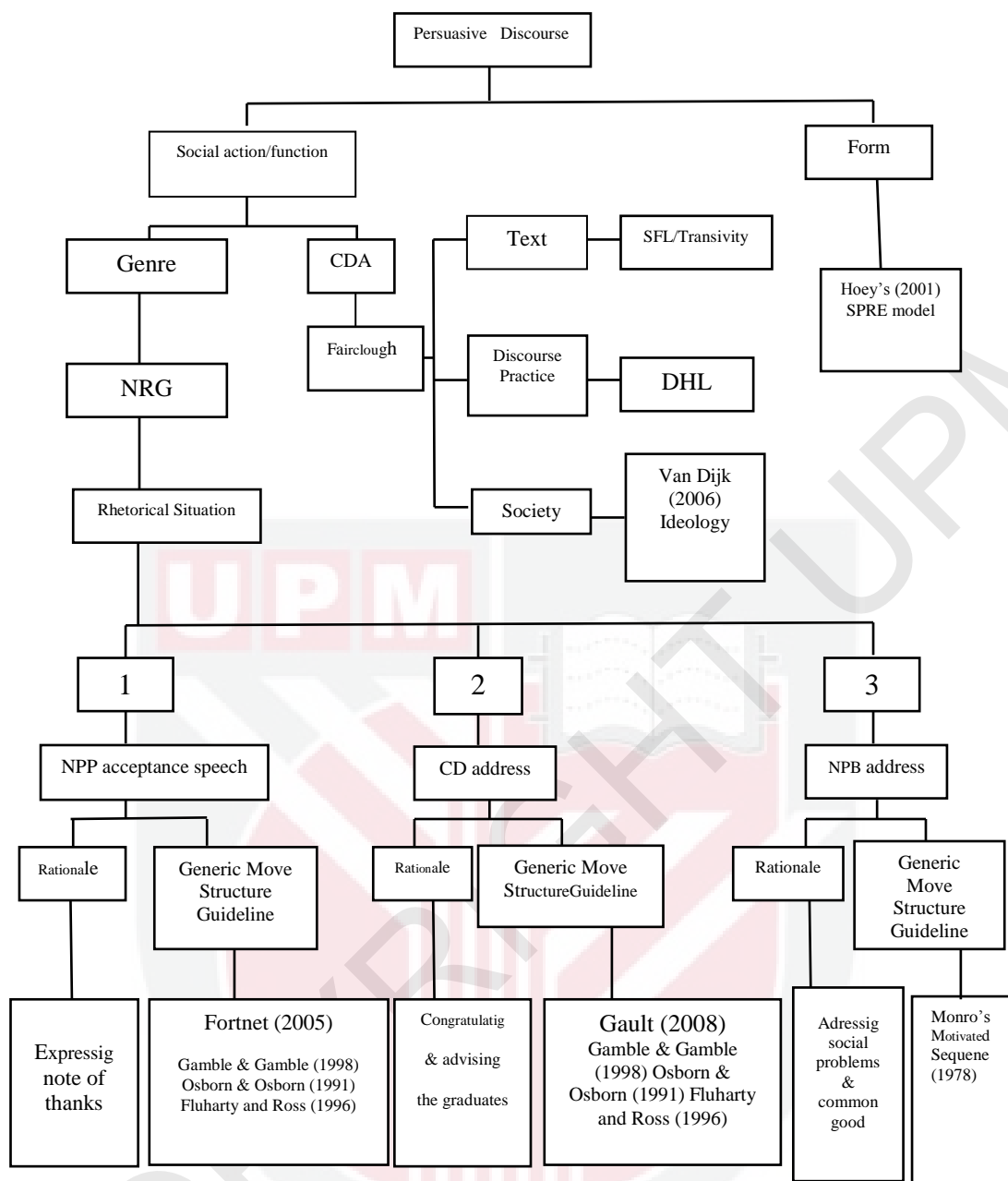


Figure 1.4 Schematic Illustration of the Synchrony among the Theories, Approaches and the Related Guidelines of Analysis Selected for the Study

1.6 Conceptual Framework

The following schematic conceptual framework was devised based on the theories discussed in section 1.5 on theoretical perspectives.

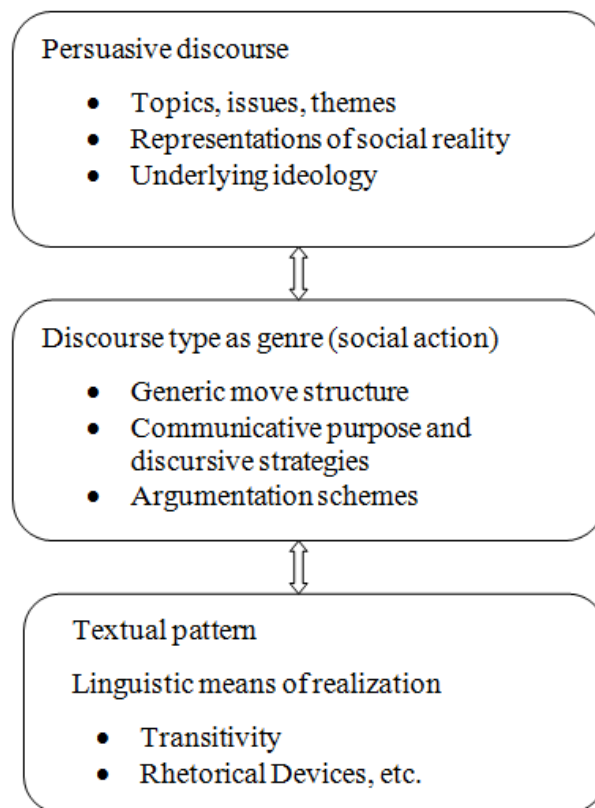


Figure 1.5 Conceptual Framework

The above diagram consists of three boxes in linear order. These boxes are linked to each other with double-headed arrows. As previously mentioned, Fairclough's (1995, p.98) three stages of discourse analysis: "Description, Interpretation, and Explanation" guide the present study. In fact, the three boxes of the above diagram are compatible with the three stages of discourse analysis. More specifically, the first box from the top which includes "topics, issues, themes, and ideologies" represents the explanation phase of social analysis. The second box from the top which shows "genre as social action, discursive strategies, and argumentation schemes" represents the interpretation stage or discourse practice stage of analysis. Finally, the last box, which contains "textual pattern" and "linguistic means of realization", represents the description stage of mainly textual analysis.

In essence, the present study relies on DHA to identify topics and issues which bring about persuasion in MT's selected speeches. Topics and themes are semantic macrostructures that, "at the global level of discourse, ...influence what people see as the most important information of text or talk, and thus correspond to the top level of their mental representations" (van Dijk, 2001, p.358). Moreover, to discover MT's hidden ideological assumptions, the study refers to the categories advocated by van Dijk (2006) for doing ideological discourse analysis. Van Dijk (2001, p.12) defines ideologies as "a special form of social cognition shared by a social groups". In addition, to determine generic move structures in MT's selected speeches, the present study adopted aspects of New Rhetoric studies' notion of genre, in particular, genre as social action, and aspects of move-step analysis of genre in ESP (Swales, 1990).

To classify discursive strategies, the present study also focused on the DHA's five categories that include nomination (referential), predication, argumentation, perspectivization and intensification/mitigation (Wodak, 2001).

The third box from the top also includes argumentation schemes, which were identified in the present study guided by DHA. In addition, at this stage of analysis (i.e. interpretation), discourse processes of intertextuality, interdiscursivity and recontextualization which characterized persuasive discourse in the selected speeches of MT were also described. "*Intertextuality* means that texts are linked to other texts, both in the past and in the present. The process of transferring given elements to new contexts is labeled *recontextualization*" (Reisigl & Wodak, 2009, p.90). Furthermore, to identify textual patterns of the discourse, Hoey's (2001) SPRE model was used. Finally, to discover the linguistic means which realized the discursive strategies and structures of persuasion in the selected speeches of MT for analysis, the present study mainly relied on the system of transitivity in English as explained by SFL (the lowest box in the above diagram).

As seen in Figure 3, the three boxes are linked to each other with double-headed arrows. The arrows illustrate the synchrony or interdependence among the three stages of analysis, as well as the interactive nature of the analyst's movements through description, interpretation, and explanation of the content of the boxes, "of being 'top-down'...as well as 'bottom-up'" (Fairclough, 2001, p.121). To put it differently, linguistic devices help communicative purposes, move structure, discursive strategies, argumentative schemes, and finally topics get realized. Persuasive discourse is eventually established and emerges drawing upon the synchrony among the three stages of discourse: (1) topics, issues, themes; (2) rationale, communicative purposes and move structures, discursive strategies, and argumentation schemes; and (3) linguistic means.

1.7 Significance of Study

The findings of the analysis of the social act of persuasion in a religious discourse of one of the most remarkable transformational/spiritual leaders of the world ; who also acts as "a hierarchy-attenuating agent" (Sidanius et al, 1996, p.145) from a multi-dimensional approach expects to contribute significantly to disciplines such as discourse analysis, genre analysis, language studies, religious studies, communication, leadership discourse, philosophy, sociology, politics, anthropology, theology, management, rhetoric, English for religious purposes, and ESL/EFL learning and teaching. The findings can add knowledge to the body of literature on discourse of religion and spirituality as a vehicle of persuasion and a powerful instrument used by religious/transformational leaders to control the actions and minds of people (van Dijk, 1997). This is because, according to Denning (2007), transformational leaders "change the world by generating enduring enthusiasm for a common cause. They present innovative solutions to solve significant problems. They catalyze shifts in people's values and ideologies. They demonstrate willingness to sacrifice personal interests when necessary. They help others get through critical moments of crisis. They inspire people to want to change, so the positive energy

sustains the change overtime” (p.22). Hence, the findings attained from the study will provide profound insights and understanding of the way leaders employ public speech as a primary vehicle in achieving their goals.

In addition, the multi-dimensional theoretical and methodological approach of this study will afford a more helpful approach to understanding persuasion in discourse. Identifying generic moves and steps from the perspective of social use and construction of language in response to particular rhetorical situations can help genre analysts by adding to the body of knowledge related to generic move structures of the genres of Nobel Peace Prize acceptance speech, Commencement address, and National Prayer Breakfast address. In addition, investigating persuasion from the viewpoint of social practice and analyzing it at three levels of text, discourse practice, and socio-cultural practice can “make human beings aware of reciprocal influences of language and social structure of which they are normally unaware” (Titscher et al., 2000, p.146) and make visible the probably covert connection of language, power, and ideology (Fairclough, 2001). The findings obtained from the unveiling of ideological assumptions invested in the language, can also perhaps serve the scholars in the fields of language and ideology, and language and identity.

Furthermore, describing topics, themes, discursive strategies, argumentative schemes, and linguistic devices which characterize persuasion can more effectively benefit politicians, religious/spiritual leaders, rhetoricians, and lawyers to achieve their persuasive goals through the medium of language. In addition, analyzing the way the speaker embodies in his language his experience of the real world, his reactions, cognition, perceptions, and linguistic acts based on the use of processes, participants, and circumstances (Halliday, 1971), can help scholars in the field of Systemic Functional Linguistics. Finally, the findings from textual pattern analysis based on Hoey’s (2001) Situation-Problem-Response-Evaluation pattern could provide a better understanding of the formal construction of persuasive discourse. It can also serve the field of EFL/ESL learning and teaching pedagogically.

1.8 Limitations of Study

Despite the attempts made by the researcher of the present study to provide a comprehensive and thorough investigation of the phenomenon of persuasion in the discourse of MT, encountering some limitations in conducting this study was inevitable. One of the limitations is that the study confined its analysis to the spoken discourse of MT, particularly to the public speeches given by MT on particular formal and ceremonial occasions. Therefore, the study is confined to exploring three selected speeches of MT vis-à-vis the NPP acceptance speech (1979), the CD address at Harvard University (1982), and her address at the NPB (1994).

Due to time limitation, it was beyond the scope of the study to investigate both the spoken and written (e.g., letters, diaries, etc.) genres of MT’s discourse. However, expanding the analysis to exploring both the spoken and written genres of the discourse of MT could deepen and broaden the scope of understanding persuasion in her discourse. Moreover, this study has not sought to investigate the paralinguistic

features (such as the body language, gestures, facial expressions, tone and pitch of voice) of the discourse of MT. It is suggested that in future studies adding this dimension of discourse to the analysis will provide more transparent insight into the phenomenon of persuasion.

Another limitation that needs to be acknowledged in this study pertains to obtaining background information on MT to support the findings. Due to the far distance between the researcher and MT's center, conducting face-to-face interviews with MT's center was impractical. Moreover, due to some set considerations and regulations made by MT's center, the request to have telephone or e-mail interviews with the center was also rejected. Therefore, using videos of MT's exclusive interview with Irish TV (1974) was recommended by MT's center as an authentic and valid option to benefit the study. Hence, gaining background information about MT in this study is confined to analyzing the recommended videos which are available on the YouTube website. This study is qualitative in nature. However, the quantitative approach (descriptive) was used for counting frequencies of various units of analysis to consolidate and validate the qualitative analysis.

1.9 Definition of Key Terms

In the following section, some key words used in the present study are explained and defined:

1.9.1 Persuasion

According to Bettinghaus and Cody (1973, p.10), persuasion is “a conscious attempt by one individual to change the attitudes, beliefs or the behavior of another individual or group of individuals through the transmission of some message”. As this study views persuasion as a social act and focuses on unfolding the attempts made by MT to affect and to influence the audience, the definition of persuasion in this study necessitates us to specify the type of attempt made by the speaker, the scope of the elements, which are assumed to be affected in the audience and the nature of the tools of persuasion employed by the speaker to persuade the audience. Therefore, the researcher has phrased the working definition of persuasion for the purpose of this study in this way: persuasion may be understood as a conscious or unconscious attempt by one individual to affect the beliefs, values, feelings, attitudes, intention, motivation and viewpoints of one individual or a group of individuals and to move them to action by using overt or covert oral means of persuasion.

1.9.2 Genre

A genre, in its most general term, may be defined as “a socially ratified way of using language in connection with a particular type of social activity” (Fairclough, 1995a, p.14). However, different scholars have defined genre from different orientations, which leads to numerous definitions of the notion of genre. Simmons (2005, p.302)

believes that genres are “social constructions that have developed in response to a social need”. Miller (1984) views genres as “typified rhetorical action based in recurrent situations” (p.159). For her, a genre represents a conventional category of discourse based in large-scale typification of rhetorical action; as action, it requires meaning from situation and from the social context in which that situation arose...A genre is a rhetorical means for mediating private intentions and social exigence; it motivates by connecting the private with the public, the singular with the recurrent (p.162).

On the other hand, Martin (1984, p.25) describes genre as “a staged, goal-oriented, purposeful activity in which speakers engage as members of our culture”. Indeed, for Martin (1985, p.250), “genres are how things get done, when language is used to accomplish them”. For Swales (1990, p.58) “a genre comprises a class of communicative events, the members of which share some set of communicative purposes”, and Bhatia (1993, p.13) views genre as “a recognizable communicative event characterized by a set of communicative purpose(s) identified and mutually understood by the members of the professional or academic community in which it regularly occurs”. However, the present study views genre as a rhetorical, purposeful action/means developed in response to a social need, which requires meaning from situation and from the social context in which that situation arose.

1.9.3 Topics/Themes

According to Wodak and Meyer (2009, p.29), “DHA unfolds a four-step strategy of analysis: after (1) having established the specific contents or topics of a specific discourse; (2) the discursive strategies are investigated; then (3), the linguistic means (as types) and the specific, context-dependent linguistic realizations (as tokens) of the discriminatory stereotypes are examined”. The contents or topics of a discourse represent what a discourse ‘is about’; they embody the most important information of a discourse. “Topics in discourse usually cannot be directly observed, but are usually inferred from or assigned to discourse by language users” (van Dijk 2001, p.102). Reisigl and Wodak (2009, p.110) note that “identifying the main discourse topics is based on generalizing the established list of themes”.

1.9.4 Discursive Strategies

Reisigl and Wodak (2001, p.44) argue that language users adopt “a more or less intentional plan of practices to achieve a particular social, political, psychological or linguistic aims”. In DHA, these goal-oriented practices are called discursive strategies, which need to be paid attention to in the course of discourse analysis. Projektteam (1989, p.3) defines discursive strategies as “a set of processes, which operate consciously/unconsciously at different levels of communication”. A number of discursive strategies and various typologies for them have been proposed (see Chilton 2004; Chilton & Schäffner 1997; Hart 2010; Reisigl & Wodak 2001; Wodak 2001). In racist discourse, these include reference, predication, argumentation, perspectivation, and intensification or mitigation (Reisigl & Wodak 2001, pp.44-56).

Referential (or nomination) strategies are strategies by means of which speakers classify social actors (see Van Leeuwen, 1996). In predicational strategies, speakers assign to social actors evaluative – positive or negative – attributes. In argumentation strategies, predications function as *topoi* to justify discrimination and/or exclusion. Within argumentation theory, ‘*topoi*’ are “parts of argumentation, which belong to the obligatory, either explicit or inferable premises. They are content-related warrants or ‘conclusion rules’, which connect the argument or arguments with the conclusion, the claim” (Reisigl & Wodak 2001, pp.73-74). In perspectivation strategies, speakers express their own point of view by appraising the propositions they are communicating. In intensification or mitigation strategies, speakers strengthen or weaken the epistemic status of propositions.

1.9.5 Linguistic Means

Linguistic means in this study refer to the linguistic devices that are drawn upon by the speaker in order to exert influence and to persuade the audience. The linguistic means in this study are mainly explored from the SFL point of view in terms of transitivity (Eggins, 2004; Lock, 1996).

1.9.6 Intertextuality

According to Foucault (1972, p.98), “there can be no statement that in one way or another does not actualize others”. For Kristeva (1986, p.39), intertextuality refers to “the insertion of history (society) into a text and of this text into history”. She states that “any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another” (Kristeva, 1986, p.37). For Fairclough (2003, p.39), intertextuality refers to “relations between one text and other texts, which are external to it yet in some way brought into it including ‘thoughts’ from somewhere else-‘allusions or evocations’”. Intertextuality may operate in various forms. Fairclough (1992, p.85) differentiates between ‘manifest intertextuality’ and ‘constitutive intertextuality’ when he states: “In manifest intertextuality, other texts are explicitly presented in the text under analysis; they are ‘manifestly’ marked or cued by features on the surface of the text, such as quotation marks” (Fairclough, 1992, p.104). However “the constitutive intertextuality refers to the complex relation of genres or discourse types’ convention. It is the configuration of discourse conventions when the text is produced” (Fairclough, 1992, p.105). Moreover, for Fairclough (1992, p.124), interdiscursivity is “constitutive intertextuality,” which refers to a “question of which genres, discourses and styles it draws upon, and how it works them into particular articulations” (Fairclough, 2001, p.124). However, interdiscursivity has been simply defined by Wodak (2001, p.37) as “the intersection between discourse A and discourse B” through “topics on other discourses” (Reisigl & Wodak, 2009, p.90).

1.9.7 Recontextualization

The notion of recontextualization has been defined as “the dynamic transfer-and-transformation of something from one discourse/text-in-context...to another” (Linell, 1998, p.154). In addition, Bernstein’s (1990, 1996) definition of a recontextualization as a representation of social events was adopted by Fairclough (1989, 2000, 2003) and Chouliaraki and Fairclough (1999). In fact, in representing a social event, one is incorporating it within the context of another social event, which means that “if an element is taken out of a specific context”, it is being de-contextualized, and “if the respective element is then inserted into a new context”, the process of recontextualization occurs (Reisigl & Wodak, 2009, p.90). In fact “particular social fields, particular networks of social practices, and particular genres” (Fairclough, 2003, p.139) have associated with them specific ‘recontextualizing principles’ (Bernstein, 1990). These principles influence concrete or abstract representation of social events and whether or how some elements of these events are “excluded, some included and given greater or lesser prominence” (Fairclough, 2003, p.139). The following principles of recontextualization were developed by Fairclough (2003, pp.139-40).

Presence (e.g. which elements of events, or events in a chain of events, are present/absent, prominent/backgrounded?),
Abstraction (e.g. what is the degree of abstraction/generalization from concrete events?),
Arrangement (e.g. How are events ordered?),
Additions (e.g., What is added in representing particular events – explanations/legitimations (reasons, causes, purposes), evaluations?).

1.9.8 Ideology

For Reisigl and Wodak (2009, p.88), ideology is seen as “an (often) one-sided perspective or worldview composed of related mental representations, convictions, opinions, attitudes and evaluations, which is shared by members of a specific social group”. Moreover, Fairclough (2001, p.2) views ideologies as “common-sense assumptions, which are implicit in the conventions according to which people interact linguistically, and of which people are generally not consciously aware”. Van Dijk (1998, pp.8-9) also defines ideology as “the basis of the social representations shared by members of a group” so that there is “a mental framework of beliefs about society and the cognitive and social functions of such a framework for groups”. Ideology as a system of beliefs can be expressed in “symbols, rituals, discourse and other social and cultural practices” (van Dijk 1998, p.26).

1.10 Organization of Thesis

The main text of this thesis is organized into six chapters. Chapter one provides the introduction to the study. It presents the background to the subject of the study coupled with the need to carry out research in the field of this study. It also briefly

explicates the theoretical framework as well as the purpose and scope of the study. Finally, definitions of the key terms used in the present study are provided.

Chapter Two reviews the related literature pertinent to the subject of the study. It begins with introductory information on MT together with a brief summary of the main tenets of Catholic Church Social Teachings. It then outlines the genre of the selected speeches as Ceremonial speeches or Special Occasion speeches. Later, properties of religious discourse and language of persuasion is discussed. Next, the theories employed in the study are explained in detail in addition to the support and rationale for using them in this study. A critical review of the related studies that exist in the literature pertaining to each theory follows before a summary of the chapter.

Chapter Three attends to the methodology of the study. First, data sources and data collection procedures are explained. Next, the chapter presents the data analysis framework together with the various tools of analysis and the rationale for using them. Further, Chapter Four reports the findings and provides discussion pertinent to textual patterns analysis, generic move structures, topics, themes, and transitivity analysis of MT's three selected speeches. Then, Chapter Five offers the results and explanation related to the analysis of discursive strategies of MT's selected speeches along with a brief discussion of the discursive processes of intertextuality, interdiscursivity, and recontextualization. It also demonstrates the ways by which the answers to research questions were achieved. Finally, the sixth chapter draws the main conclusions of the study. This chapter mainly summarizes the thesis and includes the implications of the findings before making suggestions for further research.

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