

Persuasive Discourse in Ceremonial Speeches of Mother Teresa: A Critical Review

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Abstract

This article aims to review the body of research on ceremonial speeches of popular world leaders and their genre of persuasive discourse—ceremonial speech that includes special occasion, religious, political, and editorial rhetoric. The review of related past studies revealed that some studies lack a clear explication of the theoretical framework which informs the study. It was also found that the outcomes of other studies were not fully discussed within the theoretical framework adopted. Yet other studies appeared to be confined to the application of single theory/approach to explore the multifaceted phenomenon of persuasive discourse. Despite these somewhat limited orientations to the research, much of the critical work concerned show that the persuasive strategies and devices employed by the dominant social actors include a range of rhetorical proofs, questions, and figures of speech, as well as the speech acts of directives, assertives, representatives, and expressives as the way forward in the field.

Keywords

Mother Teresa, ceremonial speeches, persuasive discourse, genre analysis, persuasive strategies, rhetorical devices, speech acts

1.0 Introduction

1.1 Background to the Research

Research in many disciplines including the humanities, social sciences, and information sciences has focused on the study of discourse (Biber, Connor & Upton, 2007, p. 1). Besides various ways of defining the term “discourse” and “discourse analysis”, Schiffirin et al. (2001) group previous definitions of the same in three general categories: 1) the study of language use; 2) the study of linguistic structure “beyond the sentence”; and 3) the study of social practices and ideological assumptions that are associated with language and/or communication (p. 1).

In fact, recent years have witnessed a steady growth and interest in, and a proliferation of writings on discourse analysis as a method of research (Coulthard & Candlin, 1985; van Dijk, 1993a; Zeeman, 2000). A number of studies undertaken in recent years to research various social issues, and in particular issues related to ideology, have employed discourse analysis as a research methodology (Duncan, 1996; Lea, 1996;

Sonderling, 1998; Stevens, 1998; van Dijk, 1993b, 1997). Van Dijk (1985) 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” (p. 1).

However, it is Critical Discourse Analysis (henceforth CDA) that “includes not only a description and interpretation of discourse in context, but also offers an explanation of why and how discourses work” (Rogers, 2004, p.2). In fact, 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). The approach places particular emphasis on ideology “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” (Reisigl and Wodak, 2009, p. 88). Further, it must be noted that in the last decade genre-based approaches “have had a considerable impact on the ways we understand discourse” (Hyland, 2002, p. 113). 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”. In essence, the school of Rhetorical Genre Studies (RGS), particularly after Miller’s (1984) seminal article “Genre as Social Action”, has moved the study of genre beyond the exploration of its textual features to the analysis of the social contexts that give rise to and shape genres (Freedman & Medway, 1994a, 1994b; Miller, 1984).

The genre of ceremonial speaking or speeches of special occasions as a sub-genre of public speaking, has raised the interests of scholars and analysts from various fields. It may be noted here that the root of public discourse lies in ancient history, particularly after Aristotle had divided the genre of public address into three major forms: “forensic: speeches that argue guilt and innocence in legal settings; deliberative: speeches that debate public policy in legislative settings, and epideictic: speeches that celebrate special occasions” (Osborn and Osborn, 2006, pp. 7-8). In essence:

Ceremonial speeches strengthen the bonds between speaker and listeners and among listeners themselves, building a sense of community. To achieve that sense of community, they usually create a sense of presence for particular ideas and values. They bring to the forefront of consciousness some value or belief that a group holds but may not have thought much about, which makes people aware that they share important values and beliefs...Ceremonial speeches tend to focus on values to draw people closer together. (Zarefsky, 2008, p. 430)

1.2 The Ceremonial Speech Genre and Mother Teresa

The review of literature shows different taxonomies for Ceremonial Speaking Occasions such as speeches of greeting, tribute, anniversary celebrations, speeches making awards (e.g. Presentation speeches and Acceptance speeches) (Zarefsky, 2008, p. 437), speeches combining “Deliberative and Ceremonial Goals” including keynote speeches, speeches posing challenges, commencement speeches, and speeches marking candidacy and election (Zarefsky, 2008, p. 444). The review of literature also indicates that with regard to the significance of the functions of ceremonial speeches/ speeches of special occasion, the speeches of world famous leaders (e.g. Barack Obama, Reagan and Clinton, Lincoln, Mother Teresa, Abdullah Ahmad Badawi, and Tun Dr. Mahatir Mohammad) have been explored by many scholars (Kuseski, 1988; Halmari, 2005; Ghazali, 2006; Juarez, 2007; Wang, 2010; Alkhirbakhsh, 2010; Johnson, 2012; and Loudenslager, 2012).

Persuasion as one of the most common and widespread communicative purposes of human communication has enchanted researchers from various fields. Persuasion; accordingly, has been defined differently. Bettinghaus (1973, p. 10) defines persuasion as “a conscious attempt by one individual to change

the attitudes, beliefs or the behaviour of another individual or group of individuals through the transmission of some message". However, in this study 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 through using overt or covert oral means of persuasion. In fact, recent years have witnessed growing body of research literature on persuasive discourse as diverse as business negotiations (Bulow-Moller, 2005), advertising (Patpong, 2009), judicial argumentation (Tolonen, 2005), political speech (Halmari, 2005), editorial writing (Alhudhaif, 2005; & Virtanen, 2005) and religious genres (Alexander, 1983; Carruth, 1992; Juarez, 2007). More specifically, the review of literature shows body of research on persuasive discourse in the ceremonial speeches of the world popular figures such as Reygan and Clinton "State of the Union Address" (Halmari, 2005), Mother Teresa's speeches and letters (Juarez, 2007), Tun Dr. Mahatir Mohammad's speeches (Alkhirbakhsh, 2010), and Lincoln's three major speeches that propelled him to presidency (Loudenslager, 2012).

However, the nature of the words and the speeches of Mother Teresa (henceforth, MT) as a globally recognized religious leader, 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). Chawla (1992, p. 3) quotes from MT: "I was only twelve years old...when I first felt the desire to become a nun". MT established the Order of the Missionaries of Charity in 1950 (Maalouf, 2001) with the vow:

to fulfill our mission of compassion and love to the poorest of the poor we go: seeking out in towns and villages all over the world even amid squalid surroundings the poorest, the abandoned, the sick, the infirm, the leprosy patients, the dying, the desperate, the lost, the outcasts; taking care of them, rendering help to them, visiting them assiduously, living Christ's love for them, and awakening their response to his great love (Egan, 1985, p. 42).

Another significant philanthropic work of MT was the establishment of "the first home for the dying" (Maalouf, 2001). In fact, MT's selfless service to humanity fetched her global recognition and awards. In 1979, MT was awarded the Noble Peace Prize. In 1985, she received the Medal of Freedom from the United States, the highest civilian award given (Greene, 2004). In fact, MT's messages and words touch the hearts of thousands of people. Lawler (1997, p. A18) writes about the impact of her words and messages in this way: "the Nobel Peace Prize she won, and the headlines her death now commands, attests to the extraordinary power of her words as well as her works. The words she spoke were not particularly original; they were astonishing only in their simplicity". Thousands of essays, articles, and biographies have been written on MT such as biographies by (Chawla, 1992; González-Balado, 1997; Hitchens, 1995; Scott, 2014; and Spink, 1997). Therefore, the extra-ordinary power of MT's discourse is an undeniable issue to explore.

In essence, it is viewed that language is not powerful on its own but gains power by the use people make of it. Therefore, power "does not derive from language but language can be used to challenge power, to subvert it, to alter distributions of power in the short- and long-term" (Weiss & Wodak, 2003, p. 15). Rather, 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). As religious leaders have access to fame, respect, and public discourse, they have social power to control action and mind of the people (van Dijk, 1997). The type of power in language use is known as social power, defined by van Dijk (1997, p. 17) as "a specific relation between social groups or institutions". Moreover, "the exercise of power in modern society, is increasingly achieved through ideology" which is viewed as "the prime means of manufacturing consent" (Fairclough, 2001, pp. 2-3). From Fairclough's (2003, p. 218) point of view "ideologies are representations of aspects of the world, which contribute to establishing and maintaining of relations of power, domination and exploitation. Analysis of texts...is an important aspect of ideological analysis and critique..."

The forthcoming sections of the paper present a critical review of previous studies and related commentaries on the issues in persuasive discourse with particular attention to how such discourse is manifested in the ceremonial speech genre.

2.0 Review and Critique of Persuasive Discourse

2.1 Past Studies on Persuasive Discourse

In this section, a review and critique of the related studies will be addressed, followed by illustration of some suggested theories that could have been used to strengthen this body of research. As it was previously noted, the review of literature shows some studies on ceremonial speeches of world popular figures. Wang (2010) adopted theory of Systematic Functional Linguistics (SFL) to analyse two of Barack Obama's presidential speeches; Obama's Victory Speech (2008) and Obama's Inaugural Address (2009), mainly from the points of transitivity and modality. Wang (2010) found the frequencies and percentage of the processes. The results show that the use of material processes; the most frequent processes used in Obama's speeches indicates his attempts to show the audience what the government has achieved, what they are doing and what they will do. It was also found that relational processes were the second most frequent processes followed by mental processes at the third rank. Wang (2010) concluded that the use of relational processes in Obama's speeches assist the president to achieve his aim of making the reasoning naturally and unconsciously accepted. Moreover, he argued that Barack Obama in his speeches appealed to the audience's inner heart to connect the political beliefs and ambitions with their expectation and hope in a clear and emphasized way through the use of mental processes. Despite having the title of "A Critical Discourse Analysis of Barack Obama's Speeches", the relationship between discourse, power, and ideology which is the main concern of CDA was not discussed in Wang's (2010) study.

In 2005, Halmari analysed two key politicians' US "State of the Union" address; Bill Clinton and Ronald Reagan, to find persuasive strategies used by these two presidents to influence the audience. The study found that persuasive strategies used by both Reagan and Clinton include rhetorical questions, appeal to authority, appeal to logic, superlatives and "nice numbers", poetics aspects of persuasion (e.g. alliteration, metaphor and possessives), vocatives, humour, and unification. Halmari (2005, p. 116) concluded that "both the form of the language and its content contribute to the overall persuasive effect of the speech". In short, the study found that each president evokes all the three classical rhetoric concepts of ethos (presenting themselves as competent public officials and speakers), pathos (creating positive emotions and connotations in the minds of the listeners), and logos (appealing to logical reasoning) to affect the audience. Despite what Halmari (2005, p. 116), mentioned in her study about "an Aristotelian approach to the data", her study did not demonstrate clearly the connection and relation of the found linguistic strategies of persuasion to Aristotle's three means of persuasion. Although Halmari's study is confined to the political aspect of persuasion and investigates the discourse of political male leaders, her study provides useful insights applicable to the analysis of persuasion in other genres and discourses in terms of linguistic strategies of persuasion.

Also, Johnson (2012) looked at the influence of Obama's theology and his faith language in the ceremonial speech he delivered in 2012 National Prayer Breakfast address. The study aimed to illustrate the way the president establishes credibility by adopting a religious persona or how identifying core communal values can establish common ground with the audience and motivate them to action. The study concluded that the techniques which Obama used to influence the audience include framing his faith grounded in religious values, taking the role of reformer, guided by his "faith and values", and personalizing his beliefs. Johnson's (2012) study lacks incorporation of explicit theoretical framework.

Further, Ghazali (2006) examined the first keynote address of Abdullah Ahmad Badawi as Malaysia's fifth Prime Minister at the UMNO general assembly (2004) to find the ideologies generated in the speech. Adopting van Dijk's (2004) ideological discourse analysis framework, Ghazali (2006) focused specifically on the discourse produced in the introduction of the Islam Hadhari concept. Ghazali (2006) found that the speaker's strategy in introducing the 'new' concept of Islam Hadhari to party members include Categorization by means of which Islam was categorized as "the ultimate guidance from God", the followers of Islam were categorized "according to their obligation and duty in their servitude to God", and citizens of the country were categorized "in terms of their obligation and duty too" (p.135). Moreover, Positive self-presentation was used by the speaker to glorify "achievements of the party throughout its history" (p.136). Through Lexicalization, the leader was found to "invoke solidarity among people who are fighting for a

cause together” (p.137). Also, Ghazali (2006) found that Evidentiality such as Quranic verses was used by the leader “to seek evidence and endorsement for a particular stand” (p.137). Through Presupposition, inter textual reference was made to Islamic history. She also states that the ideological strategy of Norm expression was used by the speaker to oblige the audience to follow a religious norm or obligation by means of using the word “must” (*wajib*). Finally, Ghazali (2006) concluded that by means of Comparison, the leader “implicitly makes comparisons between the UMNO members and the Muslims in history” (p. 139) and through the use of Disclaimer, the leader “provides a negative other-presentation as a disclaimer. Then he gives a positive self-presentation of what Islam Hadhari is” (p.141).Ghazali’s (2006) study provides a clear framework for the analysis. However, the study was confined to the discourse produced in the introduction of the Islam Hadhari concept.

As it was previously noted, the review of literature shows body of research on persuasive discourse of ceremonial speeches of world popular leaders. The studies conducted by Alkhirbakhsh (2010) and Loudenslager (2012) worth mentioning here. Alkhirbakhsh (2010) examined persuasive language in the three ceremonial speeches of Tun Dr. Mahathir Mohammad. Adopting Aristotelian three means of persuasion and Searlian Speech Acts approach, Alkhirbakhsh (2010) found that the Prime Minister sought to persuade the audience to perform various action through establishing logical proofs by means of providing reasons, facts, past events, and statistics; emotional proofs by means of arousing the feelings of anger, sympathy, jealousy, resentment, and compassion in the audience, and ethical proofs by means of displaying knowledge, competence, and awareness. Furthermore, the study concluded that speech acts of assertive and directives had a role in persuading the audience throughout the speeches in the sense that the use of assertives could help the Prime Minister to emphasize and confirm facts or to assert beliefs and the use of directives could encourage the listeners to perform action by means of suggesting, recommending, and commanding. Alkhirbakhsh’s(2010) study provides an appropriate and a reasonable theoretical framework to investigate persuasion in political discourse. However, the study could offer better results if it could go beyond rhetorical analysis of the text and include social analysis as well.

Also, Loudenslager (2012)examined three ceremonial speeches that propelled Lincoln to presidency to find out the persuasive techniques used by Lincoln. Using Aristotelian approach of rhetorical analysis, Loudenslager (2012) found that the persuasive devices Lincoln used include figures of speech such as repetition to unite the listeners to end expansion of slavery, alliteration, metaphor and allusion to elucidate and further his arguments against slavery. Loudenslager (2012) also concluded that Lincoln establishes themes that develop his arguments on slavery and intensifies that by means of contrasting slavery with the principles set out in the Declaration of Independence. And affirmative dealing with adverse arguments, hyperbolic/exaggeration, rhetorical questions, and using plain and descriptive language to stir emotion of the listeners and describe his feelings were found by Loudenslager (2012) to be among other persuasive techniques used by Lincoln. Loudenslager’s (2012) study failed to illustrate the explicit theoretical framework incorporated in his study. Although, Aristotelian rhetorical theory was announced as the approach taken in Loudenslager’s (2012) study, the study failed to be conscious of discussing the findings within the theoretical approach taken for the study.

In the body of research related to the genre of ceremonial speeches, the study taken by Fortanet (2005) should not be underestimated. Fortanet (2005) conducted a study on Honoris Causa doctorate acceptance speeches to establish the communicative purposes and a macro-structural pattern for the genre. Fortanet’s (2005) study revealed that the speeches mainly consisted of the following moves: A) Acknowledgements (the expression of gratitude by the receivers of the degree), B) Discourse organization (the speaker shows to the audience how the rest of the speech is organized and what they are going to talk about), C) Content including other sub-moves C1: Interpretation (contains personal opinions, ideas or arguments);C2: Audience approach (the speaker tries to approach the audience);C3: Facts (the things noted to support the arguments and ideas), C4: Illustration(ways to illustrate facts); and D) Asides(information not relevant for the topic of speech). Fortanet’s (2005) study provides insight and help to the body of research related to generic move structure analysis and in a bigger picture to the field of discourse analysis.

In addition, the review of literature exhibits some research on persuasive discourse in various fields and genres such as promotional discourse (Patpong, 2009) editorial discourse (Alhudaif, 2005), political discourse (Halmari, 2005) and religious discourse (Alexander, 1983). Patpong (2009) adopted Systemic

Functional Linguistics Approach to analyse persuasive discourse in talisman advertisements in the Thai context. The findings of Patpong's (2009) study reveal that, in terms of the experiential function and transitivity, material processes found to be the most frequent processes which suggest that the amulet advertisement was largely concerned with the doing of a commodity transaction. Moreover, the results of the Patpong's (2009) study suggest that relational processes served to grab the attention and interests of the customers. Patpong (2009) argues the necessity of the use of mental processes by amulet advertisements since they provide persuasive information in relation to a successful individual's sensing processes related to the magic power of the advertised amulet (e.g., belief, disbelief, respect, disrespect, knowing, thinking, and realizing).

In another study, Alhudhaif (2005) did a cross-cultural study on persuasive written discourse in American and Arabic editorials adopting a speech act perspective. Alhudhaif (2005) finally concluded that; in general, three major categories of speech acts contribute to the overall persuasiveness of editorials: representatives (the most frequent), directives and expressive. Also, Alexander (1983) adopted Aristotelian rhetorical approach to find the persuasive devices employed in television-evangelism (style of the sermon) to mainly propagate the doctrine of Christianity. The findings of Alexander's (1983) study revealed that the television-evangelists established ethos to convey a sense of credibility by appearing to be a man of authority, experience, character and goodwill. Moreover, Alexander (1983) concluded that appeal to pathos was made through three means: the use of pathos to teach the audience, to delight the audience and to move the audience. Further, the findings of Alexander's (1983) study present that the appeal to logos (mind or rationality) was established by television-evangelists through use of Doctrine, definitions, cause and effect patterns, antecedent and consequent, comparison and contrast and induction (inductive reasoning). In general, Alexander (1983) concluded that through the use of ethos, pathos and logos, the television-evangelists incorporated persuasive devices within their sermon, which enabled them to appeal to the vast majority of people and to propagate their particular way of thinking. Although the findings of the studies conducted by Patpong (2009), Alhudhaif (2005), and Alexander (1983) deeply inform the body of knowledge on persuasive discourse as a whole, persuasion as a social phenomenon has not been explored within the social context.

On the other hand, the review of literature shows some studies on ceremonial speeches of MT. The studies conducted by Kuseski (1988) and Juarez (2007) will be briefly addressed here. Kuseski (1988) adopted the "Five Dogs" section of Kenneth Burke's essay, "Mind, Body, and the Unconscious," in *Language as Symbolic Action* as a critical method for the analysis of MT's NPP acceptance speech. In fact, Kuseski's (1988) study attempted to find out the portrayal of the key term "love" in MT's speech according to the five levels of meaning, which Burke assigned to words. They include Primal (refers to 'repressed' or 'forgotten' context of situation), Lexical (explains a specific referent), Jingle (physical utterance), Entelechial (the principle of perfection), and tautological (textured meaning). The findings of Kuseski's (1988) study indicate that MT begins her NPP acceptance speech with portrayal of entelechial (ideal, perfect) love at two levels: theological (celestial, the love of God) and the love reflected in human action. And that tautological picture of love in practice was portrayed by MT by means of lengthy series of illustrations. Also, Kuseski (1988) found that primal love; the first love, the love of mother and child was cited numerously in MT's NPP acceptance speech and that lexical love (dictionary definition of a term) in MT's NPP acceptance speech was portrayed by means of offering near-clichés, definition of love by examples.

Juarez (2007) was relatively better in examining religious rhetoric of MT's speeches and letters. Juarez (2007) found that "the rhetoric of Mother Teresa seeks to achieve one goal: to persuade others to give to the poor" (p. 51). However Juarez's (2007) study mainly sought to identify three rhetorical tools of persuasion: redefinition, identification and the focus on antithetical ideas in her message. Some of the findings of Juarez's study are as follows: 1) In the rhetoric of MT, terms such as 'love', 'poverty', 'children' and 'giving' are expanded and given new meanings (redefinition), 2) MT attempts to help audiences conceptualize the division between themselves and the poor, to lead the audiences to feel connected with the poor, to identify (find) the poor. The use of narratives is the main method of constructing identification in her discourse (identification), and 3) MT mostly focused on the opposing point as a tool for clarification and persuasion toward other extremes, such as motherhood vs. abortion; life vs. abortion and poverty vs. peace. Further, Juarez (2007) concluded that, MT's discourse revolves around diverse moral and theological topics,

however, “the ‘call to give’ is the major theme highlighted” (p. 35). The findings of both Juarez’s (2007) and Kuseski’s (1988) studies provide valuable insights into MT’s obsessions, philosophy of life, belief system, and also the secret behind the persuasive impacts of her words and messages. However, they lack clear explication of the theoretical frameworks that were used to inform the studies.

As religious leaders have access to fame, respect, and public discourse, they have social power to control action and mind of the people (van Dijk, 1997). Therefore, it is important to show how MT used discourse as a means to exercise power in order to affect the beliefs, values, feelings, attitudes, intention, motivation and viewpoints of the people and move them to action. Further, as “the exercise of power in modern society, is increasingly achieved through ideology” and “ideology is the prime means of manufacturing consent” (Fairclough, 2001, pp. 2-3), it is necessary to explore how MT persuades the audience to take particular action by means of incorporating her own ideological assumptions into discourse.

Through different theories and approaches such as rhetorical analysis (Alkhirbash, 2010; Halmari, 2005; & Loudenslager, 2012) ideological discourse analysis (Ghazali, 2006), generic move structure (Fortanet, 2005), religious rhetoric/rhetorical criticism (Johnson, 2012; & Juarez, 2007), critical assessment (Kuseski, 1988), the studies reviewed above were chiefly based on the application of a single theory and/or approach in relation to a particular field of social practice, respectively, be it advertising, political or religious discourse. Such studies benefit the body of research on persuasion as a whole in terms of their methods and findings, however, the review of literature shows that no research has been conducted that explored generic structure and discursive strategies of MT’s discourse.

In fact, given the multidisciplinary, interdiscursive nature of persuasive discourse, the views of researchers such as (Miller, 1984; Simons, 1990; & 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 that transcends disciplinary boundaries and/or discourse practices in particular fields and therefore 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 recontextualisation (Fairclough & Wodak, 1997). The present study constitutes an attempt in that direction to address the gap in the literature on the persuasive discourse particularly in MT’s selected ceremonial speeches. The three selected ceremonial speeches of MT; chosen from three different periods of time (three decades) to partly trace the diachronic change in her speeches, include the Nobel Peace Prize acceptance speech (1979), Class Day address (1982), and her address at the National Prayer Breakfast (1994).

The present study suggests to determine the move structure and attendant communicative purposes of the particular genre of MT’s selected speeches (Ceremonial / Special Occasion speeches), to examine the specific contents, issues, themes and topics of the selected speeches, 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. Therefore, the present study recommends the application of integrated theoretical perspective which includes some aspects of genre scholarship particularly the principle of the New Rhetoric Genre School and the tradition of English for Specific Purposes 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 can serve the theoretical framework for textual analysis. These theories will be briefly introduced in the following section.

2.2 Methodological Approaches

2.2.1 Genre Scholarship

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). Three traditions feed the genre scholarship: English for Specific Purposes (ESP), New Rhetoric Genre Studies (NRGS), and Australian Systemic Functional Linguistics approach to genre (Hyland, 2002). In ESP genre studies, the configuration of

texts is usually described as 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). John Swales; who has been one of the most influential figures in the field of ESP genres studies, suggested a three-level genre model in 1990. According to Swales (1990), communicative purpose is realized by move structure, and move structure is realized by rhetorical strategies.

The New Rhetoric approach to genre conceives textual regularities as socially constructed (Miller, 1984/1994a) and brings together “text and context, product and process, cognition and culture in a single, dynamic concept” (Paré, 2002, p. 57). The New Rhetorical approach to genre studies allows researchers to concentrate on the ways “particular discourses are socially motivated, generated, and constrained” (Coe & Freedman, 1998, p. 137) and assists us in defining “the possibilities of meaning in discourse” (Hanks, 1987, p. 670). The distinguishing feature of the New Rhetorical inquiry is its focus on what discourse does. 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). In the area of new rhetoric, Miller (1984) in her ground-breaking article “Genre as Social Action” defines genres as “typified rhetorical action based on recurrent situations” (p. 159). In fact, “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; Miller, 1984).

2.2.2 Critical Discourse Analysis (CDA)

CDA is a research enterprise which aims at identifying linguistic, semiotic and interdiscursive features of texts. According to Fairclough & 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).

CDA, as a tool to explore and further understand the text as a set of discourses, seeks to link the text (micro level) with the underlying power structures in society (macro level) through the discursive practices upon which the text is built (Thompson, 2003). Its aim is to explore the relationships among language, ideology and power. According to Fairclough (1989, p. 22), discourse “constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people (Fairclough & Wodak 1997, p. 258). Fairclough (1995, p. 98) identifies three dimensions of analysis in CDA:

1. Description is the stage which is concerned with formal properties of the text;
2. 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; and
3. 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.

Based on his framework, Fairclough (1995, 1998, p. 144) sums up the three corresponding sorts of analysis as below:

1. analysis of texts (spoken, written, or involving a combination of semiotic modalities);
1. analysis of discourse practices of text production, distribution and consumption; and
2. analysis of social and cultural practices, which frame discourse practices and texts.

Fairclough’s (1992) three-dimensional conceptualization of discourse, i.e. text, discursive practice and social practice has been regarded as “an influential contribution to CDA” (Litosseliti and Sunderland, 2002, p. 20). While different types of discourse analysis attempt to provide a better understanding of socio-cultural aspects of texts, CDA specifically endeavours to provide explanation of the production processes, underlying structures, and contextual information of the texts.

2.2.3 Discourse-Historical Approach (DHA)

The Discourse Historical Approach draws from sociolinguistics and socio-psychological perspectives on discourse. It functions as the “mediation between the social and the linguistic” (Weiss & Wodak, 2003, p.7). 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 (4)”. The privilege of DHA is that it does “integrate systematically all available background information in the analysis and interpretation of the many layers of a written or spoken text” (Wodak, 2006, p.15). Moreover, it “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, it goes beyond the linguistic dimension and integrates historical, political, sociological and psychological dimensions in the analysis of a specific discursive event -a vehicle which reconciles and bridges sociological and linguistic categories.

2.2.4 Ideological Discourse Analysis

Ideologies are viewed 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”(Fairclough,2001, p.2). More specifically, 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” (Wodak and Reisigl ,2009, p. 88). In fact, ideology as a system of beliefs can be expressed in “symbols, rituals, discourse and other social and cultural practices” (van Dijk 1998, p. 26). Therefore, discourse can be regarded as the main socio-psychological means and site through which ideological positions are verbally formulated and persuasively communicated (van Dijk, 1998). Van Dijk (2006; pp. 735-39) advocates some categories for ideological discourse analysis, which are explained briefly in the following section:

“ACTOR DESCRIPTION”: describing in-group members positively and out-group members negatively derive from our ideologies; “AUTHORITY”:mentioning authorities; “BURDEN”:a type of argumentative scheme/topoi which represents premises that are taken for granted, as self-evident and as sufficient reasons to accept the conclusion; “CATEGORIZATION”: categorizing people into different groups (e.g. (sub) categorization of asylum seekers into ‘genuine’ political refugees, and ‘bogus’ asylum seekers);“COMPARISON”: comparing in-groups and out-groups negatively or positively by the speaker; “CONSENSUS”: a political strategy through which cross-party or national consensus is claimed or insisted on when the country is threatened;“DISCLAIMERS”: ideologically based strategy of saving face by mentioning positive self-representation and exclusive negative representation of others (e.g.Apparent Denials, Concessions, Empathy, and etc.);“EUPHEMISM”; “EVIDENTIALITY”: presentation of some evidence or proof by the speaker to make his claims or points of view more plausible; “EXAMPLE/ILLUSTRATION”;“GENERALIZATION”; “HYPERBOLE”; “IMPLICATION”;“IRONY”;“LEXICALIZATION”: expressing underlying concepts and beliefs in specific lexical items by the speaker depending on his position, role, goals, point of view, or opinion.

Other categories include “METAPHOR”;“NATIONAL SELF-GLORIFICATION”: positive references to or praise for one’s own country, its principles, history and traditions; “NEGATIVE OTHER-PRESENTATION”: categorization of in-groups and out-groups impregnated with ideologically-charged applications of norms and values; “NORM EXPRESSION”: the use of explicit norm statements about what ‘we’ should or should not do by the speaker; “NUMBER GAME”: the use of numbers and statistics by the speaker as means to enhance credibility and objectivity; “POLARIZATION”: the expression of polarized cognitions and the categorical division

of people in in-group (US) and outgroup (THEM); “POSITIVE SELF-PRESENTATION”: in-group favoritism; “POPULISM”: an argumentation fallacy which defends from a claim based on “the people” or “everybody” support or do not support that claim; “PRESUPPOSITION”; “VAGUENESS”; and “VICTIMIZATION”: constructing the binary US-THEM pair of in-groups and out-groups by the speaker by means of telling horrible stories about people who do not belong to US.

As “ideologies are representations of aspects of the world, which contribute to establishing and maintaining of relations of power, domination and exploitation” (Fairclough’s,2003, p. 218), the investigation of them will contribute to unveiling the ways “symbolic forms circulate in the social world (Weiss and Wodak, 2003, p. 14). In fact, “analysis of texts...is an important aspect of ideological analysis and critique...” (Fairclough,2003, p. 218).

2.2.5 Systematic Functional Linguistics (SFL)

SFL is a functional theory of language, which is determined by the question of how language is structured to undertake its basic social functions (Fairclough, 1995). It is “a textually oriented theory concerned with producing grammatical descriptions which are useable in textual analysis” (Fairclough, 1995, p.10). Fairclough (1995) believes that the description dimension of discourse analysis is concerned with describing the linguistic properties of text. He (1995, p.10) states that “textual analysis presupposes a theory of language and a grammatical theory”. Therefore, he based his critical discourse approach on Systematic Functional Linguistics (SFL). An essential notion in SFL is ‘stratification’, which means that language is analysed in terms of four strata: Context, Semantics, Lexico-Grammar and Phonology-Graphology. The second stratum of language which is located below context in SFL is semantics. This part is concerned with the functions of language in making and exchanging meaning within grammatical structures. The three functions consist of “a function for relating experience, a function for creating inter-personal relationships, and a function for organizing information” (Eggsins 2004, p. 111). These functions are called ‘experiential’, ‘interpersonal’ and ‘textual’, respectively. It is through ideational function that “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” (Halliday, 1971, p. 332). Ideational function in SFL can be discovered through analysing transitivity.

Transitivity denotes how meaning is presented in the clause by displaying how speakers or writers convey their mental pictures of reality through language. Fowler (1991, p. 71) postulates, “a central insight of Halliday’s theory is that transitivity is the foundation of representation”. According to Eggsins (2004, pp. 214-215) analysing transitivity structure in a clause is concerned with describing three aspects of the clause:

1. The selection of a process: the process choice will be realized in the verbal group of the clause.
2. The selection of participants: participants will be realized in the nominal groups.
3. The selection of circumstances: circumstantial meanings are expressed through adverbial groups or prepositional phrases.

In sum, SFL provides discourse analysts with opportunities to map “relations between language (texts) and social structures and relation” (Fairclough, 1995, p. 10). On the contribution of SFL to CDA, Young and Harrison (2004, p.4) pinpoint that:

SFL provides a solid methodology that can, as Gregory (2001) states, help preserve CDA from ideological bias- a view which echoes Martin’s point (2000) that one of the strengths of SFL for CDA is to ground concerns with power and ideology in detailed analysis of texts in real contexts of language use, thereby making it possible for the analyst to be explicit, transparent and precise.

2.3 Findings and Implications

In general, the review of the findings of this body of studies illustrated that overall persuasive strategies and devices employed by the speakers or writers include appeal to ethical proofs (ethos) by means of establishing credibility through adopting religious persona, displaying knowledge, competence, and awareness, appearing to be a man of authority, experience, character, and good will. Further, the findings indicated that persuasion was achieved by means of appeal to emotional proof (pathos) through arousing different feelings in the audience, creating positive emotions in the audience, using descriptive language, teaching, delighting, and moving the audience. Also, it was found that persuasion was gained by means of appeal to logical reasoning (logos) through providing reasons, facts, past events, and statistics, and the use of Doctrine, definitions, cause and effect patterns, and anecdotes and consequent. Other persuasive strategies found from the review of studies in the literature include using rhetorical questions and figures of speech, establishing unification/unity mainly through identifying core common values, highlighting religious values, and personalizing beliefs. Finally, it was found that the use of speech acts of directives, assertive, representatives, and expressive could be viewed as means of persuasion.

Although research on persuasion and persuasive discourse has developed over the past 25 years, it is obvious that more research is needed with regard to how persuasion gets realized and achieved in discourse, what generic move structures, topics, themes, issues, discursive strategies, and linguistic means could characterize persuasion in discourse. In order to attain this, future research should address the limitations of current research and pursue improvement. For example, this area of study would provide more effective results by taking larger research scope, and multi-dimensional theoretical framework such as Genre scholarship, Critical Discourse analysis, Discourse Historical approach, Ideological discourse analysis, and Systemic Functional Linguistics. Such an incorporative approach could help the researchers to explore persuasion as a form of social action in its social context and from diverse theoretical lenses, and to find deeper and broader understanding of the phenomenon of persuasion through enhancing the potentials of the interpretation of the findings. The findings of such research could benefit the fields of genre analysis, advertising, propaganda, politics, religion, business negotiation and judicial argumentations and 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.

3.0 Conclusion

The present article critically reviewed theoretical frameworks and findings of studies that have examined ceremonial speeches as persuasive discourse of prominent social actors. The overall review revealed that the body of research on ceremonial speeches and persuasive discourse is generally confined to the application of theories in rather limited ways. It can therefore be seen that there is a need for extension of current work in the area of persuasive discourse of politico-religious personalities via critical approaches that employ systemic functional analysis of language. This critical review has also shown that persuasion is a multi-faceted phenomenon that results via the use of various discursive strategies and rhetorical techniques. It is envisaged that further research into persuasive discourse and its various modalities of realization in the ceremonial speeches of religio-political personalities such as Mother Teresa will be guided by genre and discourse theories such as those presented and explicated in this paper.

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