



Arab American University

Faculty of Graduate Studies

**Emotiveness as An Intercultural Communication
Hindrance in the Translation of Hassan
Nasrallah's Speeches for the Year of 2019**

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of the Requirements for the Master's Degree in
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Hindrance in the Translation of Hassan Nasrallah's
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III
Declaration

I, Haneen Nidal Abumwis, student of Faculty of Graduate Studies at Arab American University hereby declare that this thesis entitled “**Emotiveness as an Intercultural Communication Hindrance in the Translation of Hassan Nasrullah’s Speeches for the Year of 2019**”, is all by my own work and the resources that are used in this thesis (including the internet resources) have been referred to and fully identified and properly acknowledged as required.

I declare that I have fully understood the concept of Plagiarism and I acknowledge that my thesis will be immediately rejected in case of including any type of Plagiarism.

Haneen Nidal Abumwis

Signature:

Date:

IV **Dedication**

This study is my gift to my beloved parents and grandparents, who have been the main source of inspiration for me to complete this project. They gave me strength when I thought about giving up. Furthermore, they continually provided their moral, spiritual, emotional, and financial support.

To Dr. Ayman Yousef who encouraged me to keep on going when I thought I was losing my concentration.

To my sister, and my friend Maria, who never lost their trust in me.

To my supervisor, Dr. Ayman Nazzal.

Moreover, it is impossible not to thank Dr. Sattar Kassem who helped me organize my thought and keep on track in the hardest times.

Lastly, I would like to thank Allah for the granted guidance, resolution and good health.

Abstract

This study aims to survey the art of linguistic skills in Hassan Nasrallah's speeches of 2019 and achieve the optimum level of arousing national passions and emotions because Nasrallah is an international figure who is well listened to and widely heard. In addition, it aims to maximize the effect of his mobilization efforts as inferred from his political speeches of 2019. The analysis of his speeches is done by following Fairclough and Dijk's Critical Discourse Analysis's theories as well as the translation theories of Schaffner, Basil Hatem and Ian Mason. It concentrates in content analysis. It is mainly done through the transitivity system and modality to represent how Hassan Nasrallah's language can incorporate both ideology and power in political speeches. In other words, how can he manifest his power, capabilities, and policies through language? Furthermore, common people can perceive the political implications of these speeches better. This study employs The CDA approach and translation study approaches to make a clear reference to the rhetorical devices and link it with ideology.

To achieve his goal efficiently, Hassan Nasrallah focuses on issues that attract, support the public and matters of great concern for his Zionist opponents. This kind of concentration enforces the willingness of supporters and opponents to listen to his political speeches, and this is an art of skillful convincing approaches. This study focuses on how political speeches affected by the cultural aspects of the speaker and the targeted audience. In that sense, we will get to see how culture appears to make that difference especially when the text translated into the target language. In addition, this study is significant because it sheds light on Nasrallah's charismatic personality and his ability to persuade the audience because they show how strong *Hezbollah's* discourse is in the context of mobilization and psychological warfare. It is concluded from Nasrallah's speeches that his ability to force the Israelis out of Lebanon gives his speeches

credibility and attraction. Nasrallah can convince his audience of different walks including his Lebanese adversaries. Nasrallah proved to be highly convincing to those who agree with him and to those who would like to wage a war against him.

In addition, he can gain his enemies and friends' trust at the same time as his audience from both sides has agreed that Nasrallah never lies. He also leads his enemies to look into his speeches with being close attention to the smallest details. Due to his ability to confront the Israeli army and force it to retreat, his enemies listen carefully to his speeches, and take all of his threats seriously. Israeli security and military concerns keep up with his words hoping to understand some of his military policies toward Israel. Those who watch the Israeli media understand the thrust that his speeches carry on the Israeli precautionary measures.

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Chapter 1

Introduction

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Chapter 1

Introduction

The translation of discourse genre has always been recognized as the issue that required deep analysis for both the source language and the target languages each genre requires a different type of translation. However, the major aim of the translator is to avoid the loss of meaning and the emotiveness combined with that meaning.

Over the last few years, translation studies have stepped out the box to dive deeper than it used to do. Nowadays, translation is not only concerned with equivalences but also crossed the broader to seek for deeper controversial and essential issues i.e. a concentration turned to deal with translation as product and process. Recent studies emphasize that translation is not a mere process of transferring linguistic systems between two different languages but rather transferring two culture systems (Snell-Hornby 1988/1995; Bassnett 1991). Other studies also assert that translation is “a cross-cultural transfer, and the translator should be bicultural, if not floricultural”. (Snell-Hornby 1988/1995: 46; Vermeer’s 1986; Nazzal, 2012)). Peter Burke has spelled out such finding clearly in his book “Cultures of translation in early modern Europe with Umberto Eco definition of translation as “a shift not between two languages but between two cultures” (Burke’s 2007: 7). In order to make more connection, Nida defines culture as “the total beliefs and practices of a society. Words only have meaning in terms of the culture in which they are used, and although languages do not determine culture, they certainly tend to reflect a society's beliefs and practices” (Nida 1964a: 157)

In this regard, a cultural trend was obtained in translation to prompt the meanings and elements that color each society. Two different cultures with two

different language systems predispose its people to think in a different way and thus perceive things differently and foremost discrepantly (Bailey, 2008). Furthermore, each culture expresses its own elements in a way connected to the people of this culture including the behavior, life style, norms and the total experiences they collectively share. An example of this is the word moderate in politics. Palestinians understand the word in a completely different way from the understanding of Americans. Americans understand the word as the attitude if people in conformity with the American politics while Palestinians understands the word as an insistence to regain rights. Therefore, meanings expressed by one culture cannot be expressed in the same way in another different culture regardless of the linguistic systems that this culture uses. (Kasem, 2010)) Therefore, it is upon the translator to act as an insider in both the context of source language and target language. It is important to study language within the social context because the translator does his/her best to render the communicative meaning required to achieve the purpose of translation. .

Political discourse isn't a simple text genre, but rather it is a complicated one as Christina Schaffner (1997) shows. She connects this complexity with the non-linguistic social factors. These factors are mainly ideology and power. Therefore, we cannot say that sentence structure in addition to the selected words chosen. Furthermore, politicians uses words carefully, especially when the discourse delivered in critical period. This is the main issue in this study; since the year of 2019 was full of violent hostilities and military attacks done from the Israeli side as a response to Hezbollah's actions.

This study deals with the political speeches of Hassan Nassrallah held during the year of 2019. Hassan Nasrallah always excels in mixing ideological thoughts with pragmatic approaches to problems especially towards Israel. Both facets, he believes,

are mutually connected. To begin with, one cannot separate ideology from field behaviour. Secondly, activities should be compatible with theory and principles. This means that Nasrallah interconnects his ideological beliefs with his confrontation of the Israeli army.

Hasan Nassrallah uses rhetorical devices with ideological flavour along with the use of non-verbal cues to elevate their impact on the hearing/viewing audience. This study deals with rhetorical devices conveyed in political speeches and try to combine them with other non-verbal elements. Politicians tend to follow a manipulative and indirect language to deliver their messages and convince the audience by positive self- presentation and negative other presentation. Therefore, examining "threats" and "promises" in the discourses of Nassrallah and see how they were perceived differently as a powerful tool to distinguish the disguised ideological structure. This study is an attempt to see how critical discourse analysis helps to connect "threat" with "ideology", and view it as part of the ideology itself. Besides, this study aims to draw on repetition that manifests itself in political speeches as part of a larger policy to attract the targeted audience.

The speeches taken from Al-Mayadeen Newspaper as its primary resource and how those speeches are represented otherwise on Times of Israel newspaper. In addition, it is a look at how translation has resulted in a loss of some of the emotive expressions due to the difference in both the cultural and linguistic features for both parties of the conflict. In short, the perception of Israeli media of HN's speech is distinct from that of Arabic-speaking people due to cultural and linguistic differences.

1.1 Statement of the Problem

Language plays a critical role. It adds flavor to any given communicated speech (Feldman and Landtsheer, 1998). However, the main aim of language in political speeches is to steer people emotions and redirect them toward a particular aimas (Chilton, 2008:226) mentioned: "Politics use language as a tool of conveying political agendas that are at so many times far from the truth".

Since we know that political speeches are related to institutional rather than mundane talk, it takes the form of formality and remains diplomatic. Diplomatic language used to leave a secured place for political maneuvering. Therefore, each tool used in the political speech adds to the ideology and the aim intended by the speaker.

This study aims at analyzing this major linguistic issue. The researcher tries to show how language used in different manners according to the wishes and aims of the speaker. It could be used to be emotive, passionate, insightful, scientific and arousing love or hatred. In this study, the researcher concentrates on the speeches of Hassan Nasrallah, the Secretary General of Hezbollah, to show how he employs language to convey his messages in an effective way to friend, affiliates, supporters and enemies. He deals with language as an important vehicle for mobilizing people and for breaking the morale of the enemy.

1.2 Significance of the Study

Since Hassan Nasrullah is an outspoken, controversial and influential figure in the region and has in his hand a formidable military power, state officials, the mass media and people concerned of all walks of life await his speeches to understand where political and military developments in the region are going. Understanding the man and

the content of his speeches are very essential for heads of the state and military leaders to orchestrate their political and military preparations and policies. This study contributes to understanding Hassan Nasrullah in an Academic form and this is very significant for decision makers and policy planners whether inside Lebanon or outside. Besides, understanding Nasrullah is of an extreme importance for understanding where the Arab- Israeli conflict is heading. Particularly because Nasrullah's military power proved to be effective in challenging and defeating the Israeli military power.

1.3 Questions of the Study

1. How can CDA reveal the ideological notion behind repetition in the case of Hassan Nassrallah's speeches?
2. How do the CDA approaches help to connect the linguistic feature of 'repetition' with the non-linguistic aspect "context" to detect the ideological notion within the speeches?
3. What is the definition of "repetition" and how is it used in Arabic? In addition, what is the difference between its usage in Arabic and English?
4. How can the relationship between CDA and translation attribute to the understanding of the ideological behaviors of the media outcasts dealing with repetition?
5. Are the ideas contained in Hassan Nasrallah's Speeches complementary to his ideological thoughts and political aims, or not?

1.4 Aims of the Study

This study primarily aims at shedding light on the power of threat expressed through repetition and redundancy, in imposing certain moral or ethical values on

people. It is an attempt to discover how the use of terms and concepts carefully chosen by politicians to avoid falling in mistakes and in some cases are misleading. Furthermore, it will be observable how political speeches received as "linguistic actions"; which can be considered as using the language as a weapon to accomplish political aims.

This study aims at connecting rhetorical devices with ideology to figure out the emotional expressions that repetition adds to the listener such as how do politicians use repetition to convince their audience and accomplish their political goals.

It also aims to see how the language of Palestinians and Israelis used to indicate and mirror the strengths and weaknesses of both sides. This study will certainly explore the possibility whether the perception is consistent, similar or not similar. It will attribute to the cultural and linguistic features. This is an important point to underscore.

It will contribute to the importance of language; especially at the time of conflict. It will show how threats are not only issued differently, but they are also perceived differently depending on many factors that affect social, political, economic and other aspects of life; especially in the time of war.

1.5 Limitations of the Study

This study traces the ideological function behind repetition in Hassan Nassrallah's political speeches. It depends on CDA as the primary method to understand repetition and how its manifestation in translation.

. The methodologies that are perceived in this paper return to the unmistakable theoreticians (Fairclough 1989, 2001; Van Dijk 1988, 1989, 2000, 2006; Christina Schaffner 1996). The CDA systematic techniques applied relying basically on Van

Dijk's (1998) socio-psychological methodology, and less on Fairclough's methodology. A clear and intellectual methodology is to be held dependent on Dijk's relevant model hypothesis. To summarize, this examination applies Dijk's hypothesis by joining the semantic part of reiteration with the logical side of discourses.

1.6 Definitions of the Study Terms

1.6.1 Political Discourse, Language, Speech

The term discourse has in its meaning three dimensions, which means that it includes within its function three-dimensional meanings. The first one is language as a language and the use of this language. This will lead us to the assumption that different fields intersect with the complex term "discourse". From among linguistics, which is the study of language and language in use? In addition, after that we move on to psychology, which is the study of beliefs, and the way these beliefs are communicated and delivered. Finally, social science focuses on analyzing the interaction in a particular social situation. (Dijk, 1997).

It is a clear intersection between discourse and linguistics. However, some linguists tend to tie the discourse with the contextual domain in which it appears to take place in. As we know, political discourse deals with political issues and political agendas.

This study deals with the political speech and considers it as a form of public speaking delivered by a politician such as a president, a prime minister, or someone who is in charge of doing so. (Dijk, 2007).

Politics can hardly be understood in separation from language. Beard (2000) expresses that the language of politics is a merit that is different from any other type of

discourse. Political discourse is a complicated type of discourse because it reveals the government's sound and its hidden ideology. Besides, it was mainly designed to lead the audience toward a particular ideology, where what has the power of convincing wins over what is true. This is why politicians do not choose words haphazardly, but rather they choose the words which have an impact over the audience and which have the power of drawing a particular ideology on them.

It has been known that language is used as a tool of manipulation and as an ambience to develop political ideologies where the audience becomes the victim of what the speaker expresses. The rhetorical aspect in the linguistic system is the aspect which is privileged with flexibility. Politicians offer this aspect as a means to renounce their goals as well as their intentions. (Wilson, 1990). Wilson strongly believes that the political language's main goal is to have an impact over people's thoughts and mentality. The political language implied in political speeches is used indirectly. This means that it goes through a whole process of manipulative techniques.

1.7 Political Discourse and the Rhetoric of Language

Language and politics complement one another; a person cannot understand any of them without the other. The reason why I chose this study is to clarify the skills of Hassan Nasrallah in delivering speeches that produce the best results he looks for, so it should be expected that this study shows how language and politics complement one another. Nasrallah is a leader of a military and a political organization, and his speeches always carry military and political flavors. Also, he always makes sure that this complementary relation between language and pragmatism in both the military and the political realms establishes a good vision of Hezbollah's moves for all of who listen to the speeches whether Arabs or foreigners.

The key to a successful convincing political speech is the speaker's ability to reveal the attitudes and emotions that are already within the listener and try to evoke these emotions in a way that would add credibility to his speech. (Charteris, 2005).

According to Charteris-Black (2005), rhetorical strategies in political speeches gain their power when they are combined and connected to one another. Therefore, it is crucial and to pay closer attention to the interaction between these strategies, since it is as important as looking at each one separately (Charteris-Black 2005:11). Jones and Wareing (1999) argue that the ability to deliver the message that achieves satisfaction for both the speaker and listener plays a decisive role in the process of establishing an ideology (Jones & Wareing 1999:34). Therefore, a close attention will be paid to the role of rhetorical devices in delivering political strategies. Besides, it shows how Nasrullah tend to use the slang in order to shorten the distance between him and his audience.

1.8 Repetition as a Rhetorical Device

This study investigates the use of 'repetition' in the English translation of the Arabic political discourses of Hassan Nassrallah. It aims at exploring the communicative function of 'repetition' and to see if this function is lost or maintained in the process of translation and see if this rhetorical device has any political or pragmatic purpose/function in his speeches or not.

1.9 Political Speeches

Political speeches are both, delivered and received differently, due to the difference in cultural, political, economic factors and the interests of both the speaker and the listener. This research aims at showing the discrepancy in perceptions of both parties to the conflict. Threat is more likely to be performed from within the powerful

side. Here it is going to be seen how Hassan Nassrallah's speeches were perceived and how the power that he possesses as his cultural background have its effect on the way he makes threats and maintain a particular image about him based on cultural aspects. The role of translation in drawing on the emotive expression and altering them will be noticed, since translation does not capture the emotiveness to its most.

The researcher will move to provide an overview of the terms that played an essential role in stirring the emotions of both the source language audience and the target language audience. For example, the discrepancy between the conveyance of the real text in the language it was genuinely delivered in and the language it was altered to will be observed

By conducting this study, it is aimed to take into account the discrepancy of the function of repetition between Arabic and English considering them as two distanced languages.

Studying the repetition in Nassrallah's speeches make us think of the function behind this ideology and if it exceeds the purpose of reinforcing the political and ideological stances of the speaker.

In other words, we would not say that repetition happen haphazardly; especially when it comes to someone who adapts a particular ideology and aims to convince the audience with such ideology.

Repetition is of a great importance; especially when the text is more likely to be translated into different languages to reach a broader audience. In other words, the translator might neglect a word said for one time. However, it would be harder to neglect a word repeated more than once. Here,; lexical and morphological repetitions

are included such as repeating the same form of word, or using synonyms to make the speech of a more aesthetic value.

The main issue with repetition is that it is unfavorable for English language users, whereas it stands as a stilt to support the function of Arabic language. Thus, according to Al-Khafaji (2005), English provides its speaker with various lexical choices rather than recurrence as the case in Arabic. This will lead to realizing that the ideology behind repetition in Arabic cannot be easily conveyed in the English version.

However, the more you repeat terms and notions the more noticeable they become, which makes the neglect of such terms harder. Both Johnstone (1991) and Al-Khafaji (2005) show the discrepancy between the use of repetition in Arabic and in English . Repetition in Arab culture mostly means insistence on achieving the goal. Thus, the speaker uses repetition to show his resolve and solid will to achieve victory and materialize the expectations of the public. In other languages such as English, repetition might mean a waste of time and a kind of assuming the stupidity of the listener. This explains why the Arab audience claps for repetition; they think that repetition indicates the seriousness and ability of the leader. It gives them hope that their leader will bring them a rosy future.

Repetition is one of the prominent signs of beauty, and it is a source of exaggeration.

1.10 Non-Verbal Communication

Studies show that a great deal of political information can be found in non-verbal communication. These information can be consequential for political decision-making, particularly under certain circumstances, such as in situation where there are

lack of information about some critical conditions. (Dumitrescu, 2016). Visuals affect political decisions through cognitive and emotional routes.

The analysis of discourse is the analysis of the language that is used to deliver the discourse. Language acts as a tool that delivers many communicative functions. According to Bennett (1976), communication is the speaker's way of informing a hearer of something or to urge some action upon him. Language serves two major functions, namely: transactional and interactional. Transactional function means the use of language to transmit factual or propositional information. This function has led human beings to develop different cultures, laws, literatures, etc. Interactional language used to establish and maintain social relationships. (Bennett, 1976).

Discourse is defined by Seidel (1985:44) as "a terrain, a dynamic linguistic and, above all, semantic space in which social meanings are produced or challenged". Spoken discourse is dealt with as a form of text, since an analysis of discourse, most of the time, is an analysis of fragment pieces of information. Dressler (1981:7) regarded "discourse as one genre of text that forms a complete unit and is usually restricted to successive utterances of a single speaker trying to convey a message". He defines "text as the communicative occurrence that meets seven standards of textuality which are cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality".

An affective speaker usually delivers spoken Discourse, including political discourse. Affective speakers combines the feature of good voice quality as well as facial expressions and gestures and this exactly the reason why Nasrallah's speeches were chosen, since his speeches were effective enough to drive the Israeli side to take responses toward them.

1.11 Discourse Analysis

Discourse analysis is a continually expanding field of study. Discourse analysis touches upon the use of language in communication. It also draws an attention on the context in which this language is situated. Linguistics is one of the fields having a close relation to the discourse analysis.

Paltridge, (2006) defines discourse analysis approach as an approach, which deals with the knowledge that goes beyond words, phrases, clauses and sentences. He also views discourse analysis approach from two different perspectives: textually oriented view of discourse, which in its turn focuses on features of language within the text, and socially oriented view of discourse analysis, which deals with what the text does within the cultural and social setting.

1.11.1 Critical Discourse Analysis

CDA is a sub-disciplinary field of discourse analysis. It is also a recent field of linguistics as it emerged from the "critical linguistics" in 1970 by Lancaster school of linguistics. Furthermore, Norman Fairclough is one of its main figures in tackling the field of study. In addition, CDA was linked to the study of social science, not as a distanced approach, but rather as an interdisciplinary field. However, it is known as a problem oriented interdisciplinary movement that studies the language in the context of its relation to the society and culture. (Paltridge, 2006).

Besides the CDA's primary focus on the text, it also has social and political dimensions, which means that it does not only study the structure of the text, but rather it follows a systematic analysis of its contents and the underlying meanings, and of its socio-political dimensions. Wodak (1996) refers to it as the tool used to analyze the

linguistic and semiotic aspects of the social problem. This means that the focus is not only on the language and on the way it is being used in; however, it draws on the linguistic aspects of the cultural and social processes. In other words, it aims to reveal and pin out the power and ideology that is embedded within the political discourse.

Critical discourse analysis brought to action by Fairclough. However, there were gradual steps for naming the term. For example, in his book *Discourse and Social Change* (1998), he used the term "critical approaches". Hence, linguistic approaches were from within these approaches. Following that, he used the term "critical linguistic awareness" which was abbreviated as 'CLA'. After that, he published a book in 1995, called Critical Discourse Analysis, which carries the name of the term Billing (2003).

In (2005), Blommaert highlighted that scholar's conduct CDA approach, where each one of them possessed a completely different background. This thing made a discrepancy in their principles that are used for analysis.

Wodak and Fairclough (1997) consider the language as a social practice, which implies the relationship between language, situation, institution and social structures. To be clearer, language in itself is affected by society and it, in its turn, affects society that language plays a huge role in sustain the production of social relations.

This study aims at discovering how different CDA approaches become fixed through combining social structures with linguistic to understand the uttermost behind political speeches.

1.12 Ideology

The notion of ideology is still a controversial issue for analysts and theoreticians. According to Williams (1976), the word "ideology" first appeared in English language in 1796. Since it was primary translated from the French language.

The coherent set of social and power-related norms and values that dominated a particular society comprises ideology within it. It is proposed that this is the dominant set that has the right to mark the assumptions and beliefs that are related to the social roles in a society (Ho, 2009). Ideologies undertake the process of “naturalization” to realize into the fundamental facts of the society (Ho, 2009). These two concepts, i.e. “ideology” and “naturalization” are inevitable when it comes to the understanding of CDA (Ho, 2009). In addition, naturalization implies that ideologies present a choice of the presentation of things. However, naturalized facts are not the only way in which things are presented. There are other alternatives, too (Cameron, 2001). Hence, in dealing with ideologies, CDA is an analytical research method that critically analyzes these natural and inherent beliefs (Ho, 2009).

It is worth emphasizing that CDA framework is not a new paradigm in which the relation between language and ideology is emphasized. In fact, Sapir and Whorf’s (1956) theory of “linguistic determinism” was the beginning of the hypothesis that states the relationships between ideology and language (Sapir, 1929). Edward Sapir and Benjamin Whorf firstly introduced the theory of *linguistic determinism*—the language they are using to communicate and express these ideologies directs a theory that states that the social reality that people achieve. (Weatherall, 2002).

1.13 Emotiveness "Emotive Expressions"

The emotive meaning can be defined as a trendy feature in the language, which has a direct connection with the feelings and with the psychological attitude of the speaker whenever he/she expresses something. This in turn may produce effective responses in people towards the expressed thought and notions. Therefore, it is important to spot how the discrepancy in the cultural and social context can change the

way the listener receive these feeling and emotions that are contained within words and rhetorical devices. (Mahasneh, 2010, unpublished work).

1.14 Theoretical grounding

1.14.1 The Main Social CDA Approaches

1.14.1.1 Norman Fairclough Approach

Fairclough is a Linguist at Lancaster University and a discourse analyst. He is considered a pioneer figure at CDA movement because he is the first one to insert the term discourse analysis which is referred to as CDA. He believes that CDA brings a close relation between linguistic and social analysis of discourse. (Fairclough, 2001).

Fairclough (1989) deals with two matters, including ideology and power, and view how they are interconnected. He says that ideology is the medium by which the power goes through. Besides, he refers to the fact that discourse has an ideological function that works at sustaining the power relation. However, he made himself clear when he affirms that "ideology is more effective when its workings are least visible" (ibid:71). Fairclough (1992) supports the idea that ideology within the text is disguised in the structure of the discourse, which in its turn, is purposefully organized by the speaker to reinforce his ideology. Visibility of the ideological structure gives the audience a pre- understanding of the aims of the discourse, while invisible ideological thoughts stimulate the audience to dig into the underlining meanings of the discourse. This gives the discourse a deeper philosophical interpretation, which has a thoughtful thrust on the audience.

Language is the medium for convincing and ideology. It is the medium were the speaker could deliver his ideology for the intended audience.

1.14.1.2 Van Dijk's Approach

Dijk is another pioneer figure in the CDA movement. He is a discourse analyst and a professor at the University of Amsterdam. His early interests of discourse were about its grammatical structure and its relation to racism. However, his new study takes specification in ideology and discourse. He published many studies since 1997 regarding this matter.

Dijk also established a journal known as *Discourse and Society and discourse studies*, Shiffen and Tanen (2001).

Dijk defined CDA as a kind of analytical method that seeks to discover how dominance and social power find their ways to be enacted throughout social and political discourse. He believes that discourse is inherently a part of the social structure and is directly influenced by it. He also agrees that discourse cannot be produced far from a social interaction (power, ideology, class... and so for) Dijk (1988).

Therefore, Dijk's approach is called the "socio-cognitive approach". It refers to the notion that discourse is not only affected by the social dimension, but also by the cognitive process of the speaker. He refers to the social cognition as the "system of mental representations and processes of group members".

In his studies, he suggests two types of critical discourse analysis, the micro and the macro social levels, in which the micro level includes language use, discourse and verbal interaction. However, the macro level gathers the notions of power, ideology, dominance and inequality, (see, Dijk ,1998).

1.15 Methodology

1.15.1 Introduction

In this part, the methods and procedures that applied in this study will be tackled. This chapter previews the methods that are used to analyze, compare and contrast the data available. The researcher is going also to touch upon the data resources and draw attention on its contribution to the study, in addition to the contextual information that lies behind each of the discussed speeches. Mainly, this study adopts the content analysis approach in both of contribution to the study, in addition to the contextual information that lies behind each of the discussed speeches. In addition, it adopts the content analysis approach in both of verbal part and features movement.

1.15.2 Theoretical Framework

This study includes theoretical frameworks, which takes into consideration linguistic features as well as non-linguistic analytical ones.

The theoreticians whose approaches are conceived here are; Fairclough (1989, 2001). Van Dijk (1988, 1989, 2000, 2006) and Christina Schaffner (1996). This study employs CDA approach and translation study approaches to make a clear reference to the rhetorical devices and link them with ideology.

CDA's methods applied here depending upon Dijk's socio-cognitive, and Fairclough's approach. The descriptive and connective procedure of the textual and contextual levels that are clearly explained in Van Dijk's contextual-model theory (2008) will be conducted. This will be done by joining "repetition" with the contextual side of the speeches.

Furthermore, besides the descriptive notion, comparative and analytical methods will be considered throughout the study. The socio-political linguists conceive the translation methods used in this study: Schaffner (2010), Mark (1998, 2001; and Hatem and Mason (1995, 1997). This comparative method is practiced to reveal the media outcast's variants agendas toward the Lebanese leader HassanNassrallah's speeches. Usually Nasrallah's speeches are distorted by some Lebanese media. Scientific approaches usually disregard subjective distorting reporting.

1.15.3 Applied Methods and Procedures

A political speech and an interview for the Lebanese leader Hassan Nassrallah were taken from al Mayadeen website and Al Manar website. Those speeches were mainly delivered through crucial moments that I would prefer to say has haunted the completely Arabic countries.

This thesis analyses repetition in two political speeches and compares the hidden ideology behind repetition in both the Arabic language in one hand and its counterpart the English language in the other part.

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Chapter 2

Literature Review

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Chapter 2

Literature Review

2.1 Literature Review and Theoretical Framework

This chapter previews the related literature on emotiveness and rhetorical devices implied in the political discourses, with the focus on the Arabic Political ones; and in specific Hassan Nassrallah's. It previews the related literature regarding emotiveness and emotional expressions and it observes the role that these emotional expressions play in delivering a particular ideology throughout political discourse. It tackles when exactly emotiveness is being applied in speeches and where. This means that social actions are regarded as a kind of performance that occurs in sequences of happenings called "episodes". (Harré & Secord, 1972). Within these episodes, people are conceived as actors following a written scripts (Rothbart, 2004). However, it is not fair to say that these scripts work as the main cause of behavior. Human beings are not passive respondents to what goes around them; they rather question the events and the social order in which these events take place. Human beings are self-monitoring and self-directed beings, who actively watch and act according to what they watch. Besides they comment and criticize their own performances. Self-direction according to shared meanings ascribed to a situation and the self-monitored following of rules and plans are considered as the processes involved in constructing social relations and actions (Harré, 1977; Harré & Secord, 1972). As the researcher could notice from Hassan Nasrallah's commentary on the speech delivered by Bombio in January, where Nasrallah pays attention to the smallest details that would show the weaknesses in Bombio's speech and can be taken as a tool to attack him and question his credibility as well. Nasrallah

views himself as an active actor in judging the language based on context approaches, taking into consideration the historical, political and cultural aspects as a witness for the existence of a large gap that would in turn weaken the language of Bombio's speech, in this case.

Ethogenics emerged from a period of crisis in social psychology; it stands as a rejection of experimental methods. (Ginsburg, 1995). Such methods apply external "treatments" to groups of individuals rather than studying the personal "sense-making", those individuals must possess in order to live in a particular society. It proposes not only a dramaturgical approach to the genesis of social order. It also introduces a discursive methodology, which is based on the examination of people's accounts. Thus, the main psychological technique in ethos -genics is the analysis of both the social force and explanatory content of mundane speech (Harré, 1977). Rom Harré considers the study of discourse as a topic of study in its own right and as a key concept in social constructionism, which in its turn leads psychology to a second cognitive revolution (Harré& Gillett, 1994; Harré& van Langen- hove, 1999). With this in mind, Rom Harré has played an important role in the discursive turn in social psychology. The pieces of work he has produced in this respect examine the local systems of rights and duties within which public and private acts are done during episodes of social action. The study of these moral orders is called 'positioning theory'. Positioning theory is a conceptual and methodological framework that draws an attention on how psychological phenomena are produced in the sequential development of human acts.

The language of a political discourse aims to direct the audience emotions toward certain political opinions. It is rich in figurative language, which plays an international role. (Chilton, 2004). Furthermore, Political Discourse's language has a

hidden meaning in which politicians introduce their ideologies. (Dijk, 1998). That in turn affects a whole set of actions that would lead to a different social order or at least a different way of receiving events.

Political Discourse, (hereinafter referred to as 'PD') is an enigmatic term. It includes different types and genres of discourse. Scholars and discourse analysts have defined it differently. Schaffner (1997) and Dijk (1998) agree that a PD is the one, which concerns with general political issues of states rather than individuals. Their contents are of public interest not private. PD comes in different forms such: election campaign speeches, parliament debates, newspaper editorials or commentaries, press conferences with politicians are just examples.

Political language aims to direct the audience emotions toward certain political opinions and attitudes. It is usually rich in figurative language, which carries within it national emotions and country affiliations. (Chilton, 2004). Furthermore, PD's language has a hidden meaning through which politicians express their ideologies. (Dijk, 1998). That in turn affects whole actions that would lead to a different social order or at least a different way of receiving events.

PD analysis helps to detect the ideological aspects, which disguises under the linguistic features that politicians uses. Therefore, what is true or correct in political speeches is conveyed throughout language rather than logic. (Dijk, 2000:19).

Furthermore, the branches of language that tend to deliver ideology and affect the audience the most are: lexical and semantic ones, since they depend more upon the context; which is our main area of focus in this research.

Therefore, to discover the ideological structure within a discourse, an analysis of the lexical structure shall be taken into consideration to reveal the ideological structure behind the political discourse. Dijk (2008) suggests a "context-model theory" as a supplementary notion in studying many kinds of discourse, which relies on context examination. In relation to this, Dijk (2008) assures that examining the context is necessary whenever we want to study a valid political speech.

Furthermore, Dijk (2008) argues that a "context-model" relates to linguistic aspects, i.e. this approach detects formal grammars and rhetoric, which lies beyond its semantic references. Dijk would conclude, "Contexts are generally only considered to better understand or analyze discourse" (2008:7).

CDA is a major branch in discourse analysis. However, Blommaert (2005) refers to it as a school in which each of its scholars is specialized in a certain field of study. Fairclough (1989) CDA's social approach considers both discourse and society as two intersected terms which are highly affected by one another. He examined how ideology and power as social work together in political discourse serves politicians' goal.

Dijk's CDA approach is titled as a "socio-cognitive" method. He believes that the addresser's social cognition (thoughts, perception and representation) are basic factors, which affect how discourse is produced. This means that the text structure is conducted according to the cognition of the speaker and to the ideology of the political group to which he belongs. Pointing out that the text ideology is disguised under discourse linguistic structure. (Van Dijk, 2001).

2.2 Function of Repetition

In addition to the grammatical function of repetition, repetition can also have a persuasive and emotional effect upon the audience (Mazraani 1993: 265–267; Johnstone

1994: 6). However, repetition could produce the contrary to this if it is not used carefully and in a way that would support the text. For Tannen, repetition is ‘a fundamental, immanent, and infinitely useful linguistic strategy’ (1989: 44). However, the power of persuasion displayed through the character of the speaker and the way he/she conducts himself/herself. According to Wodak, the speaker ‘performs traits that have normative (cultural, traditional) meanings’ (2009: 8). Part of these traits is the display of belief which is considered as ‘a necessary ingredient for politics’ (2009: 8).

2.3 Political Discourse

Lyons (1991) crystallized that the notion of communication is used to express feelings, moods, and attitudes. Language used to perform many communication functions, and the most essential function language is the communication of views and information, the value of the use of language is to convey messages embodied in the cultural form (p.32).

Al-Hammed (1999, p.34) defines political discourse as a form of reflecting the living situation at a certain period, time. The reflection is in the form of words, expressions, idioms, and the structure that indicates specific goals that the speaker hopes to fulfill within that particular time and place.

Al-Hammed (1999, p.41) considers that socio-political discourse concerns addressing the society in its different conditions. This kind of speech usually discusses the social conditions of people from different classes and the difficulties they face in their daily life, in light of what the contemporary society witnesses the current developments.

Political discourse has its distinguishing jargon. Connolly (1993, p.2) points out the terms of political discourse refer to the vocabulary employed in political thought and the ploys adopted by politicians so that their words convey a unique and particular connotation.

Shunnaq (2000) indicates that a researcher should take into consideration the semantic phenomena in political discourse, such as emotiveness, figures of speech, and collocations. He specifically mentions that because translators should pay strict attention to these phenomena in both the source and target texts when translating between Arabic and English. Newmark (2008, p.146) believes that because we are living in an age of cultural diversity as well as linguistic and psychological transformation, the translation of Arabic political discourse has come to the fore.

In that sense, I would say that Shaunnaq (1989, 1992, 1993, 1994 and 2000) has drawn attention on the ideology of repetition, taking into consideration its types, features and its relevance to translation. Since we can clearly see that, it appears in English discourses as well as Arabic ones. Shunnaq (1989) distinguishes three kinds of repetition built-in-language, functional and unnecessary and a repetition. The latter exists by use of "word-strings", a term used to refer to "two or more different lexical items stung together to constitute one group, roughly showing the same meaning" (1992, p.6). He (1994) deals with semantic redundancy in both Arabic and English, by discussing forms of repetition such as "إطناب", "إطالة" and "إتباع", 'tautology,' 'pleonasm,' and 'binominals.' Hassan (2015) examines the translation of verb repetition from Arabic into English, where most translators avoid it. The repetition of a verb in Arabic indicates an assertion, a specific situation, or a reminder of a previous event. Hassan works on translation media and literary texts. He concludes that the deletion of

repetition of the Arabic verb is best in English. Fathi (2004) examines repetition as a method of emphasis or reinforcement to speech in both languages' Arabic and English. Repetition used to pay the listener's as well as the reader's attention to what the speaker is trying to deliver.

The concept of "ideology" holds within its meaning different notions that refer to politics. Here, Fairclough (1989), Dijk (1998), Basil Hatim and Ian Mason (1997) noted that "ideology" is the shared set of social beliefs and ideas by certain social members of a group. (Dijk, 2004) deludes that "this is not surprising because it is notable here that different and opposed groups, power, struggles and interests are at stake. In order to be able to compete, political groups need to be ideologically conscious and organized". Therefore, we can observe how politicians keep aware of their choice of words and the way these words are delivered with different linguistic devices.

Johnston (1991) believes that repetition is an emphatic style in most cases in Arabic discourse and regards it as a persuasive device. She discusses two kinds of repetition at the morphological level as follows: (a) repetition of patterns and (b) repetition of roots as in the cognate accusative. She concludes that repetition in English is a deviation from the norm, while in Arabic it is not ornamental because it affects the structure of Arabic discourse.

Wodak (2001) elaborates that the main purpose of CDA is revealing "the opacities in discourse which contribute to the exercise, maintenance, or reproduction of unequal relations of power" (p.258). It means that the ambiguous utterances are elucidated in order to uncover the unequable power structures that governs the society. Based on Bell and Garret (1998), CDA is not only a school but includes a range of

approaches. Moreover, Van Dijk (1998) emphasizes that CDA is not “a unitary theoretical framework or a specific direction” (p.353).

Norman Fairclough, Ruth Wodak, and Teun Van Dijk comprise the main scholars in the domain of CDA. Fairclough presents a systemic functional linguistic perspective; different approaches have been introduced in conducting CDA research. Among these different approaches, the researcher deals with the ones that belong to Norman Fairclough, Teun Van Dijk, and Ruth Wodak. Those approaches have the most popularity. Whereas, Fairclough’s approach is based on “Halliday’s multifunctional linguistic theory and Foucault’s order of discourse”, Wodak’s along with Van Dijk’s approaches have resorted to a “socio-cognitive” theory. However, what is crucial in all CDA approaches is the mediation between language and society (Meyer, 2001, p. 15).

Fairclough’s (2001a) approach, that is known as *critical language study (CLS)*, emphasizes on the concealed relation, i.e. the links between language, power and ideology. CLS aims to emancipate hidden social relationships in such a way that clarifies how linguistic components control or decide the way their disguised elements will develop by or result in the system of the social relationships (Fairclough, 2001a). CLS has taken language as a social practice for granted based on Sociolinguistics findings (Fairclough, 2001a). What I will be adding to this study is mainly connecting the Non-Verbal component that is conducted in speeches and tries to figure out its attribution to power.

Van Dijk (1988a) is well-known for his analyses of news discourse in the way that his analyses involve both textual and structural analyses of media discourse, and analysis as well as explanations “at the production and reception or comprehension

level” (Boyd Barrett, 1994). Accordingly, Van Dijk is well known as a media discourse analyst.

Teun Van Dijk sees CDA from a socio-psychological perspective. The theory of his approach is a framework of systematizing “phenomena of social reality” (Meyer, 2001, p. 21). He has presented a triad relationship between discourse, cognition, and society. His definition of discourse denotes “a communicative event, including conversational interaction, written text, as well as associated gestures, face work, typographical layout, images, and any other semiotic or multimedia dimension of signification” (Van Dijk, 2001). Van Dijk (2001) sets out a socio-cognitive theory in which linguistics understood “in broad structural-functional sense” (p. 97).

The cognitive-psychology has been introduced by Van Dijk is as “a form of specific kind of mental model, as stored in episodic memory—the part of long term memory in which people store their personal experiences” (Van Dijk, 2001, p. p. 112).

I would say that I support Van Dijk's theory because of his focus in the psychological aspect as well as the social and linguistic aspects. I believe this makes his argument more valuable.

2.4 Content of the Speeches

Intercultural communication is an academic field of study and research. It seeks to understand how people from different countries and cultures behave, communicate and perceive the world around them and more importantly how they perceive the other's culture. Here, it is imperative to move a step toward the different translation methods that work to reveal the cultural differences that appear to take place when viewing the differences between both the source and the target text. The researcher here wants to see

how these cultural differences work as an intercultural communication hindrance in understanding the speeches of Hassan Nasrallah. The researcher here pays attention to the differences in the linguistic forms and symbolic behaviors of Nasrallah's speeches. This study aims at shedding light on the art of linguistics in political speeches. It aims here at maintaining how language can incorporate both language and ideology. Which means that intentions, ideology, and policies can be fully manifested through language?

2.5 Discourse Analysis and its Relationship with Intercultural Communication

When talking about discourse, this means viewing an image of professional communication between people who are members of different groups. Therefore, it can be said that discourse analysis works as a tool to analyze cross-cultural and intercultural communication.

Discourse analysis is a broad field related to the use of language in context. According to Tistcher (2000, p.24), "discourse is a broad term with different definitions, which integrate a whole palette of meanings". Since language is the main tool in intercultural communication, it is important to study language in the political context. It is crucial to study how language replaces logic when it comes to conveying a particular ideology. Therefore, it was important here to bring in CDA, which I defined earlier before, to try to spot that relationship between political discourse and intercultural communication.

The intricacy of language closely related to the demands that we make on it and the functions it has to serve. This would mean that language is flexible in a way that we can use it to convey ideas and thoughts. In the most concrete terms, in every culture

this flexibility expressed in its own common cultural understanding. "The particular form has taken by the grammatical system of language is closely related to the social and personal need that language is required to serve" (Halliday, 1978, p. 142). Each culture has its own style in using grammatical forms that convey the best understanding of meanings.

One of the important features of DA is to study authentic text and conversations in the social context. The early DA has concerned with the internal structure of texts. Halliday's systematic functional linguistics is a new evolution against internal structure of texts. According to Halliday (1978), texts should encode both personal and social processes. In other words, texts should be generated, comprehended and put into a social context connected with the culture of the speaker. Since discourse, analysis based on micro and macro levels, both linguistic and social analyses are important. Discourses interpreted as communicative events because discourses between people, so many times, convey messages beyond that of what is said at directly. What is important in such discourse is the social information that is transferred allusively

The field of intercultural communication has been criticized for failing to produce studies on actual practices of communication, especially when we are talking about intercultural encounters. This is an important factor in justifying this study, which adds new thoughts to the field of intercultural communication.

This study is an attempt to close this gap.

Communication between people in society is a subject of contemporary studies. Most social science studies are primarily a different part, and most of them tend to address human communication issues from their respective perspectives. Political

science, for example, is studying communication as a tool for exercising basic political behavior such as persuasion and public opinion, changing opinions, ideas, trends and behavior (Glender 1999). This research will address the language units in the analysis of the letter, in two dimensions: The text and the context. In that sense, a focus will be rendered to the way the title of the speech was reported. This means that the researcher takes a closer look to the title that the speech comes under and tries to notice the difference between the main titles in eastern and western media.

This study sheds light on the case of Hezbollah-Israel invasion where two different cultures are in conflict together, and the main judge here is power conveyed throughout ideology in its different forms, including personality, religion, politics, history and the use of rhetorical devices that would mainly play a large role in conveying all of this. All these factors are supposed to be gathered and put together in a way that would serve the aim behind the speaker's intentions. Thus, a great deal of focus rendered to the Media. Since the manipulation in the media, side by side, with the translation can produce a whole set of texts with new ideologies to be delivered. Furthermore, it can be said that the foreign media reporting have become the central feature of war.

2.6 Hassan Nasrallah

Hassan Nasrallah is the leader of the Lebanese armed party, Hizballah. He is a well-known international figure who is an important figure in shaping the political and military activities in the Arab region. He is a man of great esteem on the popular level, and a big influencer on the political and military arrangements in the area. He is a man of determination and resolve, vision and who is capable of carrying his promises to reality. He is described as a charismatic leader who led his party to two victories against Israel:

one in the year 2000 when his resistance army forced the Israeli army unconditionally out of Lebanon, and the second in 2006 when he aborted the Israeli military expedition against his party and forced the Israelis to retreat and acknowledge the defeat.

Nasrallah and his party are of the Shiite sect, and they are highly committed to the Palestinian cause, and always emphasize the Unity of the Lebanese people and the integrity of the Lebanese state. Although they are Shiites, but they think that Lebanon shouldn't be a sectarian state because sectarianism has played a destructive role in Lebanon and instigated the Lebanese civil war in the seventies of the previous century.

Hizballah doesn't believe that Israel has a place in the area and should be wiped out. Palestine belongs to the Palestinians and it is the responsibility of all Moslems and Arabs to adopt the Palestinian cause and get the Palestinians back to their country. They strongly support the right of return, and the doors should be open to all Palestinians to return to their homes and properties.

The Palestinian cause for Hizballah and its secretary general Nasrallah is an Islamic issue that touches the Islamic teachings and beliefs. Good Moslems don't stay inattentive toward the occupation of the land of the Moslems. Besides, Palestine is a sacred land, and it is the land of the sacred Aqsa mosque. It is the duty of all Arabs and Moslems to wipe out Israel and hand Palestine back to its authentic inhabitants, the Palestinians. Hizballah strongly adopts the implementation of the right of return. It believes that the Palestinians have suffered a great deal due to the Israeli policies and their Western supporters. The Palestinian rights should be restored.

Nasrallah and the policies of his party explain why the US and many European countries have classified the party as a terrorist organization. Although Israel, by

definition, is a terrorist occupying state it is labeled by the Western countries as an ordinary democratic state and its sovereignty should be respected. The Western countries, according to Nasrallah, play double standard unethical policies, and they aren't truly democratic states. They still live in the era of colonialism.

Nasrallah and his party receive financial and military support from Iran which share with Hizballah the same view toward Israel. Iran looks at the Palestinian cause as a test of true Islamic beliefs, and believes that as long as Israel is there, the area remains in a state of restlessness and a state of continuous wars. That is why Iran made a great effort in founding Hizballah although it is a very costly task. Iran has been furnishing extensive aid to Nasrallah and giving him all possible political, economic and scientific aid. Iran aimed at strengthening Nasrallah to the extent that Hizballah becomes a deterrence force vis a vis Israel, and it successfully did. Now, Israel doesn't dare to attack Lebanon or downgrade its military capability.

Hizballah got involved in the war in Syria siding with the regime. The Syrian opposition and military organizations started threatening Hizballah early at the outset of the civil war, and Hizballah found itself targeted from Israel's military organizations and most of the Western countries, and evaluated that it will be the next target if the Syrian regime collapses. So, Nasrallah decided to fight the militarized groups so as to avoid the imminent threat. Nasrallah extended a big strong hand to the Syrian regime, and together with the Russian air force and the Syrian army, the militarized groups were defeated in most of the military confrontations.

Although Hizballah fought the armed groups in Syria which have been labeled as terrorists on the international level, Hizballah is still classified as a terrorist by the Western countries. Israel and the US extended support to the terrorist groups because

they thought that Hizballah will be dismantled if the Syrian regime collapses. They couldn't achieved what they aimed at.

Hassan Nasrallah was born on 31 August 1960 in East Beirut. He came from a family that was not actually religious and did not actually have any political pertinence. His father Abdelkarim Nasrallah was a sales clerk who used to sell vegetable and fruits. He then moved to the capital Beirut from Bazouriyeh. From an early age, Nasrallah was attracted to learning and theological. Nasrallah's family relocated to Bazouriyeh in largely Shiite southern Lebanon at the beginning of the Lebanese civil war in 1975. During that period, he began to be attracted to political organizations, joining *harakat al-mahrumin* (the Movement of the Deprived) established by the Lebanese Shii Imam Musa al-Sadr who disappeared in mysterious conditions in Libya in 1978. Nasrallah's aim was to travel to the city of Najaf in Iraq to pursue his religious studies, and he travelled there in 1976. During that period, Hassan Nasrallah was barely known for his oratorical skills and charismatic qualities.

In 1978, Nasrallah had to leave to Lebanon after the Iraqi Baathist system propelled a significant crackdown against Shiite Islamists. At the point when he came back to Lebanon, he rejoined the Shiite political formational Amal, yet left once more, when the break extended between its mainstream and Islamist individuals. In 1982, Israel attacked Lebanon and involved south Lebanon until at last pulling back in 2000. The intrusion, which genuinely harmed Lebanon's foundation, murdered a great many individuals, constrained the separation of old unions and the creation of new ones and by and by acquired Western soldiers to Beirut has been frequently refered to as the most significant factor behind the rise of Hezbollah as an opposition and social power. By

1985, the year when Hezbollah distributed its Open Letter, its semi political statement that illustrated the gathering's points and philosophy.

However, in 2000, Hezbollah forced the Israeli's unconditionally to get out of southern Lebanon. Furthermore, this was a clear victory for Hezbollah on the Israeli army. Most nations in the world tried to convince Hezbollah to talk about an Israeli withdrawal from southern Lebanon. Still, Hezbollah insisted on the unconditional withdrawal. Of that what happened in 2000. Hezbollah gained a lot of respect in the Arab world and on the international level.

2.7 How Nasrullah Became a Public Speaker?

Sayyed Abbas Al-Mosawi, Nasrullah's teacher, focused on teaching his students how to be public speakers in the future, and as a result, every student had to periodically prepare a brief speech or sermon and deliver it in front of his teacher and colleagues, asking them to comment and discuss the language and the content of his discourse (Khaton, 2002). This experience considered the fundamental basis for Nasrullah on how to deliver a speech. Nasrullah enriches his speeches with religious terminology from Shiite culture and heritage (Khoury & Da'na, 2009). In an interview with the Lebanese newspaper, *Al-Akhbar*, Nasrullah pointed out that he discusses, with his jihadist comrades, the sensitive military content of his speeches, and the political content of his speeches with the Shura Council (Al-Amin et al., 2014). Because propaganda is important in the war against Israel, *Hezbollah* has “placed its media institutions under the direct command of Nasrallah, aided by the head of the Political Council and that of the Executive Council” (Alagha, 2006, p. 52).

2.8 Political Ascent of Nasrallah

Nasrallah and Hezbollah rose up out of the 2006 war against Israel with new distinction and political muscle. Hezbollah contended for additional seats in the bureau in the administration of Prime Minister Fouad Siniora with the goal that it could employ the veto 33% participation in the Lebanese government. At the point when this interest was not met, restriction priests in the bureau who were lined up with Hezbollah quit the legislature, while Hezbollah and its political partners composed fights and protests across Lebanon for well longer than a year. In November 2007, a resistance blacklist kept the National Assembly from picking another president, and the workplace was left empty.

In May 2008, conflicts broke out in Beirut between Hezbollah powers and favorable to government association after the administration chose to destroy Hezbollah's broadcast communications arrange—a move Nasrallah deciphered as against Hezbollah, which thusly would prompt a statement of war. The legislature switched its choice, and the deadlock finished soon thereafter after Nasrallah and the other government pioneers arrived at a settlement in the Qatar-interceded Doha Agreement. One of the arrangements of the understanding was to expand the quantity of Lebanese bureau seats held by Hezbollah and its partners, giving them the ideal veto power, though just for a brief period.

As the June 2009, races left Hezbollah and its partners, known as the March 8 coalition, excessively politically frail to hold veto power in the bureau, that they lost a few seats in the parliament. In 2011, after it turned out to be certain that five individuals from Hezbollah would be arraigned in the 2005 death of previous Prime Minister Rafiq al-Hariri, the March 8 alliance and one other priest quit the bureau.

In the interim, the Arab uprising, compelling Nasrallah to settle on intense choices, shook the district. He upheld the uprisings in Tunisia, Egypt, and Bahrain in 2011. All things considered, when his partner in Syria, Bashar al-Assad, confronted fights and, later, a common war, Nasrallah at first stayed quiet. In 2013, he started giving talks and meetings in which he affirmed and legitimized Hezbollah's material help for the Syrian government in its common war. He recognized the disagreeability of Hezbollah's interest however had the option to outline the dissident gatherings as unfriendly to the Shia Lebanon's political framework, then, was practically incapacitated. Impasse left the administration empty for 29 months, until a 2016 force sharing arrangement filled the post with Nasrallah's partner Michel Aoun. Authoritative races, initially set for 2013, were more than once deferred, while Nasrallah and the March 8 coalition pushed another law to make the National Assembly portrayal relative. In 2017, the bureau endorsed a relative constituent framework and set decisions for May 2018. At the point when decisions were held, Hezbollah and its March 8 partners extended their portrayal and assumed an ordering job in the development of a solidarity government.

In the midst of a prospering money related emergency, the new government was tormented by a picture of defilement and incapability. At the point when gigantic fights broke out the nation over in October 2019, requesting that the administration leave, Nasrallah restricted the fights and the requires the administration's acquiescence, yet he additionally approached the legislature to address dissenters' interests and reestablish their trust in it.

Nasrallah usually addresses people through the Lebanese mass giving him support. He gives speeches to clarify Hizbullah's policies and to justify their actions.

Nasrallah is widely heralded in the Arab world and in Israel. After all, mass media in some Arab countries and in Israel subject his speeches to wide analysis and TV channels hold dialogues that introduce different understandings for the content of the speeches.

2.9 Media, Language and Discourse

Shunnaq (1992:27) maintains that the language used by a magazine or a newspaper is not linguistically homogeneous. In line with Shunnaq's view, each text type has its own linguistic features. However, the language of papers is not necessarily different in every aspect; some papers might have common linguistic features shared among them. On examining the language of newspapers, it is apparent that different newspapers use different linguistic categories. Some reporters intentionally play upon words in a way that serves their intended purposes. Text producers plan their discourse action and steer the situation towards the desired goals, that is to say, to manage the situation. What might appear as a hindrance in this study is the fact that different newspapers report different perspectives about what the speaker actually said. Therefore, taking one or two channels or newspapers cannot be enough to understanding the hidden ideology.

If we took a look on the previous researches done in this regard, we can see that the main aim of such studies is to spot the art of linguistic spins in political speeches among other genres. What puts all these researches under one notion is the fact that they seek to observe the notions of Ethos, pathos and logos and try to detect them using different linguistic theories. However, not all the studies could focus on the three elements mentioned earlier. For example, the research conducted by the Jordanian researcher Anjad Mahasneh dealt with poetry rather than political speeches. And in

dealing with poetry, it would be harder to detect the logo; the part related to the logic. Therefore, it was important to bring a kind of genre that would be more of institutional rather than mundane talk.

My study focuses on the work of three prominent figures in the field of discourse analysis. It has taken the text, the context and the historical background into consideration in conducting the content analysis process. The main theories that were taken into consideration are: Fairclough's critical approach, Wodak's discourse-historical approach and Van Dijk's socio-cognitive approach. Taking all these aspects into account helps detect the intentions that the speaker seeks for, in addition to the ideology he tries to impose on the audience.

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Chapter 3

Contents of the Chosen Samples

3.1 A Contextual Background of the Chosen Samples

3.2 Discursive Features

3.3 Repetition

Chapter 3

Contents of the Chosen Samples

In this research, three speeches of Hassan Nasrullah in 2019 were chosen; the interview with Ghassan Bin Jeddou on January 26, his speech on the 13th anniversary of the war of 2006, 16/8 and his speech in 31/8.

Mainly 2019 was chosen because it witnessed a good number of conflicting attitudes inside Lebanon and outside. Nasrullah had to address these conflicts and problems personally so as to clarify the positions of his party and the policies he is going to adopt to face the challenges.

In May 2018, Lebanon held its first parliamentary elections in nine years and Hezbollah—a Shiite political party and Lebanese organization backed by Iran and designated by the United States as a terrorist group—increased its share of seats to 53 percent. Despite elections having taken place months earlier, Lebanese politicians were not able to break political silence and form a unity government until January 2019. This means that in 2019 Hezbollah gained power in an international level and makes Nasrullah's speeches of more credibility to the other side of the conflict. In other words, the fear of an action following the threat will increase in the Israelis.

3.1 A Contextual Background of the Chosen Samples

This part reveals the reason behind choosing samples in and how they enrich the study with valid arguments and proofs.

3.1.1 The Interview with Ghassan Bin Jeddou on 26/1/2019

This is a dialogue conducted by Ghassan bin Jeddou. This interview conducted on the local, regional and even international arenas, given what Nasrullah represents in

the regional equation and in times of conflicts. It deserves to be mentioned in the case of studying Hassan Nasrallah's discourses is his focus in the ordinal numbers because it shows how prepared he comes. He also mentions a great deal of numbers, which conveys facts rather than opinions. His focus in using the Lebanese slang can also be a sign that he does his best to shorten the distance between him and his audience. A huge audience was eager to hear from Hassan Nasrallah after months of silence.

After a long and “thoughtful” silence that opened the door for interpretation, the Secretary-General of Hezbollah, Sayyed Hassan Nasrallah appeared via Al-Mayadeen channel, on Saturday evening, in a comprehensive dialogue conducted by the Chairman of the Board of Directors of “The Channel” Ghassan Bin Jeddou. A friend and enemy alike awaited him, as he would carry messages and equations in several directions.

Perhaps the sensitivity of that moment, with its regional and local dimensions, gave Nasrallah's words an additional impact in Lebanon and the regional neighborhood, especially with the Israeli escalation against Syria and its allies and the continuing governmental crisis at home.

The irony was that some of the rush did not wait for the date of the interview to build on the necessities of it. Rather, it embarked on an attempt to probe the Sayyid's depths and explore his intentions from now on, and before he said the word - separation is on the air.

Mostly, there would be someone who will focus on checking the appearance of Nasrallah, the features of his face, the tone of his voice, the way he sits and the number of times he sips for water, before reflecting on his positions. This is in an attempt to clarify the reality of his health condition after the "organized" rumors that recently

promoted his illness, and transferred him from hospital to another between Lebanon and Iran.

Even after the announcement of the media appearance of "Al-Sayed" on Saturday, some "war machines" of psychological warfare continued confusion and misinformation, on the basis of "a goat even if it flew," A sound recording was distributed via "WhatsApp" stating that Nasrallah died a few days ago based on intelligence information, confirming that more than 8 senior Iranian army officers meet with Hezbollah in all of Lebanon to coordinate the situation so that matters do not slip out of their hands. In addition, the "party" will be in the greatest mobilization on the ground when announcing about death! Not only was this amount of distortion of the facts, but there were those who went as far as to question the origin of the television interview and claim that it was recorded some time ago.

However, despite the various pressures exerted in the recent period to push Nasrallah to the site of the reaction, he remained insisting on choosing the timing of his appearance. This is according to his time, not the time of the Israeli entity that tried to lure the "master" to his court more than once during the past weeks, specifically as he did when he opened the file of the supposed tunnels, or when he explained the silence of the "Secretary General" on his way.

In this context, it was learned that the TV interview on Al-Mayadeen channel scheduled for a while, and therefore it did not come as a direct response to the war of rumors that targeted Nasrallah, as some might think at first glance.

In the details, colleague Ghassan bin Jeddou wished "Mr." months ago, to be the guest of "Dialogue of the Year", especially since the year, 2018 was full of articulated

events, that Nasrallah responded to the idea, and held the dialogue in the second half of the month this January.

In this sense, the "master", who has become an expert and professional in managing media outlooks, in form and content, wanted to be one of the goals of his silence is to prepare for the interview and avoid burning it with prior appearance. Along with his keenness, he remained in control of the initiative in psychological warfare with the Israeli occupation without giving the occupation any opportunity to control the rules of the media game of the conflict.

As for the content of the dialogue with Nasrallah, it would cover the files of the region from Syria to Yemen, through Iraq and Palestine, but given a relatively wider space for the Syrian situation, in connection with the escalation of Israeli attacks. They may require a review of the approved rules of engagement, where it is likely to direct "Mr." firm messages to Tel Aviv, in conjunction with his demonstration of the overall Syrian scene. After Damascus and its allies were able to achieve articulated victories in the face of terrorism and regain control of most of the territories that were outside the control of the state.

"The Master" would address the options of the axis of resistance, at the strategic level, in the next stage that appears before the following possibilities: comprehensive confrontation, major settlement, or conflict held, knowing that deciding the destination towards any of these paths would be preceded by difficult efforts in which the region passes currently.

In addition to all of the above, the dialogue devotes a wide area to the Lebanese situation, which is burdened by accumulated crises and challenges, where Nasrallah

determines his positions and options regarding it. This ranges from the Israeli violations on the southern borders, the costly stumbling in the formation of the government, the question of the “consultative meeting” and the initiatives of the solution, up to the relationship of Hezbollah »With allies and opponents, through financial sanctions and economic reality.

3.1.2 His Speech on 16/8/2019

Lebanese newspapers published that speech on Saturday 17-08-2019 in Beirut. A great deal of focus was paid to the speech of Hezbollah Secretary General Hassan Nasrallah on the anniversary of the victory in the July 2006 war including the future of the next war equation with the entity of the occupation by saying that the resistance in the next war has increased its strength more than 500 times,

This means that it will be able to destroy the occupation army, tanks, battalions and brigades on the air in a live broadcast that is part of a new, innovative, surprising and creative war plan developed by the resistance. The reason of choosing this speech is that it included some promising words that would be perceived differently from each part of the conflict. Besides this speech targeted the Israeli side, which means that it required an interpretation from their side. That interpretation would say a lot about the power of Nasrallah's speeches and the emotions these speeches yield in each side of the war.

3.1.3 His Speech on 31/8/2019

This speech is chosen because it was as a response to what happened before it and it resulted in an upcoming conclusion.

On 25/8/2019, Lebanese and Hezbollah authorities announced that, two Israeli automatons collided with the Dahieh area of Beirut, Lebanon. One collided with the top of the Hezbollah Media Center, around 45 minutes before the second detonated noticeable all around and harmed the structure. Hezbollah denied detonating or focusing on them. What's more, notice that it was the principal such episode among Israel and Lebanon since the 2006 Lebanon War. Nonetheless, on 26/8/2019, Arabic media asserted Israeli airplane had completed an airstrike on a base having a place the Popular Front for the Liberation of Palestine – General Command, a Syria-based Palestinian activist gathering. The base is situated in the Bekaa Valley in eastern Lebanon, close to the outskirts with Syria. What's more, after the discourse, on 1 September 2019, Hezbollah propelled rockets from Lebanon into Israel, focusing on an army installation and an IDF vehicle. Hezbollah guaranteed Israeli setbacks. An IDF vehicle previously distinguished as heavily clad jeep painted with a red Jewish star, later explained as an enemy of tank rocket terminated by Hezbollah focused on a vehicle utilized as a rescue vehicle now. There were clashing reports, some expressing that the rockets hit, or even obliterated the IDF vehicle and others sources showing it missed the objective. Leader Benjamin Netanyahu said no Israelis were injured. Two IDF administration individuals obviously injured were sent to Haifa's Rambam Medical Center, yet delivered without getting any clinical therapy as indicated by Israel. In addition to that, the action, in this case, came immediately after the speech, therefore it was important to study the speech in a critical word and spot the emotive expression the words contain.

3.2 Discursive Features

This chapter will shed light on the discursive features that, in my opinion, have made a great attribution to the value of ideology.

It will start with repetition, considering it as the prominent rhetorical device that cannot be considered as being there by chance. It rather exists to deliver an ideological function.

3.3 Repetition

As for the discourse, text producers usually aim to convey a degree of commitment towards the topic when they tend to express thoughts and opinions. Various discursive features will work together to reveal this commitment.

Repetition is one and most important of these features , a device which confronts translators from Arabic with serious difficulties, and the usual solution has been either to leave matters as they are (preserving the repetition) or to get rid of it altogether in the English target text. Neither solution is satisfactory, nor would a sensible approach be first to determine the function of repetition, then to decide on a target text-oriented translation strategy. In the case of Nasrullah, the repetition used, and the commitment conveyed, were actually preserved by the translators, as it would do through the literal strategy adopted throughout. However, is this very innocent on the part of the translator, particularly when we know that what is being emphasized through the repetition is something that could be used against the speaker? a particular ideological function.

What we are trying to search for here is whether Hassan Nassrallah's use of repetition and other rhetorical devices, and the ideology imbedded in these linguistic devices and spot if it elevates the level of his speeches or reduces its value.

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Chapter 4

Data Analysis and Discussion

4.1 Hassan Nasrallah's Interview with Ghassan bin Jeddou on 27/1/2019

4.2 Nasrallah's Speech on 16/8/2018

4.3 Nasrallah's Speech on 31/8/2019

Chapter 4

Data Analysis and Discussion

This part aims at studying the emotive expressions that are expressed in Nassrallah's speeches taking into consideration Ethos, Pathos, logos which are known for theoreticians as the modes of persuasion. In addition to the different Charismatic aspects of his personality. However, studying these elements cannot be conducted without paying attention to the hand- gestures and its relation with the tone and with other body movements.

4.1 Hassan Nasrallah's Interview with Ghassan bin Jeddou on 27/1/2019

This interview was different because it was conducted in the form of question and answer, which makes the interviewee more confined and precise in expressing his talk.

Times of Israel newspaper spoke about Nasrallah's health condition, since he remained silent for months. There were rumors about his death. The researcher believes that those rumors were mainly set up by the enemy to force Nasrallah to appear on T.V and express his intentions. In addition, as we can see in their report, the claims were somehow provocative in a way they would lead Nasrallah to appear just as he hears the rumors.

"Nasrallah had not made a public appearance in months, leading to unconfirmed reports he was in critical condition following a heart attack brought on by cancer. He dismissed those rumors".

However, Nasrallah dismissed all of this and he expressed that what was said about his health was nothing but a Zionist lie. He added that he is aware that they are

trying to entice him; confirming that he only appears whenever he feels the need to appear and say something. He also made his argument more valuable when he said that he only appears when there are special occasions and that in the previous months there was nothing that required his appearance.

The interview began talking about the spiritual side of the resistance, explaining about the spirit of the resistance, which is the fundamental advantage of the resistance and which is the privilege of the soldier. The Lebanese resistant has deep faith and he offers testimony with strong faith. He is not as careful as he is eager to win. While the Israelis do not have this spirit of faith, the Israeli soldier is engaged in the battle and does not want to die in a way that makes him morally defeated by the resistant. For Sayyed Hassan, this spiritual aspect is the origin and foundation of resistance and those who do not often enjoy it, do not resist or adopt the act of resistance. This shows how language is a crucial element in the social process. (Fairclough & Graham, 2002, p. 188). Since some notions and concepts such as resistance are only socially and not universally conceived; therefore, they only work upon a particular audience.

This interview was perceived as reinforcement to the deterrent message to Israel. The message that shows them they should be careful of waging a war in Syria means that Hezbollah will not hesitate in his response to such war.

Hassan Nasrullah, habitually, keeps emphasizing that he and his allies will not initiate a war. However, they are ready to respond, in case the enemy initiates one.

It is worth mentioning that whenever the Israeli media reports Nasrallah's speeches they start their reporting of the speech by referring to Hezbollah as a terrorist group. According to Resigl and Wodak (2001) how are persons and groups referred to

linguistically is a matter of great concern whenever a political text, that is of concern to different ethical and cultural, is analyzed. For example: Hassan Nasrallah, leader of the Hezbollah terror group, on Saturday dismissed Israel's operation to uncover and destroy cross-border attack tunnels as indicative of an intelligence failure, and said the group's plans for an invasion of the Galilee remained intact. This is part of the psychological war where they want to convince the whole world of Hezbollah's terrorism. Besides, we can see that in the translation of this part of his speech they focused on the part where he described their tardiness in discovering the tunnels as a failure; to be more specific, as an intelligence failure. This, however, makes the enemy lose his confidence in its security capabilities, which, in turn, makes them skeptical when it comes to making any plans regarding the future.

What also works as a reinforcement of Hassan Nasrallah's threats and words in general is the use of numbers, percentages and dates showing facts that would add credibility to the speech as a whole because it makes the data that are introduced by the speaker more logical. As we can see in the following examples:

"Nasrallah claimed that Hezbollah, which initiated the 2006 war, as claimed by the Israelis, with a border attack, would only enact such a plan in response to an Israeli attack and would not initiate it of its own accord".

Mentioning the year 2006, almost in all of Nasrallah's speeches is part of the psychological warfare that Hezbollah is waging against the enemy. This year reminds the Israeli that they were defeated in this war, and that any similar act will result in a similar if not worse defeat. This in turn affects the emotions of the Israeli people in a way that would prevent them from making any violence act. Which shows that Nasrallah always focuses on social problem and events which are of great concern to

both parties regardless of the fact that they are perceived differently due to cultural and social factors, this According to Fairclough (2001b), is something to be put into texts to add credibility to them. Since it is crucial to identify the resistance with enemy.

In another example, Nasrullah seems to be misleading the enemy and distracting them:

“One of the tunnels discovered in recent weeks is 13 or 14 years old,” said a smiling Nasrallah. The Israeli operation brought to light the “failure” of the country’s intelligence services, he added.

He is clearly informing them that there are still tunnels undiscovered. Besides, he keeps on underestimating their efforts and violate what they thought was a sign of victory.

Many Jews in the settlements of northern Palestine say that they heard the noise of drilling at night, which scared them that Hezbollah is setting up long distances from Lebanon to Palestine in preparation for military action associated with Sayyed Hassan announcement that Hezbollah soldiers would be willing to enter the Galilee area if asked to do so. The Zionists were the cause behind the flow of Hezbollah soldiers to Galilee, and they decided to search and declared that they had discovered a number of them.

This is because the Israelis did not provide pictures of the depth of the tunnels that they said they discovered, and if their words were correct, the failure to provide pictures of the depth of the tunnels is due to security reasons.

They avoided entering the depth of the tunnels for fear of booby-traps and ambushes, which in turn could eliminate the entrants or arrest them as prisoners. So far,

Hezbollah has remained silent about this process and has provided no information to its audience and others. This is a valid tactical security issue because the enemy's lack of information is part of the ability to catch the enemy. As the armies have always used this method to preserve surprises for the enemy they were not prepared to confront.

In addition, in this meeting, Mr. Hassan Nasrallah responded to the rumors regarding his health condition, and his response was physical, meaning that he appeared personally and physically in front of people on the screen and was clear in his voice and his movements. He did not show any wasting and did not appear on his talk signs of thinness or hesitation or skepticism, but rather his voice was firm, strong, expressing a healthy body, vigilant mind and high spirits. The evidence for this is that he barely sipped any water during the meeting, and if he did this, he did only twice and in small amount. This is an evidence of the absence of tension, as the tension usually leads to a type of dry throat and mouth, so this requires the preacher to ask for water, but this did not happen. Here, in this interview, Hassan Nasrallah used repetition to deny the rumors about his health, explaining that his body, mind and soul before that is in good health. There was no reason, according to the researcher's analysis, behind this occurrence. Still, it seems that Sayyed Hassan Nasrallah was certainly concerned with his friends and enemies alike that he is of good physical, mental and moral health and this assertion would frustrate the enemy's expectations and cause him with a kind of disappointment because this enemy was hoping for something but his wishes were disappointed. His enemies wanted to affect the morale of Hezbollah and supporters of the resistance in the Arab arena by spreading rumors about the deteriorating health of the party's secretary-general, Hassan Nasrallah.

Hezbollah silence on the issue of the tunnels did not confirm that it existed. Therefore, he left Israel to decide what it wanted and this ambiguity has increased the suspicions of the Israeli leadership that there were tunnels in a large number.

Nasrallah's speech was a response to the Israeli announcement when Times of Israel commented on the matter by saying that Nasrallah did not take the issue of tunnel inspection seriously and considered it a secondary issue and did not affect Hezbollah's plans to invade Galilee. After that, the Israeli media is reported that this inspection and discovery of tunnels affected Hezbollah's capabilities to enter the Galilee only about 10%.

Nasrallah smiled about the delay of the Israelis in discovering the tunnels that existed before UN Resolution 1701, which stipulated the cessation of military activities in southern Lebanon. According to the assessments of the Israelis, Nasrallah said that the tunnels had existed for a long time, that the Israelis were oblivious to them, and that Hezbollah's plans to enter the Galilee were not based on these tunnels. Regarding this matter, the Israelis preceded Hassan Nasrallah's comments on this matter with the word "claim". And here I would say that body movements communicate a level of engagement and disengagement in relation to the course of action. (Robinson, 1998).

Breaking months of silence, and speaking for the first time since Israel launched Operation Northern Shield in early December to uncover and destroy the tunnels dug under its border, Nasrallah claimed during an interview with the pro-Hezbollah al-Mayadeen TV that “some of the tunnels are from before Resolution 1701 and the Second Lebanon War.”

Using the word claim, meaning in Arabic, "يدعي" gives the listener a sense that the person who is speaking is lying and that his speech appears as not credible for others.

Hassan Nasrullah continues his talk and repeats that he, his party, and his collaborators will not start a war, but they are fully prepared for any war that is waged against them. Nasrallah vows that any war that will take place will include Palestinian cities. Hezbollah has always reiterated that Hezbollah's missiles are capable of reaching any point in occupied Palestine and asserts, as usual, that Hezbollah has acquired every weapon it needs. This is an explicit response to the repeated raids launched by the Israelis against Syria. As the Israelis see that they are destroying their incursions with arms shipments to Hezbollah, and thus preventing them from acquiring new arms to reduce its combat capabilities, and thus assuring the Israelis that all their raids do not prevent the party from obtaining what it wants.

However, we can here see that the Israelis tend to interpret Hassan Nasrullah's expression and examine them, since they believe that he does nothing without having an intention behind or rather what he wants them to believe in. Focusing on each movement he does might be used as a tactic to distract them. For example: they focus when he smiles, that means that they believe that behind his smile there lays something bigger and something promising.

“One of the tunnels discovered in recent weeks is 13 or 14 years old,” said a smiling Nasrallah. The Israeli operation brought to light the “failure” of the country’s intelligence services, he added.

The smile here gave the Israelis the feeling the he underestimates them, and that what they have done is not worth mentioning, and it is not an act of intelligence as they just thought it was.

To sum up, regarding this interview, the researcher could observe the features of the psychological warfare that appeared to take place in this interview.

He kept on telling the audience, whether allies or enemies, that everything he is planning to do goes through a procedure, and that none of what he does comes as a random act. He showed that he has files and strategies related to any plans. For example:

"فأنا قلت يا مجاهدي المقاومة الإسلامية استعدوا ليوم الذي قد تطلب فيه قيادة المقاومة منكم السيطرة على الجليل. من ذلك الخطاب إلى اليوم عندنا ملف اسمه ملف الجليل وملف حزب الله والجليل، وهذا له صلة قوية في ما جرى في الأسابيع القليلة الماضية".

This elevates the sense of resistance in his allies and increases the fear in the enemy's heart.

4.2 Nasrallah's Speech on 16/8/2018

Hezbollah is occupied with both a fight for endurance in the territorial level and in power battles on its country. Nasrallah's dangers to Israel are intended to remind the association's supporters and pundits that the bedrock of its reality is the guideline of opposition, i.e., the battle against Israel. Parading the association's military abilities helps constituents to remember Hezbollah's prosperity against Israel during the Second Lebanon War, when it prevailing with regards to disturbing day by day life in northern Israel with continuous rocket fire for over a month. Nasrallah has valid justification to specify this, since that war was not just the latest note worthy accomplishment of the

Arab world against Israel on the front line (in any event so it was seen at that point). All things considered, the last time that the Arab agreement supported Hezbollah and the association delighted in generally speaking help from the Sunni populace – an accomplishment that seems incredible in the current circumstance. As the thirteenth commemoration of that war draws near, apparently Hezbollah is attempting to remind itself and different entertainers in the Middle East of this reality reestablishing to Hezbollah a portion of the authenticity picked up in 2006

In every speech, Nasrullah starts by praising Allah and asking Him to send the blessings of the Prophets in general and the Prophet Muhammad – in particular, Prophet Muhammad's family and his elite companions, welcoming the audience and saluting them before providing an outline of his speech.

Although Nasrullah attributed the victory in July War to Allah, he insisted that "*The Islamic Resistance's*" considers as well the experience and knowledge in its fighting. He keeps his audience updated with the work of "*The Islamic Resistance*". For example: "A few days ago there was an attempt to abduct an Israeli soldier" — an apparent reference to the murder of off-duty soldier Dvir Sorek. "They didn't manage to abduct him so they killed him," Nasrullah said.

Then and based on the outline written on paper, Nasrullah presents, chronologically, the points of his speech.

As almost all of Nasrullah's speeches, this speech began by viewing the great number of crowds that are watching Nasrullah from the square around the area in which the videoconference is played. This to prove for the Israelis that Nasrullah and his allies have their own supporters, and that their claims that Nasrullah is hated from the

Lebanese is a false assumption that they created to distort his image, and prevent people from taking his words seriously. Besides viewing, the great crowd can increase the enemies' fear of what to come next.

After that, Nasrullah appears to be greeting his audience and waving his hands up, as if he is showing them that he appreciates their attendance and the researcher believe that moving his both hands with leaving distance between them means that he is showing every one that his audience is huge enough. In that speech he keeps accompanying his words with gestures, since speaking and gesturing are two linked systems that can hardly be separated from one another. The tone of his voice in this speech, on specific, is somehow louder than other speeches. However, this according to the researcher is attributed to the fact that this speech was mainly conducted to celebrate the 13th anniversary of the July war 2006 which had a great impact on the Israelis as part of the psychological war that Nasrullah and his allies are waging on the Israelis. It is important to remind them of their defeat, so he keeps on stressing on the fact that the war in July 2006 decided by the United States of America, who was optimistic, according to what the Secretary of State, Condoleezza Rice, said and who provided aid to Israel in its war with Hezbollah. This is according to the belief that this war will lead to a new Middle East according to the Israeli-American standards. America, in its turn, provided Israel with air shipments of atomic bombs 'to crush *Hezbollah*'. However, this war ended after Israeli army failure. Furthermore, he always chooses the arguments that would support that in a logical sense. Hezbollah SG stressed that Israel gave up on many of its goals in order to stop war, indicating, "Israel wanted to make a military achievement in the battle field and in the area of Bint Jbeil in specific. This is because it has a symbolic importance in the confrontation between Israel and Hezbollah and it

hosted the big celebration conducted by Hezbollah in the wake of Israeli forced withdrawal from southern Lebanon.

The Israelis thought if they occupy Bint Jbeil, they would be breaking the dignified nose of Hezbollah. Therefore, Israeli forces wanted to take control over it so that it would hold a military procession there and one of its Generals would make a speech from the center of the city and say, “look at the strength of the state of Israel”.

In addition, here it is worth mentioning that referring to the new Middle East in Arabic media is different from the Israeli and foreign ones. Whereas al- Manar English Channel wrote it as New Middle East, *Times of Israel* delivered it as new Middle East. In addition, here, the researcher believes that this plays an ideological role and intends to affect the emotions of both Arabs and others. Capitalizing the first letter of the word “new” makes the whole situation of establishing a new Middle East more serious and worth taking actions against. However, using lower case for the first letter would convey that the process of changing the middle east would not result in major changes. Probably this works as a sedative for those who might think of a way to resist the whole process.

Nasrallah first started his speech by quoting a Quranic verse, which shows that victory is necessary for those who fight over a right. This makes his argument more justifiable.

“Victory was the result of the faith, determination and sacrifices of the people, and first and foremost it was God’s Will, and this is the basic rule.”

Nasrullah always reiterates the Quranic verses in his speeches, since politics needs to be supported by religious ideology to make the argument more valid to the audience.

Besides, he focuses on always viewing the Lebanese people as being safe and secure. However, he makes sure that the enemies feel that they are always under the threat of Hezbollah and their allies.

Another point the researcher would like to mention here is Nasrullah's constant use of his index finger to point out whenever he wants to deliver a message for the Israelis as well as his people. In addition to this, Nasrullah raises his voice when he threatens Israel, stimulating the masses' enthusiasm. He also uses his index finger with the palm vertical which indicates a referent that is relevant to the current discourse but not in the centre of focus. This is exactly what Nasrullah keeps stressing on in his speeches. The audience reaction during the speeches contributes to Nasrullah's ethos. As Gottweis (2007) argues, ethos ultimately "depends on the perception of audiences" (p. 242). Hence, Nasrullah's ethos turned his followers and the supporters into vulnerable receptors who believe in every word uttered by their leader, who invests "his friendly and conversational mode of address, as well as his truthfulness, as personal attributes that reveal he is an "organic" leader rooted in Lebanon's everyday culture" (Matar, 2015, p. 439).

Nasrullah keeps reminding the audience and everyone else that the main aim of his speech is to speak about the occasion. The occasion that is usually religious or related to his own people and their agony. In addition, that is why a great deal of his speech comes in Lebanese slang. He is showing that he is part of them and that they are the main part of any plans.

However, this is mainly because he knows very well that the enemy's main goal is to create an internal riot to make the whole process of dominance easier.

As he does in all of his speeches, Nasrullah here divided his speech into two parts. However, it is worth to mention that he even divides the main parts into smaller parts. This thing keeps the audience focused, since the main points are always pointed to. He usually talks about two main titles and each main title has subtitles.

He also follows the story telling structure in his speeches. It is believed that almost all those who watch his speeches will notice how he accompanies his words with gestures with the tone with the smile, and with adding a sort of irony to his speech in a way that would keep the audience engaged and eager to hear what he will say next.

Besides, he puts his hand close to his chest whenever he speaks about something he and his allies are planning to do to face the enemy.

In that speech he kept on reminding the Israelis that they are only a tool in the war, and that their existence is not inherent, and this is a way in which he uses pathos to wage a psychological war.

“Israel was only an implementation tool in this war,” he said. *Times of Israel*.

He also makes sure to affect his own audience and those who believe in him and believe that he will be able of making difference. Nasrullah addresses the masses, the followers and the supporters, as they are his partners in "*The Islamic Resistance*." He aims to engage them in the up-to-date news of "*The Islamic Resistance*" and share together the feelings of happiness and sorrow.

In every speech, as it will be shown in the analyzed speeches, Nasrallah uses similar words to address the audience and quotes religious statements, which reflect

common values with the addressees. He welcomes the masses and calls them, “Dear brothers and sisters.”

He attributes the victory to the masses and says he considers them the patrons of "*The Islamic Resistance*" by saying, for example, he said, pointing out that, “today Israel does not consider waging a war on Lebanon because it is aware of its power of deterrence. It is also because it is aware that any war on Lebanon would not only be against Hezbollah but it would explode the whole region.”

Such use of the familial terms, ‘brothers’, ‘sisters’, ‘sons’ and ‘daughters’ in the speech "underline[s] the role of Arabic as a 'mother language or tongue', which expression is no longer just a stock term of the kind that we find in modern linguistics, but one of live, metaphorical flesh and blood. This conceptualization strikes a deep moral chord in Arabic and Islamic cultures due to the revered position of maternity (and paternity) in these cultures" (Suleiman, 2013, p. 118).

4.3 Nasrallah's Speech on 31/8/2019

First, it is worth mentioning that the title of Nasrullah’s speech is not well identified, for example this speech was named after: Nasrallah's comments on the recent developments, whereas the Israelis tend to take what they considered as threat and use it as a bold title. As follows:

Nasrallah says response to drone attack ‘decided,’ Israel ‘must pay a price’.

Times of Israel.

Another reason for choosing the title in a way that would contain threat is to elevate the feeling that Hezbollah will do something soon, and this puts a burden on Hezbollah to make something in order not to lose his credibility among his people.

However, Nasrullah has made it clear that it is up to Hezbollah and to its allies to get to choose the right place and time to the response.

"وإنما الرد قد يأتي من أي نقطة او من اي مكان، وبالتأكيد مزارع شبعا هي مزارع لبنانية وارض لبنانية محتلة، ويجب العمل دائماً من أجل تحريرها".

In that also, Nasrullah meant to focus on the fact that each area in Lebanon belongs to Lebanon. This to emphasize that what the Israelis did to the Palestinians will not happen with the Lebanese. It also works as a reminder for the Israeli that their existence is temporal, and they will, by no mean, be part of this land.

"بعد تحرير الالفين بقيت المُسَيِّرات تملأ سماء لبنان حتى بعد الألفين و ستة ، ويومياً توجد خروقات إسرائيلية على هذا الصعيد، خروقات للسيادة اللبنانية، وأيضاً هي خرق أمني لأنها تأتي وتجمع معلومات عن كل شيء في لبنان، عن كل شيء وليس فقط عن المقاومة".

For Nasrallah, it is crucial to repeat the occurrence of the year 2006 in his speeches, for what he believes the withdrawal of the Israelis from Lebanon has psychologically affected them, and has elevated the level of fear from what Hezbollah is capable of doing.

In addition to this Nasrullah is well known for keeping the enemy confused, and this, the researcher believes can be noticed in his constant use of the conjunction "or", "أو". For example:

"يمكن كل يوم أو كل جمعة أو كل جمعتين أو أكثر أو أقل أو كل ساعة، المهم أن يشعر الإسرائيلي أن الجو ليس مفتوحاً أمامه"

The use of this conjunction is supposed to mislead the enemies and distract them.

Another point that Nasrullah takes into consideration is focusing on the details whenever he mentions any act done by the Israelis. Here, it is worth mentioning that the Israelis are aware that mentioning these details is a kind of threat from the side of Hezbollah toward them. Mentioning details about aggressions done by the Israeli sides leads the enemy to think that he is watched, and that Nasrallah and his allies spot his plans and to think that Nasrallah is keeping up with specific events about the Israelis action. When the information is available for the leader, his decision is more likely to be right. Nasrallah always searches for specific information with the assistant of his allies and consultants.

يعني المعطيات الاولى للمُسيرة التي وقعت في أيدي الإخوة، التفتيش الأولي للبدن والبنية، لم يكن يظهر فيها عبوة ناسفة أو متفجرات ولذلك إعتبرناها أنها طائرة إستطلاع وأن الطائرة الثانية هي العملية، لكن يوم الاثنين عندما أتى الخبراء وقاموا بتفكيكها جيداً ووجدوا في داخلها عبوة، ”مثل ما نزل بالبيان“ 5 كيلو ونصف سي 4، شديدة الانفجار، ومحكمة ومخبأة داخل المُسيرة بشكل دقيق وقوي جداً ومتين جداً فتبين أن الاولى للتفجير والثانية أيضاً جاءت للتفجير، هناك على كل حال إحتتمالات، إخواننا قاموا بتحقيقاتهم وقراءتهم، ومخابرات الجيش اللبناني تعكف على قراءة هذا الأمر، ممكن ان نصل الى نتيجة، واحدة من الفرضيات أن هذه المُسيرات كانت في وسط الليل ستهبط وتلقي العبوة- تقوم بتفكيكها بشكل أيضاً متقن جداً.....

Moreover, the Israelis commented on this as follows:

"Netanyahu said exposing the details of the program was meant to send a signal to Israel's enemies". This mean that the Israelis are aware that this message is to notify the whole world that Hezbollah is fully aware of everything and won't be surprised by any act done by the enemy, since it is all watched and monitored by Hezbollah.

Another crucial point about the discrepancy between what the Israeli media reports and what the Arabic media, on the other hand, reports is mentioning the number of the killed in each side. While the Israelis mention the exact number of the killed and the injured from their side, Hezbollah, on the other hand refer to the deaths from their side as martyr. In addition, in that sense it is a sign for the Israelis that they themselves run away from death, whereas death and victory is the aim that is Hezbollah and his allies seek for. This is the crucial difference between Hezbollah and his allies, on the one hand, and the Israeli soldiers, on the other hand, which is the readiness to sacrifice.

In addition, just in the same way the Israeli are trying to show the whole world that Hezbollah and his allies only care about their own interest, Nasrallah and his allies do the same thing by showing the Israelis and the whole world that Netanyahu cares only about his own position.

"ما يُخشى منه، أنا أحببت أن أتحدث بهذا الموضوع بوضوح وشفافية وبكامل المسؤولية حتى أقول هذه شماعة، هذه شماعة يعلق عليها نتنياهو عدوانه، هذه حجة كبيرة يحاول أن يقدمها للمجتمع الدولي وللكيان الغاصب أيضاً وللمستوطنين في الكيان الغاصب بأن الأمر يستحق المغامرة والمخاطرة وأنه يدافع عنهم أمام تهديد كبير. هو يكذب عليهم، التهديد الكبير قائم وحصل."

In addition, here, the researcher would point out to the repetition that is mainly used here as kind of confirmation. For example the constant use of the conjunction "و",

"and" in this part of the speech shows that Nasrullah is giving the subjects and the acts he is conveying a great deal of description that would make them of a great value for the listener. In addition, here the researcher can speak about two forms of repetition; repeating the same word: "تهديد كبير"، "التهديد الكبير"، "الكيان الغاصب"، "شماعة". This to show that the points he is mentioning are worth being traced and taken into consideration. Besides, if we go back to the word "غاصب" which he used twice, we can see that this word has a close connection with all the bad experiences that the Arabs went through, especially when it comes to the long-term conflict with the Israelis. This means that this word has a special effect on people's emotions, no matter what their culture is. It conveys a kind of hatred toward the person who is described by.

On the other hand, we can see another type of repetition, which is the use of words that almost have the similar meaning. For example: "المغامرة"، "بوضوح وشفافية"، "والمخاطرة"، "قائم وحصل".

In addition, in Arabic, this is actually something normal. The more words you use in the description; the more credibility and beauty you add to your talk. For sure, it might be conveyed as redundancy for others. However, that slight difference that each word has from the other can only be recognized for an Arab listener.

Although a great deal of what the Israeli and Western media report is meant to be directly quoted from Nasrullah's speech, since they take every word he says seriously. However, whenever they report something that would include Nasrullah's resistance group, they replace it by the word terror to associate these threats and acts with terrorism and try to distort the image of Hezbollah.

عادةً كنا نرد هناك، أنا أحببت أن أقول أن الرد سوف يكون مفتوحاً.

This was what Nasrullah actually said. However, it was reported that way:

Hezbollah chief Hassan Nasrallah said Saturday the Lebanese terror group's response to an alleged recent Israeli drone attack on its Beirut stronghold had been "decided."

Nasrullah focuses on the use of the pronoun we, to convey the sense of group work that would lead the audience to the fact that any act that is done by Hezbollah goes through a long procedure of planning and is well equipped. However, the Israelis keep attributing such acts to terrorism to convey the sense that these acts do not follow an organized plan and that they target everyone, not distinguishing the enemy from the friend. That is why Nasrullah keeps on repeating the term resistance, whereas the Israelis repeat the term terrorism to create the sense of fear and hatred to Hezbollah.

Before starting describing the overall structure of the speech, there are some elements regarding the place and the time and everything related to these elements.

Hassan Nasrullah keeps reminding his audience that choosing the place and the right timing of his speeches is a matter of personal or rather party choice. This means that he gets to address their audience whenever and wherever they choose to do so. This, the researcher believes grants his speeches more credibility. It also shows that the real leader chose the appropriate time to issue his words and his actions.

Ordinarily, if not forever, Nasrallah's talks are led through videoconference procedure to keep away from death by Israel, which as I would like to think uncovers how wary he is. It likewise tells that he realizes the best way to hold onto the odds and abstain from falling in similar missteps that different pioneers of Islamic obstruction

had fallen in. This can be taken as a proof of his quality. It is significant here to specify that the Secretary-General of Hezbollah Sayyed Hassan Nasrullah got a handle on his appeal from three mixed highlights: the quality of Hezbollah's military arm and his capacity to convey open talks allure the masses (Mahjob 2008; Salamah 2008; Thiel 2010). In the examined talks, Nasrullah, as a priest, focuses on his dress, wearing a dark turban and jubbah to keep up his picture in the brains of his crowd, it appears to be that Hezbollah guaranteed that its Secretary-General's addresses conveyed live through videoconference to the crowd assembled in a spot to see and hear Nasrullah's words. What's more, the third one is that Nasrullah is a man of Knowledge and logical man.

Nonetheless, the hugeness of conveying discourses live and not recorded after the finish of the July War is identified with the thought of purposeful publicity, on the grounds that Nasrullah, as a magnetic figure, knows about the significance of preparing the devotees and the supporters and pursuing a mental fighting against Israel (Mahjob 2008)

It was obvious that in the last two speeches that this research deals with, Nasrullah was watching his audience as they were watching him. This appears to be clear when, in this speech, Nasrullah was grateful for his audience while they were saying "لببيك يا نصرالله، لببيك يا نصر الله". Following that Nasrullah appears to be grateful for what he hears from them. Besides, he keeps on smiling while talking to his audience, which in a sense appears to be imitated, as we could see the audience smiling back for him just as if he is standing in front of them. We can see how the camera keeps switching and moving between him and his audience as a sign that his audience are engaged in his talk and render value to what he says.

And since Nasrullah is a cleric, he includes Quranic verses and Hadith in his speeches, taking into consideration that the majority of his audience are Muslims. In his speeches, Nasrullah salutes the masses, and keeps addressing them frequently using "Dear brothers and sisters" considering their emotions.

Hassan Nasrallah initiated this speech by "أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم". In which I find as an emphasis on the religious ideology, which would grant his speech more credibility. Before moving to the saluting part, he ends the first part with "الصلاة والسلام على سيدنا محمد بن عبد الله وعلى آله وصحبه وعلى جميع الأنبياء والمرسلين". This in my opinion get more people to feel as part of speech, excluding no one, no matter what his/her religion is.

He then starts saluting his audience, which is an important element in shortening the distance between the speaker and the listener, and to get the audience involved in what is to come next. By saluting the audience, they get to feel that they are part of what to be said next. This is an important element in any political speech. This to let the citizens know that their needs matter and that they are elevated to a higher level. This saluting part, mainly, targets the Arabs, because one cannot see that part in the English translation, whether done by local or foreign media.

Then he moved on to mention that he would be moving to divide his speech into two parts. This makes the audience more focused and enthusiastic, since an order shows them what to listen to next. He mentioned that the first part he will be covering is about the political circumstances, since the mass media is eager about this part. Besides the first part is what really matters in this research, since we are studying the parts that the foreign media in general and the Israeli media in specific are meant to interpret. In that

sense, one could say that the part of his speech that addresses the enemy , to an extent, affects their reactions, because they feel the urge need to listen to and to interpret this part and take the necessary precautions according to what they hear.

Before starting introducing this part, he seems to be challenging the enemy. This would appear clear from lifting his eyebrow as a sign that he knows everything that the enemy wants to hear. He follows that by saying that he will be briefly talking about the part that concerns the media; as if he is showing them that it is not worth giving them a great deal of his speech.

What the researcher also noticed in that sense is that the enemy is more concerned about conveying the conclusion of Nasrallah's talk. This appeared to be clear if we noticed that the order of the speech for in the Israeli media differs from that of the real source of the text. For example, in this speech, this part was mentioned at the end of his talk regarding the political conditions:

"النقطة الأخيرة بهذا الشق الأول – الشق السياسي – موضوع الرد، طبعاً ضرورة الرد هذا شيء محسوم ليس موضوع رد اعتبار وإنما الموضوع يرتبط بتثبيت معادلات، بتثبيت قواعد اشتباك، بتثبيت منطق الحماية للبلد"

However, if we go back to what the Israeli media reported, we can see the following:

"It is about “establishing the rules of engagement and... the logic of protection for the country,” he said in a televised speech, adding that Israel “must pay a price” for the assault." *Times of Israel*.

Pointing that this was the second point to be mentioned in the Israeli media. Almost in all of his speeches, Nasrullah give a glimpse of the arrangement of Ideas that he will be presenting later on his speech.

I believe that the main reason behind this goes back to the fact that the Israelis want to show the "other" that Hassan Nasrullah is explicitly threatening them. Besides, they want to deliver themselves the message that Nasrullah possesses a power that allows him to explicitly threaten the enemy.

It is worth the stereotypical image that each side of the conflict wants to convey about the other, appears almost in every paragraph. While Nasrullah keeps saying "العدو" The Israelis, keeps replacing any words related to resistance by terrorism.

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Chapter 5

Conclusion\s

Chapter 5

Conclusion\

This research has examined three political speeches for Hassan Nasrullah. These speeches were delivered as a commentary in critical circumstances in relation to the Palestinians as well as the Lebanese people. Therefore, focusing upon each of these speeches is worthy of study. Comparing between the Arabic resources and the Israeli ones has helped in detecting the socio-political agenda (Ideology) of Hassan Nasrullah.

This study sought to bridge the gap in the current literature that missed to pinpoint the rhetorical triangle in Nasrullah's speeches. To identify the noted rhetorical triangle and its implication, this paper has been contextualized by providing background information about Nasrallah, how and where he learnt to deliver political speeches. In this regard, the paper has distinguished between the contexts of Nasrallah's speeches and shown their general structure.

This study develops the microstructure of the archival speeches chosen for analysis to identify the rhetorical triangle - ethos, logos and pathos.

This study has examined the notions of ethos, pathos and logos in a sample of speeches of *Hezbollah's* Secretary-General Sayyed Hassan Nasrullah delivered through videoconference technique in the year of 2019.

This study has found that the components of rhetorical triangle, especially the pathos (the part related to emotions), are correlated altogether to achieve the ultimate goal of Nasrallah and his organization by calling for struggle against Israel because the speeches hinge around the significance of resistance to face the Israeli army and liberate the occupied territories. Within this rhetorical strategy, Nasrullah uses his charisma and

his argumentative ability to mobilize the Lebanese and the Arabs for this struggle and to demoralize the spirits of the Israelis in the context of psychological warfare. In this regard, the study found that the structure of power in Nasrallah's speeches links between the power of faith and the power of science, focusing further on achieving the victory by grabbing the *raison d'être* of military capabilities to subjugate Israel. Thus, the speeches that express the core discourse of *Hezbollah* intertwine knowledge and power.

The study has identified the procedures that are taken by *Hezbollah* to maintain the flow of Nasrallah's speeches to the masses, because he is a charismatic leader plays a role of propaganda in the context of war against Israel.

Besides, the use of CDA approaches (contextual and ideological strategies), and translation approaches, or in other words the media translation for the speeches, were useful tools to adhere to the aim of the research. The aim of this thesis is to examine the different rhetorical devices and see how often they were neglected when translating the speech and reporting it. For example, the researcher could notice how repeating some lexical sentences was part of the psychological war that Nasrallah and his allies work hard to see its results on the enemy. This study reveals how repetition can be neglected and treated as a redundancy whenever a text is translated from Arabic or English or any other foreign language. This, however, is due to the beauty that repetition adds to the Arabic language other than any other language.

The repetition is used to convince the Lebanese people of Hezbollah's political agenda. In addition, the researcher was capable of revealing how connecting between the verbal and the non-verbal aspects of communication is necessary in delivering the message, especially when the two cultures of conflict are far away from one another.

The study has found that delivering speeches through videoconference technique did not have any negative impact on the notion of pathos in Nasrallah's speeches. However, this technique may have disadvantages on Nasrallah's ethos, because Nasrallah cannot address the audience face-to face without any medium.

The research assured Fairclough's argument that suggests that linguistic choices in a discourse like lexical selection and syntactic patterns reveal the social background and identity of a speaker. He argues that it is the language which shapes discourse, and different socio-political views, which leads towards the exertion of power relations. This was revealed in the study when the researcher showed the stability of Nasrallah's structure of the speeches. The speeches followed almost similar structure. This, however, did not bring boredom to the audience; it rather worked as an assertion on Nasrallah's credibility.

This points out how language is a practice of making hegemony and power. How some words are worth mentioning in the process of translation, and how other words were not of sufficient significance to be mentioned?

It can be concluded that in this speech certain textual and stylistic devices have been used very frequently in order to achieve some specific purpose. It carries all those prerequisites which a speech must have to propagate the ideology in a sophisticated manner. It seems to be syntactically well organized with frequent repetitions emphasizing the main theme, which stresses the fact that resistance's main aim is to help lead people toward peaceful life style.

This study shows how the role of translation in giving meaning to conflicts by reproducing the dominant political beliefs of a particular media society.

This study also reveals how translation can direct the ideology toward a completely different aim. In other words, how the perception of what you read can totally change depending on the language that is used and more importantly how this language is used as a tool to manipulate the ideology that is hidden in the speech.

As a general rule, in any case, the interpreter's belief system makes its quality felt and is regularly obvious in interpretation, which may now and then be considered as an apparatus by which matters are even exacerbated less by the reality bending as by the aim control, going on constantly. This irregularity between what ought to occur and what occurs, as appeared in this theory, is self-evident, yet quietly in western interpretations of Nasrallah's talks. Interpreters have wittingly or accidentally gone past their concise letting their belief system meddle with the undertaking. The investigation introduced in this examination has shown that, albeit exacting interpretation has been the dominating system, the different ways western philosophy has discovered its way into the interpretation of the discourses by Hezbollah's pioneer are striking. The specialist could perceive how straightforward expansion for specific words can change the entire philosophy behind the discourse.

We could perceive how Thompson's methodology (1990), which affirms that philosophy, is an arrangement of thoughts, planned and utilized "to build up and continue relations of intensity which are evenly uneven" (1990:7). Hatim and Mason (1997) who take philosophy in the most extensive sense conceivable to cover all shades of significance and not negative ones that just repeat this. To the creators, belief system is a way of thinking or an arrangement of thoughts, which points at deciphering the world as well as at transforming it. Also, It is the creators who keep up a socio-political layout where practice is as amazing as hypothesis.

And in this regard the researcher would say that this study has concluded to the following:

1. This study has found that the components of rhetorical triangle, especially the pathos (the part related to emotions), are correlated altogether to achieve the ultimate goal of Nasrallah and his organization by calling for struggle against Israel because the speeches hinge around the significance of resistance to face the Israeli army and liberate the occupied territories.
2. the researcher could notice how repeating some lexical sentences was part of the psychological war that Nasrallah and his allies work hard to see its results in the enemy.
3. The research assured Firclough's argument that suggests that linguistic choices in a discourse like lexical selection and syntactic patterns reveal the social background and identity of a speaker.
4. Although communication technology is benefitting Nasrallah to deliver his speeches in the shadow of Israel's threat to target him, the paper has concluded that Nasrallah's personal presence to deliver his speeches may soar further the shares of his charisma.

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Appendixes

Nasrallah: Israeli tunnel op hasn't curbed '10 percent' of Galilee invasion plan

In first comments since IDF began destroying attack tunnels, Hezbollah leader says he's 'surprised' Israel took so long to find them, derides operation as intel 'failure'.

Hassan Nasrallah, leader of the Hezbollah terror group, on Saturday dismissed Israel's operation to uncover and destroy cross-border attack tunnels as indicative of an intelligence failure, and said the group's plans for an invasion of the Galilee remained intact.

Breaking months of silence, and speaking for the first time since Israel launched Operation Northern Shield in early December to uncover and destroy the tunnels dug under its border, Nasrallah claimed during an interview with the pro-Hezbollah al-Mayadeen TV that "some of the tunnels are from before Resolution 1701 and the Second Lebanon War."

UN Resolution 1701 ended the 2006 conflict and called for all armed groups in Lebanon besides the country's military to remain north of the Litani River. Israel has for years claimed that Hezbollah has been violating the resolution by conducting military activities along the border.

"The Israelis discovered a number of tunnels after many years, and it's not a surprise. The surprise is that these tunnels, they took some time to find," Nasrallah said on the al-Mayadeen channel.

"One of the tunnels discovered in recent weeks is 13 or 14 years old," said a smiling Nasrallah. The Israeli operation brought to light the "failure" of the country's intelligence services, he added.

Nasrallah's claim on when work began on some of the tunnels appeared to line up with a Channel 13 report earlier this month. Israel has said it was aware of Hezbollah's tunnel operations for several years.

He went on to claim that the tunnels were hardly central to Hezbollah's attack plan in a future war, and that Israeli leaders had inflated their importance "to leave the [army] with a significant achievement" to boast of.

He confirmed Israeli leaders' accusations that "Part of our plan for the next war is to enter the Galilee, a part of our plan we are capable of, God willing. The important thing is that we have this capability and we have had it for years."

But, he claimed, "The uncovering of the tunnels does not affect by 10 percent our plans to take over the Galilee. If we decide to do it — even if they've destroyed the tunnels — can't we rebuild them?" He also suggested there may be attack tunnels on the Israeli-Lebanese border which Israel has not yet discovered.

"To enter the Galilee, you do not need tunnels," he said. "Yes, tunnels can be a helping factor in entering the Galilee, in a limited and partial manner. But an operation of that degree, if it were decided for it to happen one day, would require all of the borders, valleys, hills."

He added that "In any war that happens, all of occupied Palestine will be a war and battlefield."

Nasrallah claimed that Hezbollah, which initiated the 2006 war with a border attack, would only enact such a plan in response to an Israeli attack and would not initiate it of its own accord.

"If the Israeli enemy bombarded targets in the Lebanese lands, undertook a security operation in Lebanese land, carried out an assassination in Lebanese land... [or] killed anyone from Hezbollah in Syria..., we consider that an assault and we will respond," he said.

"We have the ability and the plans despite all the obstacles Israel tries to create," he asserted. He further claimed that his organization possesses "enough missiles to achieve our goals in any future war."

Israel has said Hezbollah possesses a small number of precision-guided missiles, and is seeking thousands for use in a future war, a threat the Jewish state is determined to prevent.

Nasrallah claimed it was in the Israeli people's interest to "tell [Prime Minister] Netanyahu to let Hezbollah have precision missiles. It's better because if the day comes that we want to respond to Tel Aviv, if I have a precision missile, I will hit a military site. But if I don't have precision missile, I will want to hit a military site, but I will be

off by 500 or 1000 meters. Where will it land? On people... The people's interest is that we have precision missiles.”

Asked if this comment was a joke or a threat, he responded that “it is whatever you want it to be.”

Reacting to the interview, the Arabic spokesman for Israel's military wrote on Twitter that Nasrallah is “isolated on all sides.”

“Lebanese citizens know you aren't defending Lebanon, but destroying Lebanon,” Avichay Adraee tweeted

In farewell interviews earlier this month, Israel's outgoing chief of staff Gadi Eisenkot said Hezbollah had planned to use its array of underground attack tunnels to carry out a surprise invasion of Israel that would “throw Israel off balance and cause an earthquake in Israeli society.” He told Hadashot TV news that Hezbollah “had grandiose notions. They were looking many years ahead, to a war or wide escalation, where they [believed they] would have a surprise, an ace in their deck.”

Hezbollah, the outgoing army chief said, “had built what they thought was a fantastic plan, with several tunnels [entering Israel under the border] from the Metulla area to the sea, and their intention was to launch an attack that would begin with a surprise attack from underground — sending 1,000 to 1,500 fighters into our side.” To cover the invasion, “they planned a massive artillery bombardment of IDF bases. [They aimed to] gain control of a piece of Israeli territory and hold it for weeks,” he said.

Now, said Eisenkot, the Hezbollah tunnel “project is over... but not their goal to capture parts of the Galilee.”

Saturday's interview with Nasrallah was an extraordinarily long one, lasting over three hours.

Despite his bluster, the terror leader would not officially confirm that the cross border tunnels had actually been dug by Hezbollah.

“Israel is claiming that Hezbollah dug them. I don't have to say that I or Hezbollah dug the tunnels, because we always prefer to keep ambiguity on defense. We have no reason to work for free for Israel,” he said. He added: “I won't confirm or deny if all of the tunnels have been uncovered.”

Nasrallah said he had refrained up to this point from commenting on the IDF's operation because he "did not wish to assist Netanyahu and [former IDF chief of staff Gadi] Eisenkot in their media campaign."

He also insisted that Operation Northern Shield "has not ended, despite the Israelis having announced its completion. Digging is still going on."

The IDF announced the end of Operation Northern Shield last week.

Nasrallah also suggested that Israeli citizens should question the information they were being given on the tunnels, on the basis that northern residents' concerns about the presence of attack tunnels had been dismissed for years.

"Moshe Ya'alon confirmed during Operation Northern Shield that there were tunnels," he said, presumably referring to the former defense minister's admission that officials had lied about the existence of the tunnels. "My question to the settlers in the north: Do you think Netanyahu, Eisenkot, and the new chief of staff are lying to you now or telling the truth?"

Nasrallah had not made a public appearance in months, leading to unconfirmed reports he was in critical condition following a heart attack brought on by cancer. He dismissed those rumors.

"It's amusing to hear reports of my death. I'm not obligated to [say] anything when there are no special incidents," he stated.

"I have recently been asked a lot about my health. I affirm everything that has been said is a lie that has no basis in the truth. My brain, heart, body, and before all else my soul and mind, are well. I am not suffering any health issue."

An official from Iran, Hezbollah's main backer, previously dismissed the rumors as a "Zionist lie."

Nasrallah, 58, took over the Iran-backed Hezbollah group after its previous leader was killed in a 1992 targeted assassination by Israeli helicopters on his convoy.

As a precaution against a repeat of the incident, Nasrallah's movements are shrouded in mystery with few public appearances. He instead prefers videos or live television broadcasts.

Hezbollah is designated a terror organization, either entirely or partly, by Israel, the United States, the European Union and other countries.

AFP contributed to this report.

Nasrallah praises rash of West Bank attacks as ‘future generation of resistance’

Speaking on anniversary of 2006 war, Hezbollah chief claims if IDF ground forces enter Lebanon today Israelis will ‘watch their destruction on live broadcast’

Hezbollah leader Hassan Nasrallah on Friday praised a string of recent terror attacks in the West Bank carried out by so-called lone-wolf assailants, saying the young perpetrators were “the future” of Palestinian resistance against Israel.

Speaking to mark the 13th anniversary of the 2006 Second Lebanon War, Nasrallah said: “A few days ago there was an attempt to abduct an Israeli soldier” — an apparent reference to the murder of off-duty soldier Dvir Sorek. “They didn’t manage to abduct him so they killed him,” he said.

Noting that the assailants were all young men, Nasrallah said: “This is an important development. This is the future generation of Palestine and the resistance.”

The terrorist leader also claimed that if Israeli ground forces were to invade Lebanon today Israelis would “watch their destruction on live broadcast.”

He said the residents of southern Lebanon were now secure and safe from attack due to cooperation between his group, the Lebanese people and the country’s army.

And he said “the enemy is afraid of hitting Lebanon” due to his organization’s work, although Israel has in fact carried out numerous airstrikes in Lebanon in recent years, targeting Hezbollah and Iranian munitions and other targets that pose a strategic threat.

Nasrallah also asserted that Israel had not wanted the war in 2006, but that rather it had been dictated to Israel by Washington, which wanted “to establish a new Middle East” as part of its campaigns in Iraq and Afghanistan “and if the American project had succeeded, it would have led to American domination.”

He said the war, which was brought to an end after intensive international mediation, had ended only because “the US and Israel realized they had failed. If the war had continued it would have led Israel to disaster.”

And he claimed Hezbollah had agreed to the terms of the ceasefire only due to a lack of political unity in Lebanon. If such unity had existed, he asserted, “we could have imposed its terms for the end of the war.”

Nasrallah often makes bluster-filled speeches. Last month amid tensions between the US and Iran, he warned Israel could be “wiped out” in any conflict that erupts. Israeli Prime Minister Benjamin Netanyahu warned in response that Israel would deal a “crushing” blow to Lebanon if it attacks.

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Nasrallah says response to drone attack ‘decided,’ Israel ‘must pay a price’

Hezbollah chief also denies his terror group has precision missile factories, calling claims ‘lies’ to justify Israeli aggression.

Hezbollah chief Hassan Nasrallah said Saturday the Lebanese terror group’s response to an alleged recent Israeli drone attack on its Beirut stronghold had been “decided.”

It is about “establishing the rules of engagement and... the logic of protection for the country,” he said in a televised speech, adding that Israel “must pay a price” for the assault.

His comments came in a speech to supporters Saturday night, a week after an alleged Israeli drone crashed on the roof of Hezbollah's media office in southern Beirut, while another exploded and crashed nearby.

The Iranian-backed group said both drones were armed with explosives and were carrying out an attack mission.

Nasrallah threatened that the response to last week's events would come from Lebanon and could strike anywhere along the border, including Shebaa Farms, the site of a reprisal attack by Hezbollah in 2015 after several senior members of the group were killed in an airstrike attributed to Israel. Two Israeli soldiers were killed in the retaliatory strike and seven were injured.

Shebaa Farms, known in Hebrew as Mount Dov, and the adjacent Kfar Chouba hills are small patches of land captured by Israel from Syria during the Six Day War in 1967 and kept under Israel's control since. Lebanon maintains that the strip of land is its territory, though it was under Syrian control from the 1950s until it was captured in 1967 along with the Golan Heights.

The Israel Defense Forces believes Hezbollah intends to again attack Israeli soldiers or a military installation on the border, and not civilians.

Nasrallah also categorically denied Israeli claims about his group having factories to produce precision-guided missiles in Lebanon.

Nasrallah said such accusations by Prime Minister Benjamin Netanyahu were a "lie" and a "hanger" to justify Israeli aggression against Lebanon.

"We do not have factories to produce precision-guided missiles in Lebanon," Nasrallah said.

The IDF on Thursday revealed the identities of four senior Iranian and Hezbollah officials involved in a joint project to manufacture precision-guided missiles for the Lebanese terror group, in a dramatic move apparently intended as a tacit threat to the officers. The army warned that the Iranian-led project was "jeopardizing the stability of Lebanon."

The Israeli military said it was taking the highly irregular step of releasing information about active members of a terrorist plot in order to push the Lebanese government and international community to take action to halt the project.

Netanyahu said exposing the details of the program was meant to send a signal to Israel's enemies.

"We will not stand to the side and allow our enemies to acquire deadly weapons to use against us. This week, I already told our enemies to be careful with their actions. Now I am telling them: *Dir balak*," Netanyahu said, using an Arabic phrase meaning, "Watch out."

Israel reacted to the repeated Hezbollah threats, postponing on Saturday a massive exercise scheduled for next week and putting its forces on alert.

The military has been on high alert over the past week, restricting soldiers' movements in vulnerable areas, canceling weekend leave for troops in the IDF Northern Command and reportedly sending artillery and other heavy equipment to the Lebanese border.

"In the past week, IDF troops — including ground, air, naval and intelligence forces — have improved their preparedness for a variety of scenarios in the area of the Northern Command and the Galilee Division," the army said in a statement.

The IDF exercise planned for this week will instead be merged with another large-scale drill scheduled for September 8 to 12, the army said.

"Reservist who were invited to the exercise have received a message with the updated times for their arrivals," the IDF said.

الملخص

والهدف من هذا البحث هو استقصاء فن استخدام اللغة في الخطابات السياسية التي ألقاها السيد حسن نصر الله عام 2019 ، معتمدة نظريات فان ديجيك و فيركلوف في مجال التحليل النقدي للخطابات ، بالإضافة إلى نظريات الترجمة التي طورها شافنر وباسل حاتم، وإضافة إلى نظريات هاليداي. ويجري التحليل أساسا من خلال نظام النقل العابر وطريقة تمثيل كيفية إدماج لغة حسن نصر الله في الإيديولوجية والسلطة في الخطابات السياسية. وبعبارة أخرى، كيف يمكن أن يظهر سلطته وقدراته وسياساته من خلال اللغة؛ وعلاوة على ذلك، فإن الآثار السياسية لهذه الخطابات يمكن أن ينظر إليها على نحو أفضل من جانب الناس العاديين. وتستخدم هذه الدراسة نهج دراسة الترجمة لإشارة واضحة إلى الأجهزة الخطابية وربطها بالإيديولوجية.

وهذا هو السبب الذي يجعل حسن نصر الله يركز على ما يراه الناس العاديين من خطابه. وتركز هذه الورقة أيضا على الكيفية التي تتأثر بها الخطابات السياسية بالجوانب الثقافية للمتكلم والجمهور المستهدف. وبهذا المعنى سنرى كيف يبدو أن الثقافة تحدث ذلك الفرق خصوصا عندما يترجم النص إلى اللغة المستهدفة. كما أن هذه الورقة مهمة لأنها تلقي الضوء على شخصية حسن نصر الله وقدرته على الإقناع لأنها تعكس قوة خطاب حزب الله في سياق التعبئة والحرب النفسية. مما استنتجناه من خطابات نصر الله، كان الباحث يرى أن من خلال خطابه، يستطيع نصر الله إقناع جمهوره. كما أنه يستطيع أن يكسب أعداءه وثقة أصدقائه في نفس الوقت جمهوره من كلا الجانبين وافق على أن نصر الله لا يكذب أبداً كما أنه يقود أعدائه إلى النظر في خطابه مع إيلاء اهتمام وثيق لأصغر التفاصيل حتى يتمكنوا من اتخاذ احتياطاتهم اللازمة لمواجهة حزب الله. ما يثبت هذا هو أنهم دائما ما يكونون على أهبة الاستعداد خوفا من كلام حسن نصر الله.