# Metaphor and Emotiveness as Rhetorical Devices in Abbas's Address to the Pope

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***Abstract***

*Managing any linguistic event means steering the situation towards serving one's own purpose or goals via careful wording of one's message. This is immensely achieved through using emotive words that address the receiver's emotions rather than his/her intellect since managing linguistic occurrences is closely intertwined with subjectivity and emotiveness. In other words, language must be warm, intimate, and sentimental and addresses conscience to effect persuasion. Furthermore, Language is the carrier of image. For the image to be understood, two conditions must be met. First, image must be accessible, i.e. exists or can be imagined in the immediate context and culture. Second, it must be acceptable, i.e. makes sense and/or appropriate in the immediate context as well as culture. Communication is thwarted or hindered if the image is not embedded in the linguistic message. In other words, no image, no comprehension. In order for the words to be understood and to effect persuasion, the sounds must be conjoined with an image, and this image must be intrinsic, i.e. extracted from the immediate cultural and situational context and is context-friendly.*

*Critical analysis of Mahmoud Abbas's discourse regarding the use of metaphor and emotive language as rhetorical devices during Pope Francis's visit to Palestine in May 2014 leads to the following questions: Was the president familiar with discourse formation and progression? Did the president strategically or haphazardly use these devices? Did the president achieve the sought goal? The argument in this paper rests on the assumption that President Abbas of Palestine strategically and successfully employed both persuasive techniques in his discourse through mediation where he used emotive language and images taken from the immediate surrounding context of situation and context culture. Eventually, he was familiar with the pros and cons of such strategy.*

***Keywords:*** *Rhetoric, metaphor, image, emotive language, rhetorical devices, identification.*

## Introduction

Situationality is defined as a general designation for the factors that render a text relevant to a situation of occurrence (De Beaugrande & Dressler, 1981). The effects of a situational setting are not exerted without mediation: feeding of one's purposes, beliefs and goals into his/her model of the communicative situation in question (De Beaugrande & Dressler, 1981). If a text is mediated by the text's producer to serve his/her goals, situation management is being carried out, i.e. text's producer is steering the situation towards serving his/her own purposes. Managing is associated with subjectivity and emotiveness. The more subjective and emotive the language is (more mediation on behalf of the text producer), the more effective it becomes. When emotive language is used in discourse, more attention is paid to the words themselves rather than to their content. Emotive expressions in languages serve rhetorical purposes. Highly emotive discourses are used to effect goals and interests.

In the process of creating the text, one should be fully aware of what is text and what is non-text. (Van Dijk, 1972) termed this knowledge the 'textual competence' through which the language user has to go through a set of knowledge and procedures in order to produce a well defined and effective text. This set of knowledge and procedures includes, but not limited to, the following: knowledge of the options in the virtual systems of language, knowledge of the constraints on the selection and combination of available options (constraints are of two types here: syntagmatic and systematic), knowledge of the shared social factors of the speech community. Knowledge of text types, knowledge of the procedures for managing situation and knowledge of the goals to be achieved set by the language user (De Beaugrande, 1980). Situation management can be defined as steering the situation towards serving one's own purposes, and it is always associated with emotiveness .

## Rhetoric

Rhetoric (the art of persuasion) is very important in politics where the ultimate aim is always to win the hearer/reader to the speaker's/writer's side.

The main intent in this study is to use the term 'rhetoric' to refer to written or oral discourse that intentionally or unintentionally alters attitudes and mobilizes actions because this kind of discourse is formed and planned. Rhetoric can be defined as the study of man's symbolic

attempts to make order of his life, to discover who he is, and to interact with others in ways that make his life more satisfying. In this sense rhetoric includes the study of the persuasive dimension of all language (Campbell, 1972).

Rhetorical Structure Theory (RST) is an approach to textual coherence and organization (Mann & Thompson, 1988). Coherence is achieved by discourse markers (connectives) that signal the presence of a particular relationship. These coherence relations are paratactic (coordination and repetition) and hypotactic (subordination) relations that hold across two or more text spans (Taboada, 2006).

According to the rhetorical theory, style is demarcated as one of the five pillars of rhetoric (the other four pillars are: invention, arrangement, memory and delivery) and should be at the very heart of studying the practice of everyday life (Corbett & Connors, 1999; Crowley & Hahee, 1999; de Certeau, 1984). (Cintron, 1997) argues that style can be taken as a central issue when analyzing the relations between power and language. Poetic dimensions of discourse are crucial in the process of persuasion. They contribute largely to meaning making and mediation in socicultural context (Poveda, 2002; Mishler, 1999; Gee, 1991; Hymes, 1982). (Georgakopoulou, 1998, P 322) postulates that 'poetic keys or dimensions in discourse such as the use of rhythmic patterns and various forms of repetition including parallelism are among the means through which speakers may solicit identification through their discourse styles'. (Burke, 1969) elaborates on the concept of identification and that rhetorical persuasion is achieved through a process of identification. He contends that rhetoric involves the use of word by human agents to form attitudes or to induce actions in other human agents. According to Burke, employing situationally appropriate stylized language, speakers generate communion (identification) between themselves and their audience. Apparently, speakers' language becomes audience's own language through responsive evaluation and a change in the audience's future behaviour takes place.

The study of rhetoric discourse embodies the investigation of the relation that holds between man and his language, the symbolic relation between man and the world around him, and the relation between man and the others. Rhetorical discourses share the following characteristics: first, rhetorical discourse is 'propositional'-that is, formed from complete thoughts (Campbell, 1972). It is prose discourse planned and structured in a consistent and coherent fashion to justify and announce certain conclusions; in this sense, it is considered an 'art' of rhetoric or persuasion. Second, rhetorical discourse is 'problem solving'. What constitutes a problem is the difference

between what is wanted and what exists, or the discrepancy between one's personal goals, or values, and the existing structures, procedures and conditions. This characteristic focuses on the evaluative, subjective, and personal dimension essential to rhetoric (Campbell, 1972).

Rhetorical discourse is concerned with values and norms that the individual and society should adopt. This is the advisory nature of this type of discourse. It always gives advice, takes position, evaluates and makes judgments. Third, Rhetorical discourse is 'public', i.e. addressed to others. It is concerned with social matters that are of interest to social actors within societies. These social issues need concerted actions (Campbell, 1972). Fourth, rhetorical discourse is 'practical'; it does not aim at sharing information, but rather at making change (Campbell, 1972). Fifth, rhetorical discourse is 'poetic'. The term 'poetic' refers to the degree to which a discourse displays ritualistic, aesthetic, dramatic and emotive qualities. Eloquence is crucial in this type of discourse. The hearer expects rhetoric to be part of public rituals and to reinforce cultural values. He is also expected to be touched or moved by this type of discourse by speaking of his experiences and feelings. Rhetoric that lacks or ignores this characteristic is more likely to be judged as ineffective (Campbell, 1972).

Man can influence and be influenced because s/he is a rational human being capable of conceptualizing alternatives, and as a social being, s/he needs to belong to a group or society to satisfy his/her physical (food, shelter, sex, etc.) and psychological (courage and honesty) needs. Man is also able to detect, identify and interpret stimuli around him in order to assign meaning and then uses these meanings to determine his future behavior (Campbell, 1972).

Rhetoric arises out of conflict-within an individual, between individuals, or between groups. A perception of a problem (a straddle between existing condition and desired change) initiates a conflict. The conflict becomes public when an individual assumes that other people recognize the conflict as he perceives it (Campbell, 1972). Contemporary public rhetoric, rather than being conciliatory, provokes argument and dissent (Campbell, 1972).

The interest of studying rhetoric in discourse is associated with Michael Billing, 1991. It came to be known as 'rhetorical psychology'. There are two distinct approaches to the definition of the term 'rhetoric' through history. The first (positive approach), views rhetoric as the technique of using language effectively and as an art of using speech to persuade, influence or please. The second (negative approach), is considered a contemporary approach in which rhetoric is viewed as a shallow type of speaking that is concerned with effect rather than content (Wooffitti, 2006).

Recently, there are interests in the study of rhetoric in which discourse is viewed as a persuasive tool: 'most centrally, perhaps, rhetoric is a bout persuasion. Thus, for example, we might wish to examine the discourse of economists, philosophers or historians as persuasion; in other words, as discourse that is in some sense akin to what such prototypical persuaders as editorialists, advertisers, and politicians do. Fleshing out the ties between rhetoric and persuasion a bit more, we can say that rhetoric is the form that discourse takes when it goes public; that is, when it has been geared to an audience, readied for an occasion, adapted to its end. Rhetoric is thus a pragmatic act; its functions those of symbolic inducement (Simons, 1989, PP 2-3).

(Billing, 1991, P 44) argues that 'discourse is argumentative in nature and common sense is dilemmatic, and we cannot understand the meaning of a piece of reasoned discourse unless we know what counter positions are being implicitly or explicitly rejected'. He focuses more on the persuasive nature of discourse. Billing also rejects the cognitivist explanation of social action; he does not accept the idea that we think before we speak then we express our thoughts and opinions in talk. He believes that talk has an argumentative character and defines it as 'thinking in action', i.e. we do think in the process of producing words, but primacy is assigned to social activities: 'Cognitive psychologists have assumed that thinking is a mysterious process, lying behind outward behaviour. However, the process and counter response of conversation is too quick for it to be the outward manifestation of the real processes of thought. The remarks are the thoughts: one need not search for something extra, as if there is always something lying behind the words, which we should call the 'thought' (Billing, 2001b, P 215).

Rhetorical psychology and discourse analysis show similarities in their focus on ideology. Billing argues that ideologies-ways of thinking which support asymmetries in power and advantage- are sedimented in discourse. The way we think and talk about the world and the different issues in our daily life is invariably laden with attitudes and assumptions which eventually give rise to particular type of social organisation. 'Ideologies are intrinsically rhetorical. For they provide the resources and topics for argumentation, and thereby for thinking about the world' (Billing, 1990, P 18)**.**

## Metaphor

Traditionally, metaphors received special attention by cognitive linguistics which is a subfield dedicated to elucidating the interplay of thought and language (Hines, 1999). Cognitive linguists

postulate that metaphors are basic cognitive mechanisms whereby one experiential domain is partially mapped onto a different experiential domain, and the second domain is partially understood in terms of the first one. The domain that is mapped is called the source domain, and the domain onto which it is mapped is called the target domain. Both domains have to belong to different superordinate domains (Johnson, 1987; Lakoff, 1987; Lakoff & Johnson, 1980; Forceville, 1996).

Using metaphors in discourse aims at inviting the audience to cognitively process the metaphorical utterances. In doing so, the audience is made to see resemblances between the two domains. Furthermore, the audience makes further assumptions and realities in the process of interpreting the metaphor within the scope of the surrounding social (pragmatic) contexts and constraints because metaphor is a context-dependent communicative device (Chilton & Schaffner, 2002; Tanaka, 1994), i.e. metaphors provoke a wide range of implicatures intended by the addresser because the addresser does not make public his/her intentions. In other words, the metaphor is no more than a stimulus that gives the addressee partial access to the thoughts of the addresser and leaves him/her wrestling with several interpretations. (Bencherif & Tanaka, 1987), and (Tanaka, 1994) term this sort of communication as 'covert communication'. This term is defined as 'a case of communication where the intention of the speaker is to alter the cognitive environment of the hearer, i.e. to make a set of assumptions more manifest the hearer without making this intention mutually manifest' (Tanaka, 1994, P 4). According to (Velasco-Sacristan & Fuertes-Olivera, 2006), the range and strength of recovered implicatures by the addressee give rise to two types of metaphors, namely, the standardized metaphors which are achieved when the addressee recover a narrow range of strong implicatures, and the creative metaphors which are achieved when the addressee recover a wide range of weak implicatures.

Other linguists claim that metaphors are best analyzed in the domain of pragmatics (Grice, 1975; Sperper & Wilson, 1986; Blakemore, 1987; Wilson, 1990). (Forceville, 1996) argues that metaphorical meaning cannot be adequately discussed without resorting to metaphorical use. This shows the importance of pragmatics in a cognitive account of metaphor.

(Velasco-Sacristan & Fuertes-Olivera, 2006) contend that metaphors are indirect cognitive pragmatic devices that give rise to covertly communicated interpretations, and they are best analyzed in terms of a critical cognitive-pragmatic approach. The cognitive account helps the audience's search for cognitive efficiency, while the pragmatic approach makes the process of

unmasking the addresser's intentions feasible and attainable. The critical examination of metaphor urges the addressee to link the metaphor with its appropriate social context during the process of interpretation.

Some authors shunned the conception of universal metaphors and stressed the cultural dimension of metaphor (Quinn, 1991). Metaphor connects cognitive models with cultural practices. Cultural metaphors are those that reflect socio-political values not necessarily present in all cultures. Metaphor is a sociocultural practice that organizes interpersonal relations between discourse participants within a particular context (Velasco-Sacristan & Fuertes-Olivera, 2006). (Charteris-Black, 2004, P 251) argues that 'metaphor is a way of creating cognitive and affecting meaning, by changing the metaphor we may change the way that we think and feel about something'.

In the twentieth century, modern literary criticism, linguistics and anthropology maintained the Romantic stance, i.e. the dissolution of the artificial barrier between 'human nature' and 'nature', 'thought' and 'thing', 'language ' and the 'real world'. I. A. Richards emphasises that the role of any account of language's function in society must assign to metaphor. Man's encounters with the world take place within a linguistic context; accordingly, his experience of the world is modified by the structure of his language (Hawkes, 1972). As a result, language and experience cannot be viewed as separate entities. Language creates reality in its own image. All language, by transferring relation to reality, is fundamentally metaphorical. Richards, I. A. says that metaphor is not something special or exceptional in the use of language, and it is not some kind of deviation from its normal mode of working. Metaphor is a function of language, not of picture making. It is not simply something to do with the presence of images. It is the omni-present principle of all language. All languages contain deeply embedded metaphorical structures which covertly influence overt meaning. Metaphor is inevitable in language; one cannot just set it a side. Language works through metaphor (Hawkes, 1972).

Our everyday life is built on metaphors, not just in language but also in thoughts and actions. The human's conceptual system is metaphorical in nature. The way we think, act and experience things around us is very much a matter of metaphor (Lakoff & Johnson, 1980). Metaphor is all-pervasive in our life. Normally, in our daily life, we understand and experience things in terms of some other things around us. We always compare things with other things in order to conceive them. We structure, perform, understand and talk about one thing partially in terms of other things. Metaphors are not only in the words we use, they are in our conceptual system. We talk

about things in a specific way because this is how we conceive them, i.e. we do not conceive things in isolation, but rather in relation with other things in our environment.

Metaphors invest in our everyday experience with the things around us in order to emerge. In all cultures, time is considered valuable. When using the metaphorical concept 'time is money', the metaphor is lent to us from our immediate context (our daily experience with things in our culture). Metaphors are also perpetual, i.e. one entails others. For example, 'time is money' entails 'time is short or limited', 'time is running away', etc. Thus, metaphorical entailments can result in a coherent system of metaphorical concepts that eventually cohere with our culture (Lakoff & Johnson, 1980).

Like many other structured stretches of language, metaphorical concepts are understood within the domain of the surrounding contexts. This entails that metaphors do highlight and hide aspects of meaning especially in the partially structured metaphors (conduit metaphors) where the concept is understood in terms of another and not being the other itself (structured metaphor) (Lakoff & Johnson, 1980).

In ontological metaphors, we understand our experiences (activities, emotions, ideas, etc.) as entities and substances. We use parts of our experience and treat them as discrete entities or substances of a uniform kind (Lakoff & Johnson, 1980). Our experiences with physical objects (particularly our bodies) form the basic for ontological metaphors. Viewing things such as ideas, activities and emotions as entities serve many purposes such as referring to them, quantifying them, identifying them, seeing them as a cause, acting with respect to them and acting as we understand them (e.g. in 'the pressure of his responsibilities caused his breakdown', the metaphor helps us to see our experience as a cause).

One wide spread type of ontological metaphor is 'personification' where physical objects are viewed and dealt with as being a person. This allows us to understand experiences with nonhuman entities in terms of human motivations, characteristics and activities.

As they are located outside the domain of literal language and are considered instances of figurative and imaginative language, metaphors open new prospects and urge participants to elaborate more on the issue being discussed or investigated. Metaphors (structural, orientational and ontological) allow us to do much more than just orient concepts, refer to them, quantify them see them as a cause, etc., they allow us to use highly structured and clearly delineated concepts to structure another (Lakoff & Johnson, 1980).

Metaphors not only are grounded in our physical and cultural experience, but they also influence our experience and actions. They broaden the scope of the application of the concept because of the systematic nature they acquire; therefore, the range of the applicability of the concept becomes broader.

Metaphors add to the meaning. They also acquire some kind of truth value if they are accepted within the culture because, as we mentioned earlier, they are culturally oriented. If they are culturally rejected, they become meaningless or they express different meaning or they simply die away. Metaphors create new realities, and consequently we begin to comprehend our experience in term of a metaphor. They ultimately become realities when we begin to act in terms of them. For example, the metaphor 'the world is a small village' began to circulate and received acceptance and appreciation all over the world. Within the globalisation endeavour, this metaphor percolated to people's cultures and became part of them, and people start to act according to this metaphor. With the revolutionary advancements in the internet and the mass media, this metaphor forced itself to the minds of the people all over the world and they became to view it as real regardless of the enormous size of our planet.

## Signifier/Signified Dichotomy

' Language is a system of signs that express ideas' (Hawkes, 1977; Bally, Sechehaye & Reidlinger, 1974, P 1).

Language is a system of signs which are socially motivated or informed in that they have been developed to express social meanings (Widdowson, 1996). This definition implies that language is a generic accomplishment rather than a genetic endowment.

Saussaure differentiated between the signifier and the signified when he invented the term 'semiology'. 'The sign is composed of a 'signifier' (the phonological sequence), and a 'signified' (what the sign refers to in the real world (concept). The linguistic sign is the combination of a sound-image and a concept; it is the whole that results from the association of the signifier and the signified. The sound-image is not the material sound, physical entity, but the psychological imprint of the sound, the impression that it makes on our senses; the concept is generally more abstract' (Bally, Sechehaye & Reidlinger, 1974, P 66). It is safe, in this context, to say here that 'signified' correlates with 'image'. In other words, signifier is comprehended if and only if the

signified is conjoined with the image whether the signified is present at the time of talk exchange or not. For the signifier to be understood, the signified has first to be conjure up images.

The bond between the signifier and the signified (the sign) is arbitrary. Language is fundamentally an auditory system; the relationship between signifier and signified unfolds during a passage of time; there is some sort of certain order or sequence in delivering the elements of the verbal utterance. In other words, the relationship between the signifier and the signified is a sequential in nature. The nature of this relationship is arbitrary, i.e. the link between the sound-image or signifier (concept) and the signified may lack the necessary fitness (reality) (what is said sometimes does not match reality; the only thing that is real in this case is the structure of language) (Hawkes, 1977).

Language has the ability of transformation: that is generating new sentences in response to new experience. More often than not, language has the ability to create its own reality and realities in general. Language is a self-contained relational structure; Saussure contends that language is a system of inter-dependent terms in which the value of each term results solely from the simultaneous presence of the others. As a result, all aspects of language use are based on relations, relations that bond elements of utterances together to preserve the self-contained relational nature of the system of language (Hawkes, 1977). 'Every means of expression used in society is based on convention, and is governed by rules' (Bally, Sechehaye & Reidlinger, 1974; Kramsch 1998, P 20). The term 'obligatory' should not imply that the choice of the signifier is left entirely to the speaker; the individual does not have the power to change a sign once it has become established in the linguistic community (Bally, Sechehaye & Reidlinger, 1974, P 69).

Some, like (Ogden and Richards, 1923), (Schaff, 1974, 1975) and (Reznikov, 1967), upheld the relationship between the meaning and the referent. Later Eco recognised the referent as a semiotic entity, but only in one condition when it is reduced to the meaning of the sign itself.

The empiricist account on language and reality argues that the meaning of an object-word can only be learned by hearing it frequently pronounced in the presence of the object. There is a close association between the word and the object, i.e. the meaning of a name must be identical with the bearer of that name (Lamb, 1979). Wittgenstein repudiated this association as queer, arguing that the bearer of the name may vanish while the name itself stands and be used again and again. He argues that the meaning of a name is determined by rules of usage and not by the thing it refers to. Both Hegel and Wittgenstein stressed on the social basis of language. They both upheld

the content of what is expressed by the language which they consider as the form that carries this content. They also agreed that any meaningful reference is achieved if and only if it takes place within a system of conventions, rules and social practices. 'Language wins its sense and function in Wittgenstein simply from the practice of people. Thus for Wittgenstein, semantic analysis amounts to analysis of actual linguistic use and the analysis of its place in human activities; the only approach to the meaning of a word consists in studying the ways in the concrete language games of our language' (Lamb, 1979, P 7).

## The Meaning of Signs

The meaning of a sign is the total meaning of its denotation, connotation and iconicity. Denotative meaning is a result of what a signifier refers to in a real or imaginary world. If we say, for example, 'friend', the term refers to another person with whom a person has arm and a close relationship. In other words, it is the meaning we looked up in the dictionary (the lexical meaning). Connotative meaning on the other hand refers to the meaning behind the meaning. If we say 'comrade' for example, denotatively, it means a friend but connotatively, it has political significance (communist). In addition to the denotative and connotative meanings, there is a third kind of meaning that words may possess. Signifiers do not only point to or associate with objects; they can be images (icons) as well (Kramsch, 1998). Words such as 'Whoops!' or 'Wow' do not refer to actions but rather imitate them (onomatopoeia). In order for us as listeners or readers to interpret a sign accurately, we have to be able to comprehend the denotative, connotative and iconic meanings and treat them as one whole unit because every linguistic sign may consist of a three-fold facet which works on the three levels of meaning (denotative, connotative and iconic).
Meaning is not in words, but in actions. As a result, meaning is achieved by the combination of the verbal message and the actions and interactions of users in a specific social context. 'In order to understand what is going on, it is not enough to understand and write down the meaning of the words. One has to understand why speakers say what they say and how they say it to whom in a specific 'context of situation'. In addition, one has to link the users' words, beliefs and mindsets to a larger 'context of culture' such as: social organizations, economics, kinship, myths and concepts of time and space. Thus, the semantic meanings of verbal signs have to be supplemented by the pragmatic meanings of verbal actions in context' (Kramsch, 1998, 26).

The sign is an autonomous totality. It consists of the historical-social tradition in addition to the social practice, in spite of the fact that it is only in social practice that the sign is used and its sense determined (Ponzio, 1993). Environment and the cultural surroundings contribute to the meaning of any linguistic message. Verbal messages do not fully convey the intended meaning; the message should be culturally contextualised in order for the meaning to be successfully conveyed. It is a collaborative work, and as listeners we cannot relinquish any of the above-mentioned aspects of meaning comprehension if the verbal utterances to be meaningful. For the verbal exchanges to make sense, they have to be linked in a way or another to situational and cultural contexts.

## Context

The way in which smaller units of language (words and sentences) are embedded into context is what contributes to the generating of meaning(s) and makes the stretch of language understandable. Words on their own are mere figments unless contextualized, i.e. unless surrounded by other words on both sides in addition to a context of situation. A word carries more than one meaning, and the role of context is to limit the meaning and support the intended meaning. Context also imposes constraints on the interpretation of texts (Brown & Yule, 1983). Context-dependent functional use of language is applicable to 'primitive' communities as well as to "modern civilized language".

(Malinowski, 1923) stresses that the meaning of any single word is to a very high degree dependent on its context. He further adds: 'it should be clear that the conception of meaning as contained in an utterance is false and futile. A statement, spoken in real life, is never detached from the situation in which it has been uttered. For each verbal statement by a human being has the aim and function of expressing some thought or feeling actual at the moment and in that situation, and necessary for some reason or other to be made known to another person or persons- in order either to serve the purpose of common action, or to establish ties of purely social communion, or else to deliver the speaker of violent feelings or passions. Without some imperative stimulus of the moment, there can be no spoken statement. In each case, therefore, utterance and situation are bound up inextricably with each other and the context of situation is indispensable for the understanding of the words. Exactly as in the reality of spoken or written languages, a word without linguistic context is a mere figment and stands for nothing by itself, so

in the reality of a spoken living tongue, the utterance has no meaning except in the context of situation' (Malinowski, 1923, P 307). As Hymes puts it: 'the use of a linguistic form identifies a range of meanings. A context can support a range of meanings. When a form is used in a context, it eliminates the meanings possible to that context other than those the form can signal: the context eliminates from consideration the meanings possible to the form other than those the context can support'(Hymes, 1968, P 105; Mey, 1993) views context as: 'context is a dynamic, not a static concept: it is to be understood as the surroundings, in the widest sense, that enable the participants in the communication process to interact, and that make the linguistic expressions of their interaction intelligible. The difference between a 'grammatical' and 'user-oriented' point of view is precisely in the context: on the former view, we consider linguistic elements in isolation, as syntactic structures or parts of a grammatical paradigm, such as case, tense, etc., whereas on the latter, we pose ourselves the all-important question, how are these linguistic elements used in a concrete setting, i.e. a context?' (Mey, 1993, P 38). Sentences are produced by people and occur in a unique environment of the surrounding sentences; part of their meaning is derived from those surrounding sentences (whether the preceding or the subsequent ones). The other part of the meaning is drawn from the surrounding societal features (Blommaert, 2005; Georgakopoulou & Goutsos, 1999). Context is important in discourse analysis; i.e. contextualization and interpretation are interdependent.

The notion 'context' corresponds to the environment in which the language is used. Environment does not refer to the language specific factors such as syntax, semantics and grammar, but rather reaches further to include personal, social, cultural, religious, etc. factors as well. Mey talks about context as a concrete setting. Hymes differentiates between setting (time and place of the speech act, i.e. the physical circumstances), and scene (refers to the psychological and socio-psychological setting, or the cultural definition of an occasion as a certain type of scene (Widdowson, 2004). Relying solely on linguistic features for interpretation is misleading because identifying the structure of a text cannot be isolated from the identification and comprehension of its functions. This engagement of the two pivots of meaning (structural and contextual) suggests that language users do not randomly juxtapose chunks of language in unidentified context of situation. They rather consciously aim at achieving goals via the manipulation of contextualized linguistic elements.

In the recent time, discourse analysts are more concerned with the notion 'acceptability' which is context dependent. Language receivers are not grammarians, i.e. they do not judge the string of language as acceptable and effective by referring back to the taxonomy of grammar, but rather they employ social measures to determine the appropriateness or the oddness of the discourse. As a result, pragmatics (the analytical approach that involves placing more considerations to context, i.e. language in use) became in the spot light, and any exercise that includes doing discourse analysis should take into consideration both tracks: doing syntax and semantics, and more important doing pragmatics. Thus, linguistic elements such as deictic forms (here, there, I, you, now, that, etc.), reference, presuppositions, implicatures and inferences became to be of more importance for the analysis of discourse. Knowing the participants in the talk exchange, the time and place (when and where the discourse is produced and under what conditions), the knowledge the participants have prior to the threshold of the talk, and the hearers'/readers' inferences are all more important for the discourse analyst than knowing the relationships that bind the units of language together.

CDA theories argue that context is constitutive for the process of analysing texts (Fairclough & Wodak, 1997). Context has to be perceived and interpreted so that speakers produce utterances they regard as adequate and hearers interpret them in accordance with their perceptions of context and their old knowledge (Van Dijk, 2005).

## Critical Discourse Analysis

Critical discourse analysis- an offshoot of systemic functional linguistics- is primarily interested in pressing social issues which it hopes to better understand through discourse analysis (Van Dijk, 1993). As for (Fairclough, 1989), the term 'critical' is used to show up connections which may be hidden from people such as connections between language, power and ideology as imposed by powerful elites via enacted laws, mediated media and governmental institutions.

The term critical discourse analysis is concerned mainly with societies and social problems regarding inequality that results from practicing power. Its main concern is to deal with and to hear the voice of those who are unheard, those who are oppressed in societies. CDA considers language powerless, but it gains power when used by powerful people. In other words, for CDA, language lacks power on its own. It becomes powerful by the use people make of it and by the people who have access to language means and public media (Wodak, 2001). This is why CDA is

always concerned with analysing critically the language used by people who occupy powerful posts (leaders, presidents and decision makers), and who are eventually responsible for creating inequalities within societies. 'CDA is interested in the ways the linguistic forms are used in various expressions and manipulations of power' (Wodak, 2001, P 11; Reisigl & Wodak, 2009). Critical Linguistics (CL) and Critical Discourse Analysis (CDA) are used interchangeably. They are both used as synonyms. CDA looks at language as a social practice (Fairclough & Wodak, 1997).

CDA takes into consideration the context whether it is the situational context or the cultural one. Context is crucial in interpreting the verbal message. It is not only the utterances (the phonetic sequence and the sound image) that contribute to the meaning, but the situational context and the cultural context are of no less importance. CDA is a shared perspective on doing linguistics, semiotics or discourse analysis (Van Dijk, 1993, P 131). CDA in this sense combines different disciplines together such as, linguistics, sociology, politics, etc. and deals with them as a unified unit that contribute to the overall meaning.

Based on Wodak's four-level model of context in the discourse historical approach (DHA), every text is conceived as a semiotic entity, embedded in an immediate, text-internal co-text as well as intertextual and socio-political context (Wodak, 2000-2001). DHA has considerations for both the intertextual (relationships between utterances, texts, discourses, etc.) and the interdiscursive (social/sociological variables, history, context of situation and processes of text production and consumption) issues.

(Van Dijk, 2008) maintains that the core of CDA remains the systematic analysis of various structures and strategies of various levels of text and talk. (Baker et al., 2008) stress the nature of multidisciplinarity of CDA and that CDA must draw on approaches of anthropology, rhetoric, cultural studies, semantics, pragmatics, philosophy and sociolinguistics when dealing with serious social phenomena. (Van Dijk, 2008) and (Wodak & Chilton, 2007) contend that CDA is based on social theories and views discursive and linguistic data as social practice and this result in producing ideologies in society. As a result, all CDA approaches must not only be considered as tools, but also as discourse theories. (Wodak, 2004a) postulates that doing CDA is not just a matter of analysing structural relationships of dominance, discrimination, power or control as they are manifested in language. She stresses the need for interdisciplinary work in order to reach

an understanding of how language functions in constituting and transmitting knowledge, in organizing social institutions or in exercising asymmetries in power and dominance in societies.

CD and CDA have interest in both written and spoken discourses. Social processes within societies, individuals and groups and structures of texts are of equal importance. CDA refutes the idea that a trivial relationship holds between texts and society; it calls for interpreting discourses according to history, power, dominance and situations. Social variables such as gender, ideology, beliefs, attitudes, politics, racism and identity are also targeted by CDA.

'CDA is not limited to social and cognitive (racism, ideology, belief, etc.) analysis of discourse. It deals with complex real world problems such as historical, cultural, socioeconomic, philosophical, logical, neurological approaches. Solid linguistic basis is also required to do critical discourse analysis; it needs to account for some detailed structures, strategies and functions of text and talk, including grammatical, pragmatic, interactional, stylistic, rhetorical and semiotic forms of verbal organization of communicative events' (Van Dijk, 2001, P 97). CDA depends on multidisciplinary approach. It explores and analyses various levels and structures, among which are the paraverbal, visual, phonological, syntactic, semantic, stylistic, rhetorical, etc. Some of these levels (pragmatic, semiotic and interactional) are related to social issues; we have to keep in mind that CDA aims at social stratifications, power and inequalities and these disciplines or sub-disciplines are considered havens for CDA researchers. From the outset, the text-context theory must be of special concern when we do CDA. Speakers or writers intervene in wording their verbal messages in order to influence or practice power. So, properties such as word order, coherence, semantics, topic choice, and rhetoric figures are key variables in CDA.

The surrounding context gives the words prominence and authority and ultimately preserves power stratifications in the social structure. At this point, CDA becomes imminent in uncovering the ways in which discourse produces and reproduces inequalities and dominance in societies. Wodak distinguishes four levels of context: the actual or immediate use of language or text, the relationship between utterances, texts, discourses and genres, the extra-linguistic sociological and institutional context of discourse, and the socio-political and historical contexts. According to her, power and dominance lie within these four levels (Wodak, 2001).

## Textual Analysis

This paper dwells upon Lakoff's perception of metaphor: Metaphors percolate through all aspects of human lives, and they are all-pervasive in our life. Furthermore, metaphors are basic constituent of human's cognition. In addition, metaphors as well as emotiveness are used as rhetorical devices in discourse and they partake in the process of persuasion.

In his speech during Pope Vincent's visit to Palestine in May 2014, President Abbas successfully addressed the Pope's emotions rather than his intellects by careful selection of expressions and by avoiding any contentious wording. This stems from Abbas's belief that avoiding pure technical expressions (political discourse in this context) and focusing on emotive and metaphorical language to effect persuasion is a successful strategy to at least gain the emotional and spiritual support of Pope Vincent knowing that the Pope is not an effective political figure and his role in world politics is very limited as he is a leader of religious renown. Careful choice of emotive words and metaphors guaranteed effectiveness and persuasion. Abbas's verbal dexterity and his knowledge of discourse formation and progression hit the Pope where it hurts. Abbas briefly hinted to the perplexing political situation in the Palestinian occupied lands when he brilliantly invoked issues such as building the apartheid wall, the prisoners' crisis, and the repercussions on the Palestinian public. In other words, he succeeded in invoking sensitive political issues through dragging in the humanitarian side of the story using emotive language. For example, Abbas used words such as 'impoverished people', 'the oppressed', 'friendship', 'holy land', 'spiritual and religious bond', 'living in harmony', brotherhood and equality', 'the occupation', 'odious apartheid wall', 'freedom, dignity and sovereignty', 'seeking refuge', 'disperse', 'displacement', 'marginalized', 'anguish', 'compulsion', 'suffering', 'mutual justice, respect , and equality', 'human conscience', etc. where he succeeded in killing two birds with one stone. More often than not, he reminded the Pope of the Palestinian political crisis by putting forth the humanitarian suffering of the prisoners and the segregated areas.

As for the use of metaphor as a crucial rhetorical device, metaphors were not kept out of the scope of Abbas's discourse. On the contrary, they received special attention in his discourse. In most of his metaphors, he used emotive or religious words in addition to words borrowed from the immediate simple social and political Palestinian life to effect and guarantee identification with his cause or task. Furthermore, the evoked images in his metaphors were context-friendly since they were borrowed from the immediate sociopolitical, cultural and religious context. In

'Bethlehem, the cradle of Jesus Christ 'PBUH', religious words are used as carriers of an image that is context friendly. In the following metaphors, Abbas alternated between religious and emotive words to harbor the images invoked and to eventually achieve persuasion:

- The Israeli occupation continues to hold thousands of Palestinian prisoners in Israeli jails.
- These prisoners yearn for freedom.
- The Israelis continue to oppress the Palestinian people in Jerusalem.
- We depend on you to enable our people to gain their freedom and independence.
- Your holiness have seen the detestable apartheid wall erected on our land.
- To eradicate oppression, torture, and coercion.
- Represents our people who suffer and succumb under the occupation.

All the invoked images in Abbas's metaphors were accessible and acceptable by the religious pontiff because they were not foreign to both his moral and spiritual context, and the processing of these images on behalf of the Pope was automatic. Abbas's strategy succeeded in securing the pontiff's identification and affiliation with the raised issues, and communication between the two was not thwarted. Eventually persuasion was achieved through the omnipresence of context-friendly metaphors.

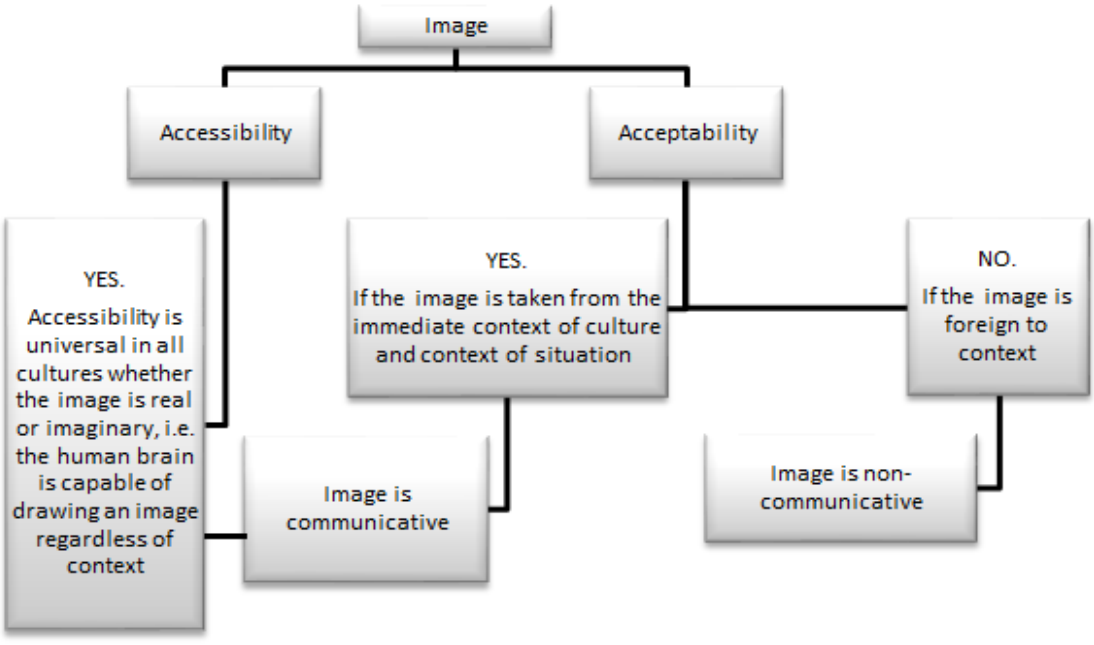


**Figure (1): Image and Communication**

## Conclusion

(Bell, 2001) argues that style (the degree of attention speakers pay to their speech when they involve in language interactions) is designed by audience rather than language users, i.e. speakers' ways of speaking differ based on the rhetorical pillar that states: 'know your audience'. In other words, speakers alter their speech depending on who their audience is at the moment of speaking. In Abbas's discourse, rhetorical purposes necessitate the elicitation of intimacy in his style presupposing that the Pope hears the language of intimacy, warmth and sentiment rather than the language of politics. Style is an indicator of identity, and it is functional in that predisposition of certain linguistic variants involves serving particular functions and have certain social meanings. (Tannen, 1995) postulates that linguistic style is a set of culturally learned signals that enables us to not only express or communicate what we mean but also equips us with means to interpret other people's linguistic messages.

The strategy of drawing people's attention to other people's ordeals using emotive language by invoking their ordeals and suffering is more effective and powerful than drawing people's attention to the speaker's own ordeal(s). This strategy was brilliantly used by president Abbas when he dragged in the suffering of the Palestinian people of different creeds caused by the Israeli occupation. Abbas managed to address the Pope's emotions and conscience rather than his intellects to effect persuasion.

More often than not, metaphors are used by language users to put or add new slants to their discourse. They are considered rhetorical techniques in that they are able to cast ideas in certain lights to serve goals. Persuasion through the use of metaphors depends to a great extent on the type of image evoked by the metaphor itself, i.e. the more the image is in compatibility with the surrounding context, the more convincing it becomes. Metaphors used in Abbas's discourse were kept within the scope of the surrounding cultural and situational context whether at the level of their lexical constituents or at the level of the images they evoked. They constituted a representation of the events and activities that were taking place in real life. As a result, the evoked images were not foreign to the surrounding cultural norms and gained acceptability by the audience in that they were closely related to both the Israeli occupation and its practices against the Palestinians as well as to the religious and social Christian and Islamic values.

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# المجاز ولغة العاطفة كأسلوب إقناع في خطاب الرئيس محمود عباس أمام بابا الفاتيكان

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***ملخص***

يتطلب فن الإقناع في اللغة اختيار دقيق للكلمات والتراكيب المستخدمة وهذا يتحقق عن طريق استخدام الفاظ تخاطب مشاعر السامع إذ يجب على المتكلم/ الكاتب استعمال كلمات دافئة تخاطب الوجدان والضمير لإحداث التأثير والاستجابة المنشودة.

وبما أن اللغة تتضمن المجاز (أي أن الكلمات هي الوسيلة الوحيدة لنقل الصورة في الخطاب) فإن فهم المجاز مشروط أولا بقدرة السامع / القارئ على تخيل الصورة التي خلقها المجاز وثانيا على كون الصورة مقبولة وملائمة لثقافة المستمع / القارئ، وبهذا تكون الصورة أكثر إقناعا عندما تكون مستوحاة من السياق الثقافي للمستمع / القارئ.

لقد تم استخدام هذه الوسيلة باحتراف في كلمة الرئيس محمود عباس خلال زيارة البابا فرانسيس لفلسطين في شهر أيار من العام 2014 وبهذا يكون الرئيس قد حقق الغاية المنشودة من هذا الخطاب وهي تحريك مشاعر البابا تجاه الشعب والقضية الفلسطينية من خلال توظيف المجاز ولغة العاطفة.

**الكلمات المفتاحية:** فن الإقناع، الاستعارة، الصورة، لغة العاطفة، أدوات الإقناع، الدمج (دمج المرء نفسه مع جماعة أو شخص).

# Appendix

**وفيما يلي كلمة الرئيس في المؤتمر الصحفي:**

**قداسة الحبر الأعظم،**

**أصحاب الغبطة أعضاء الوفد المرافق،**

**أصحاب المعالي والسعادة،**

**السيدات والسادة،**

إنه لشرف كبير أن نستقبلكم يا قداسة البابا اليوم في مدينة بيت لحم مهد السيد المسيح عليه السلام، الأرض المقدسة والمباركة، فأهلاً وسهلاً بكم يا صاحب القداسة، وأنتم تحلون ضيفاً عزيزاً على شعبنا في مدينة بيت لحم والقدس الشرقية، فزيارتكم اليوم تكتسب كل الدلالات الرمزية، التي يحملها اسمكم وشخصكم وقداستكم، كمدافع عن الفقراء، والمظلومين والمهمشين وتدعون للسلام، وأنتم تزورون في حجيجكم فلسطين أرض المحبة والسلام.

إن الأرض المقدسة، التي ترحب بكم اليوم في ربوعها، لتعتز بمسيحييها ومسلميها، بزيارتكم واستقبالكم والوفد المرافق.

لقد سعدت جداً بالاجتماع مع قداسة البابا فرنسيس، والاستماع لآرائه الحكيمة، ورؤيته الإنسانية الثاقبة، فزيارة قداسته إضافة لما لها من معانٍ سامية في نفوسنا وأبناء شعبنا، فهي زيارة تاريخية نعتز بها في إطار علاقات الصداقة والترابط الروحي والديني، التي تجمع بين فلسطين والفاتيكان، والتي نطمح دوماً لتعزيزها، فالأرض المقدسة هي وجهة مئات الملايين من المؤمنين، وهي تمثل نموذجاً فريداً يحتذى في التعايش، في إطار من الوئام والأخوة والمساواة في الحقوق والواجبات.

وإذ نستقبلكم في دولة فلسطين بكل حب وحفاوة فإننا نحيي لقاءكم التاريخي مع البطريرك المسكوني بارثو– لوميوس في مدينة القدس.

وقد أطلعت قداسته على آخر تطورات العملية السلمية والمفاوضات، التي أجريناها من أجل التوصل للسلام الشامل والعادل، الذي يضمن الأمن والأمان والاستقرار لمنطقتنا وشعوبها.

وقد أحطنا قداسته علماً بمآلات العملية التفاوضية، والعثرات والعراقيل التي تعترض سبيلها، وعلى رأسها الاستيطان، والاعتداء على دور العبادة من كنائس ومساجد وبشكل يومي، وكذلك الاستمرار في احتجاز آلاف الأسرى الفلسطينيين في سجون

إسرائيل، الذين يتوقون إلى الحرية، ويخوض في هذه الأيام عدد كبير منهم إضراباً عن الطعام منذ أكثر من ثلاثين يوماً، بسبب سوء المعاملة والاعتقال دون صدور أحكام تحت مسمى الاعتقال الإداري.

وقد أطلعنا قداسته أيضاً على الوضع المأساوي الذي تعيشه مدينة القدس الشرقية عاصمة دولتنا المحتلة منذ العام 1967، من عمل إسرائيلي ممنهج لتغيير هويتها وطابعها، والتضييق على أهلها من الفلسطينيين المسيحيين والمسلمين، بهدف تهجيرهم منها ومنع المؤمنين من خارجها من الصلاة في معابدها.

إننا ندعو الحكومة الإسرائيلية إلى التوقف التام عن هذه الأعمال التي تخالف القانون الدولي، ومن جانبنا فقد قدمنا رؤيتنا لعاصمتنا القدس الشرقية بأن تبقى مفتوحة لأتباع الديانات السماوية الثلاث دون تمييز.

لقد أدت هذه الممارسات الإسرائيلية إلى هجرة الكثير من أهلنا من المسيحيين والمسلمين، والذين نحرص على بقائهم وانغراسهم في أرضهم أرض الأجداد. وإننا على استعداد لأن نعمل سوياً لتعزيز الوجود الفلسطيني المسيحي الأصيل في الأرض المقدسة وخاصة في القدس.

نود أن نعبر من صميم قلوبنا عن تثميننا العالي لجهودكم ودعمكم لحقوق شعبنا، وإننا لنعول على قداستكم في الإسهام بما لكم من مكانة دينية وروحية وإنسانية سامية، للعمل على تمكين شعبنا من نيل حريته واستقلاله التام ورحيل الاحتلال الإسرائيلي عن أرضه، وإقامة دولته المستقلة وعاصمتها القدس الشرقية.

صاحب القداسة،

لقد شاهدتم قداستكم هذا الجدار البغيض الذي تقيمه إسرائيل القوة القائمة بالاحتلال على أراضينا، في الوقت الذي نحن أحوج ما نكون فيه إلى بناء جسور التواصل والحوار والجوار الحسن، والبعد عن كل ما من شأنه أن يزرع بذور الكراهية والحقد والعداء، فنحن شعب يتطلع للعيش بحرية وكرامة وسيادة على ترابه الوطني، بعيداً عن حراب الاحتلال.

نحن لا نطلب المستحيل سيدي، ولقد قدمنا تضحيات جسام من أجل السلام، وقبلنا بإقامة دولة فلسطين المستقلة على الأرض المحتلة منذ العام 1967 فقط وعاصمتها القدس الشرقية، إلى جانب دولة إسرائيل في أمن واحترام متبادل وحسن جوار.

نحن ملتزمون بالمبادرة العربية للسلام، وبمجرد انسحاب إسرائيل فإن كل الدول العربية والإسلامية ستعترف بإسرائيل وتقيم معها علاقات دبلوماسية فورا.

صاحب القداسة، نشكركم على لقائكم بأطفال وأبناء مخيمات اللاجئين الذين يعيشون مأساة وعذابات التشريد واللجوء، الذي فرض عليهم قسراً وقهراً جراء النكبة منذ أكثر من 66 عاماً.

ونقدر أيضاً رغبتكم مشاركة طاولة الغداء مع عائلات فلسطينية، تمثل شرائح من مجتمعنا الذي يعاني و يرزح تحت الاحتلال، فهذا اللقاء يبعث برسالة إلى العالم بأسره، مذكراً إياه بمأساة فلسطين.

إننا في فلسطين نعول على جهودكم ومساعيكم الخيرّة لإحقاق حقوق شعبنا ونرحب بأي مبادرة قد تتخذونها أو تصدر عن قداستكم لجعل السلام حقيقة في الأرض المقدسة، وبما يمكن شعبنا من بناء حياته ومستقبلة الإنساني والثقافي، وهويته الحضارية بأمن وسلام واستقرار وعيش كريم في وطنه.

فمبادئ الحق والعدل والسلام والحرية والكرامة الإنسانية التي نؤمن وإياكم بها، والتي نصت عليها كل الأديان السماوية، والقوانين والقرارات الدولية من أجل الأمن والسلم الدوليين، هي مبادئ آن لها أن تحترم وتطبق في الأراضي المقدسة.

ونغتم الفرصة التاريخية بوجودكم بيننا اليوم، لنوجه لجيراننا الإسرائيليين، رسالة سلام، قائلين لهم: تعالوا لنصنع السلام القائم على الحق والعدل والتكافؤ والاحترام المتبادل، فما تسعون له من أجل خير ورخاء شعبكم وأمنكم واستقراركم، هو عينه ما نصبو إليه.

الأمن والسلام والاستقرار هو مصلحة لشعبنا مثلما هو مصلحة لشعبكم، ولمنطقتنا وللعالم بأسره، فالسلام يصنع بتحكيم العقل والقلب والضمير الإنساني والأخلاقي الحي، ورفع الظلم والقهر والتنكيل، والتخلي عن التوسع على حساب حقوق الغير، وسياسة المعايير المزدوجة، والكيل بمكيالين، والتوجه بنوايا صادقة ومخلصة لتحقيق السلام المنشود الذي ستنعم بثماره أجيالنا القادمة.

قداسة البابا، إن الآلاف من المؤمنين ينتظرونكم منذ الصباح في ساحة المهد ليعربوا عن مدى حبهم وتقديرهم واحترامهم، وليصلوا معكم لله العلي القدير من أجل الإخاء والمحبة والسلام.

فأهلاً وسهلاً بقداستكم ووفد الفاتيكان الكبير المرافق معكم في فلسطين، ارض السلام، مع تمنياتنا لكم بموفور الصحة والسعادة، وللمؤمنين جميعاً كل البركة والخير، ولحاضرة الكرسي الرسولي ورعيته، في أرجاء المعمورة كافة، دوام العزة والحفاظ على قيم الإيمان والعدل والسلام.

والسلام عليكم ورحمة الله