

**A Comparative Study of Power in
Religious Spoken Discourse by American–English and
Egyptian–Arabic–Speaking televangelists**

دراسة مقارنة للقوة في الخطاب الديني الشفهي عند وعاظ من متحدثي الإنجليزية الأمريكية
ومتحدثي العربية المصرية

A Research Submitted by

Safaa Saleh Abdullah

English Department, Faculty of Arts and Humanities

Suez Canal University

المستخلص العربي

تهدف الدراسة إلى التعرف على الكيفية التي تتجلى بها ظاهرة القوة في الخطاب الديني الشفهي عند متحدثي الإنجليزية الأمريكية ومتحدثي العربية المصرية من خلال التحليل الأيديولوجي واللغوي للنصوص موضع الدراسة. تتكون بيانات الدراسة من عشرة محاضرات تتناول جميعها موضوع الصلاة ، خمس منها لوعاظ مصريين مسلمين والخمسة الآخرين لوعاظ أمريكيين مسلمين بمعدل محاضرة واحدة لكل واعظ. ولإجراء هذا التحليل اتبعت الدراسة نظرية قواعد النحو الوظيفي والنظامي لهاليداي إلى جانب نموذج قام الباحث بتطويره لتحليل ومقارنة جوانب إظهار القوة في الخطاب الديني للمجموعتين موضع الدراسة. وتناقش نتائج الدراسة استخدام أربع عشرة وسيلة لإظهار القوة في الخطاب الديني الشفهي في عينة البيانات موضع البحث. وظهرت قوة الخطاب الديني لدى الوعاظ الأمريكيين في استخدام استراتيجيات مثل التناوب اللغوي وذكر الحقائق العلمية في حين تجلت قوة الخطاب الديني عند المجموعة المصرية من الوعاظ في استراتيجيات أخرى كإصدار الأوامر والخطاب المباشر والترغيب والترهيب والقسم والتكرار.

Abstract:

The present research is carried out to identify how power is manifested in the spoken religious discourse. The data consist of ten YouTube videos by five American Muslim preachers and five Egyptian ones. To conduct the study, the researcher develops a model based on the Systemic Functional Grammar (SFG),

participant power hierarchy of Haig (2012), Cipriani (2002) and Ezeifeke (2013). Statistically-significant differences between the two groups are detected using SPSS 22nd. Findings illustrate fourteen mechanisms of power manifestation in the data examined. Such strategies as *code-switching* and *using scientific facts* are found to be the preference of the American group versus others (e.g. *commands, direct address, intimidation, temptation, swears* and *repetition*) which are detected more often in the Egyptians' discourse.

Introduction:

This study presents a contrastive critical discourse analysis (hereafter CDA) of spoken Islamic religious discourse by two groups of preachers, speaking either American English or colloquial Egyptian Arabic. This specific topic is chosen for doing the current research for a number of reasons. First, the researcher is personally interested in religious discourse as it concerns her as an Egyptian Muslim and a person living in a community with a culture that is interwoven with Islamic traditions. On that account, religious discourse has been an important aspect of society and it also appears to be an influential and interesting subject that is worth studying. Second, the study aims at demystifying power mechanisms that could be employed in the spoken language used by both American and Egyptian Muslim preachers.

By its proper meaning, the concept of 'power' is accustomed to be of greater relevance to political discourse that always has something to do with hegemony and manipulation. Consequently, it might seem unusual to associate the term of 'power' in the current study with religious discourse, especially the Islamic one

since Islam always calls for spreading notions of equality and brotherhood and which has nothing to do with formal traditions of power hierarchy like other clerical regimes. The term of power in this research does not mean coercion or bias.

The term of “power” is defined by van Dijk (1996, p.20) as “the control exercised by one group or organization (or its members) over the actions and/or the minds of (the members of) another group, thus limiting the freedom of action of the others, or influencing their knowledge, attitudes or ideologies”. According to such a definition, power is found to be manifested in the field of discourse investigated in the current study. That’s to say, in such a context, preachers discursively communicate with their addressees and power is exercised when members of one group (i.e. the preachers) cause limiting the social action freedom of the other group (i.e. the addressees). Power is exercised then through persuasion, other forms of discursive communication, or resulting from fear of sanctions of noncompliance by the second group of addressees with the first group's wishes. However, members of the first group of preachers need to have a basis that makes them superior, that enables them to exercise mental control on their addressees’ minds and conducts. The basis here involves their personality, knowledge and experience in addition to other socially relevant resources such as the holy Quran and sayings of Prophet Muhammad. It cannot be unusual then if it is said that religious discourse has become a widespread means of exercising power on people within different societies.

Besides, the data tackled in the current study belongs to YouTube Muslim televangelists from the USA and Egypt. Televangelism or preaching religion via TV and YouTube represents an interesting media phenomenon in which religious messages are presented in an entertaining manner and it has become very popular nowadays. That's because most people do no longer have enough time to read books on religion or go to attend religious lessons in mosques. Despite the growing popularity and visibility of televangelists' discourse, little is known about the mechanisms of power Muslim televangelists use to appeal to their audience (El Naggar, 2012).

Based on the previously mentioned reasons, the study specifically aspires to find out appropriate answers for the following research question:

What are the mechanisms of power manifestation used by the two groups, the American English preachers and the Egyptian Arabic ones?

In order to answer this research question, two secondary questions are to be answered:

1. To what extent do frequencies of power manifestation's mechanisms vary in the two groups' discourse?
2. Are there any significant differences in aspects of power manifestation used by the two groups of Egyptian and American preachers?

Methodology:

The Data:

The present study adopts a descriptive design that utilizes both quantitative and qualitative methods of data analysis. The data investigated consist of 10 transliterated videos, five of which are by Egyptian preachers, whereas the other half of videos belongs to equivalent native American English-speaking ones, The main topic of all the lectures is *prayer*. The videos under investigation are divided into two groups. The group of American Muslim preachers includes:

1. Hamza Yusuf's *Five reasons motivating you to do the prayer*.
2. Sohaib Webb's *In the shade of Ramadan: Season 1- Episode 11- Prayer*.
3. Omar Suleiman's *Allah loves punctual prayer: Episode 21/Ramadan 2019*.
4. Dr. Muhammad Salah's *The Prophet's prayer: 1- Introduction*.
5. Yasir Qadhi's *Quranic Pearls pt7: Establishing the prayer (As-salah)*.

The second group of the target data consists of five videos by these Egyptian Muslim preachers:

1. Amr Khalid's *12 minutes, if you watch, you won't leave the prayer again*.
2. Amr Mahran's *How to love the prayer, Min El-Akhir Program- episode 6- Ramadan 2020*.
3. Mustafa Hosni's *Three treasures that our God gives to those who keep doing the prayer-Identify them*.

4. Sherif Shehata's *The prayer and its importance*.
5. Maged Zaki's *If you don't know how to keep the prayer, if you pray and then stop prayer, listen to the hoopoe and you will never leave the prayer*.

The selected videos by Egyptian preachers are chosen away from the standardized form of preachers. They are, instead, representations of the modern preachers who make use of colloquial Arabic and wear modern clothes and who become familiarized for ordinary people than other formally educated scholars who are dressed in traditional garb and use classical Arabic. The preachers were also chosen according to their popularity in their societies, especially among Muslim youth who prefer using the Internet and especially YouTube as a main source of getting religious advice. Thus, the selected televangelised videos have been at the forefront of lists of research results on YouTube. It can be considered an obvious evidence of their popularity,

Procedures of data analysis:

With regard to data analysis, a model is developed by the researcher for analyzing power manifestation mechanisms, based on (SFG), participant power hierarchy of Haig (2012), Cipriani (2002) and Ezeifeka (2013). In addition, two sorts of SPSS 22nd statistical tests (i.e. Mann-Witney U test and Wilcoxon W) are employed for conducting the statistical comparison between the two groups of preachers.

As to *SFG*, a specific attention is paid to the interpersonal and ideational metafunctions in the current study. The *ideational metafunction* is mainly represented by the *transitivity* system,

tackling both process types and participants' roles. The set of process types includes:

1. Material process:

The material process is the process of doing. This process uses action verb to express concrete and abstract behaviors. It mainly involves two participants: Actor and Goal. The actor is the one who performs the action and the goal is the one to whom the action is done (Halliday, 2004).

2. Mental process:

The mental process is the process of sensing. It can be divided into three divisions: affection processes, cognition processes and perception process. In mental processes, Senser is the human-like participant that should be endowed with consciousness. Phenomenon, the other participant, is the thing that is sensed, felt, thought or seen (Halliday, 2004).

3. Relational process:

They are processes of being, which show two objects' relation. There are three main types of relations such as 'intensive', 'possessive' and 'circumstantial', and each of these comes in two distinct modes of being – 'attributive' and 'identifying'. The *attributive* relation shows object's property and category. The two participants associated with this mode are Carrier and Attribute. The *identifying* relation, on the other hand, uses noun or adjective to modify an entity. In this mode, there are two participants called Value and Token: the more general element is the Value whereas the element with the specific embodiment of the Value is called Token (Halliday, 2004).

4. Behavioral process:

They are on the borderline between material and mental processes because they include psychological or physiological action. Behavioral process is concerned with such verbs as breathing, coughing, smiling, dreaming and staring (Halliday, ٢٠٠٤, p. 139). There is only one participant labeled as Behavior, which is typically a conscious being.

5. Verbal process:

The verbal process stands for the process of saying. The main participant is the Sayer who gives the message. Another participant is Receiver, the one to whom the saying is directed (Halliday, 2004).

6. Existential process:

Existential process represents something existing or happening. Typically, existential clauses have the verb *be*, and the typical clause form is the *there be* clause. There is only one participant in existential processes: the Existent, which can be any kind of phenomenon not only person, object or institution but also any action or event (Halliday, 200٤).

Different verbs belong to different processes, which represent certain meaning. The choice of process reflects people's view about experiences and behaviors (Halliday, 2004).

In addition to the various categories of processes, another component in the transitivity system is also investigated, that's participants' roles. 'Participant' is a term used to refer, in general, to entities involved in processes. It can be a person, a place, or an object. In the grammar of a clause the participant is realized by a nominal group. Every major clause normally includes at least one

participant which is labelled according to the process type (Marbun, 2016).

The current paper adopts the ‘participant power hierarchy’ to conduct such an analysis. It is a heuristic device for measuring the differential assignment of grammatical power to participants within the transitivity system of a text (Haig, 2012). When considering the pattern of participant representation in a text from the perspective of ideology it is useful to have some general sense of the sorts of participants which tend to be construed grammatically as powerful and of those which are construed as less powerful or even powerless. An improvised model of this hierarchy presented by Haig (2012) is adopted in the current study for analyzing power hierarchy in the participants’ roles.

Table (1) Power hierarchy in process clauses and their participants

Participants and process	Explanations	Examples
1. Actor in transitive material process clause	An active participant powerful enough to affect others	<u>A tree</u> blocked the road
2. Actor in intransitive material process clause	An active participant though not affecting others	<u>Mazen</u> went into the room
3. Sayer in verbal process clause	Message sender, having an effect on the consciousness of other participants.	<u>The Prophet</u> told us not to get angry.
4. Token in possessive relational clause	Owner, signifying property of the possessor	I have a car _
5. Phenomenon in perceptual mental process clause	Capable of stimulating the consciousness of others but non-volitionally	I saw <u>the bird</u>
6. Behavior in Behavioral	They exercise their powers in action that	<u>His parents</u> cried for hours.

Process	doesn't affect another participant.	
7. Sensor in mental process clause	Sentient and responsive to outside stimuli	<u>Ali</u> heard Quraan.
8. Beneficiary in a material process	The entity for whom the action was performed and who benefits from it in some way.	I sent a letter for <u>my mother</u> .
9. Receiver in verbal process clause	Listener who receives the information	Maryam told <u>Mona</u> the episode started.
10. Carrier and Token in intensive and circumstantial Relational Processes	They are mentioned in the text, and thus acquire some grammatical power which is arguably greater than that of an Existent but less than that of Behavior.	<u>Muhammad</u> is the last apostle.
11. Existent in Existential processes	The existence of some entity is asserted using it. No power (beyond simple existence) is grammatically assigned to it.	There is a <u>metaphor</u> in this verse.
12. Goal in material process clause	Most powerless because acted upon, the victim of the power of actors	The engineer designed <u>the house</u> .

The power hierarchy in this table is in descending order. Therefore, the most powerful participant role is dedicated to Actor in the transitive material process and the least powerful to Goal in material process clause.

Interpersonal metafunction involves mood and modality. *Mood* shows what role the speaker select in the speech situation and what role he/she assigns to the addressee. A mood analysis, on the other hand, brings to the fore the grammatical structures that project the various speech functions. *Modality*, on the other hand,

refers to the intermediate range between the extreme positive and the extreme negative. In addition, it refers to the area of meaning that lies between 'yes' and 'no', the intermediate ground between positive and negative polarity (Halliday and Matthiessen, 2014).

Degrees of modality are manifested in various means (e.g. modal verbs, modal adverbs, modal adjectives, personal pronouns and tenses). Modality in the current study is categorized into two main types: *Epistemic* and *Deontic Modality*. *Epistemic Modality*, also referred to as *Modalization*, is a kind of connotative meaning relating to the degree of certainty the addresser wants to express about what he or she is saying or the estimation of probability associated to the message that is being conveyed through the discourse. *Deontic Modality*, also called *Modulation*, is also a connotative meaning, but unlike the epistemic modality, it relates to obligation or permission, including willingness or ability (Eggs, 2004). Such a classification of modal adjuncts is adopted in the data analysis of the current study.

The other perspective of the interpersonal metafunction is that of *Mood*. It consists of two parts: (a) subject, which is a nominal group, and (b) the finite operator, which is part of a verbal group. Together the subject and finite make up the Mood. The type of Mood can be indicated by the order in which the subject and Finite are represented. The main types of Mood drawn upon for classifying the data investigated are:

- Declarative mood: giving information by stating what is or happens.
- Interrogative mood: request of information.

– Imperative mood: getting someone to do something (Eggins, 2004).

Personal pronouns always deserve notice, especially when it comes to CDA. van Dijk (1998) asserts that “pronouns are perhaps the best known grammatical category of the expression and manipulation of social relations, status and power, adherence of underlying ideologies” (p.203). SFG pays significant attention to the use of personal pronouns and the meanings they convey about the relationship between participants. The use of personal pronouns is considered an essential element textually demonstrating the complex of social relations, particularly in spoken discourse (Halliday, 2004). Consequently, the data investigated in the present study tackles analyzing frequencies of different personal pronouns utilized in the videos examined in addition to the ideologies justifying such frequencies.

As for the main concern of the current study, that’s detecting mechanisms of power manifestation within the target data, a model is developed by the researcher for analyzing these mechanisms, based on Cipriani (2002) and Ezeifeke (2013). There is a set of 14 power manifestation's mechanisms discussed in the data analyzed. It includes (1) Issuing commands, advice or suggestions, (2) Addressing the audience directly using 2nd person pronouns and vocatives, (3) Intimidation, (4) Temptation, (5) Asserting the position of preacher as a religious leader, (6) Using the superlative forms of adjectives and expressions of negative exclusion, (7) Appealing to the feelings of the addressees, (8) Using narratives, (9) Using metaphors, (10) Intertextuality, (11) Code-switching, (12)

Using Scientific facts or terms, (13) Swear and (14) Repetition and elaboration.

Data Analysis:

The process of data analysis begins with SFG analysis of the target data. Quantitative comparison between the two groups of data (i.e. native American English and native Egyptian Arabic speakers) and its justification using qualitative analysis are provided. The second section of data analysis illustrates aspects of power manifestation within the texts investigated from both quantitative and qualitative perspectives of analysis. To conduct the statistical analysis and detect any statistical significance within the difference between the two groups, two sorts of SPSS 22nd statistical tests are employed (i.e. Mann–Witney U test and Wilcoxon W).

SFG Analysis:

As mentioned above, throughout this study, a specific attention is paid to two of the three metafunctions of SFG; that of interpersonal as well as ideational metafunctions. The two metafunctions of SFL employed in this study are utilized to reveal ideologies and power manifestation aspects embedded in the religious discourse of both groups of American and Egyptian preachers.

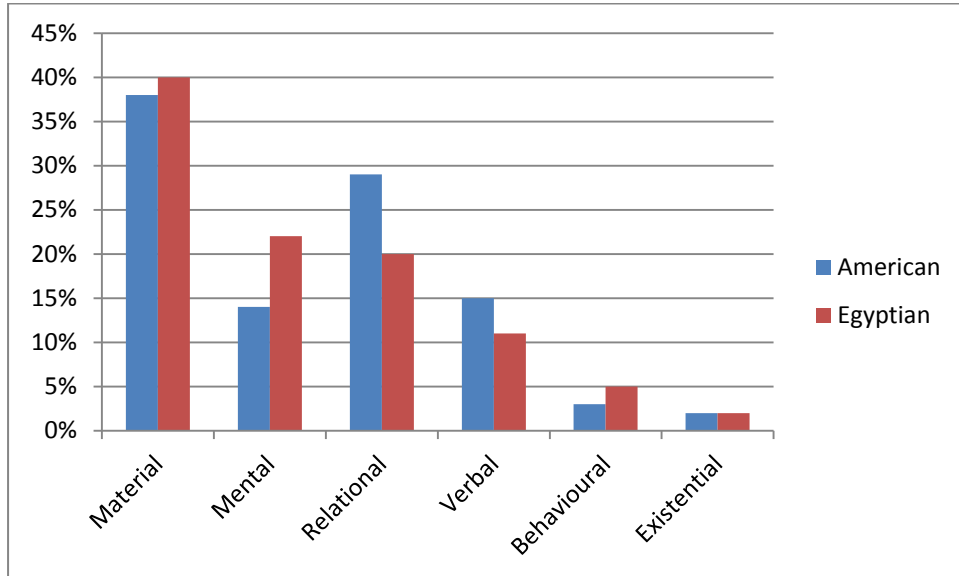
Ideational Metafunction:

This metafunction is mainly represented by the transitivity system in grammar. The current study tackles two perspectives of analyzing transitivity. It includes the analysis of different kinds of processes in addition to the power hierarchy of participants' roles.

Processes' analysis:

Concerning analysis of using the process types by the two groups, chart (1) addresses the percentages of using different processes by the two groups:

Chart (1) Percentages of Processes Used by the Two Groups



Material processes' analysis:

According to chart (1), it is clear that material processes are the preference of most preachers in the target data from both groups of American and Egyptian preachers. That's because material process, as a process of doing, is a good choice for such a kind of discourse which place premium on activity and action, seeking to illustrate and change people's conducts. According to Awaad (2016), this process is of significance in relation to measuring the power of the speaker .The more a person uses verbs of doing; the powerful he is. Similarly, Darani (2014) asserts the effectiveness of material processes as to persuading others, confronting them with the possibilities and expanding their understanding of themselves and their lives through asking them to act upon the advice and make the changes themselves.

Nevertheless, Material processes are found out to be used by the Egyptian group of preachers significantly more frequently than their American equivalent one with significance value .032^b. Worth mentioning, this is the only significant difference is statistically detected in the differences found within the frequency's mean ranks of using different processes by the two groups investigated.

Relational processes' analysis:

As mentioned in chart (1), relational process is found to be implemented more frequently by the American group of preachers with a percentage of 29% versus 20% by the Egyptian one. Furthermore, relational processes rank the second after material ones within the American group. Relational process is found to be appropriate to explain the abstract relationships between the religious conduct of praying and aspects of the addressees' lives. It also demonstrates the spiritual value of doing the prayers and is very useful for demonstrating factual information. However, in Arabic, this type of processes is mainly expressed by the nominal sentences, but rarely by verbal ones.

Verbal Processes' analysis:

Verbal process occupies the third rank within the American group and the fourth rank in the group of Egyptian data. Such a process is mainly used in this kind of religious discourse as a means of mentioning and recontextualizing Qur'anic verses and the Prophet's sayings as a divine way to persuade the addressees of appreciating the importance of such a sacred duty, changing their conduct and being committed to doing their prayers. Besides, verbal process is used to narrate significant personal stories as well as

stories of certain followers, who sincerely loved Allah, His Prophet and consequently loved prayer. In addition, verbal processes are used in the current data to support the importance of prayer and get the audience stick to it by adding quotations uttered by certain scientists, especially their reliable ones.

Mental processes' analysis:

Mental processes come in the second rank in the Egyptian group's data whereas it comes in the fourth rank in the American target data. Mental process has a very efficient function in this kind of discourse. Being related to the addressees' feeling, thinking and seeing, it appeals to their hearts and has essential impact on them. It is used in religious discourse to help rouse people's emotions of love of Allah as well as fear of His punishment. Mental processes are also used to encourage people to contemplate and reconsider the importance of prayer in their lives.

Behavioural and existential processes' analysis:

They are used very few in the data analyzed. They occupy the fourth and the fifth ranks by both groups. However, they were perfectly used by the preachers in the current data to serve the target of the episodes. Existential processes aim at introducing various definitions and sorts of prayer, whereas behavioural processes can be regarded as a means for engaging the rituals of prayer in the addressees' daily life, as a physiological need exactly like those of having food and rest.

Participant Analysis:

Due to the fact that the current study aims mainly at analyzing power manifestation, it is necessary to tackle the significance of recurrent powerful participant roles. The model used

for such a goal is developed by the researcher based on that of the *participant power hierarchy* developed by Haig (2012).

It is found that the most frequent term used by most preachers from both groups in different participants' roles is that of the second person pronoun 'you'. As for the adopted power hierarchy, this pronoun represents the participant role with the greatest power (i.e. Actor in transitive material process clause and Actor in intransitive material process clause). Using the second person pronoun in such a genre of religious discourse asserts the notion of power exercised by the preachers as if they were addressing their addressees directly and giving them orders to change their conducts or to behave in a certain way.

One more term, found to be common within the most frequently used words as participant roles, is that of "Prayer" or "*Salah*". The term 'prayer' is the main topic of all episodes selected for analysis. That's why it is normal to find it appearing as the most frequently used term in some participant roles by the two groups. The term is selected to be the preference of the American group in the participant roles of Carrier and Token, Existent and Goal in the Material Processes. The Egyptian group, however, is found to use the same term most frequently within the participant roles of Phenomenon, Carrier, Token and Goal. The difference in using the term prayer as the participant role of phenomenon asserts the Egyptians' inclination to mental processes whose usage came in the second rank among other processes. Being related to the addressees' feeling, thinking and seeing, this kind of processes appeals to the audience's hearts and has essential impact on them. The term

'prayer' is used here to help arouse people's emotions of love of praying as well as their tendency to contemplate and reconsider the importance of prayer in their lives.

Interpersonal Metafunction:

Interpersonal metafunction deals with people's use of language to relate to their audience, because when people embark on human interaction, they take on a series of 'speech roles', the first two of which are identified as 'giving' and 'demanding', which results in the second choice between 'exchanging information' or 'exchanging goods and services'. This includes the various ways the speaker enters a speech situation and performs a speech act. The four basic moves of 'statement', 'question', 'offer' and 'command' are what Halliday refers to as 'speech functions' (Eggins, 2004, pp. 144-145). Interpersonal meaning, in the current study, is analyzed mainly as for aspects of 'mood' and 'modality'.

Mood:

Three types or functions of clausal Moods have been addressed during conducting the analysis within the current study; Declarative, Imperative and Interrogative. Each type indicates different sort of interpersonal relationship among the participants.

The dominant appearance of declarative clauses in this religious discourse is successful in that they serve as statements to give as much as possible information to the audience, with which the speaker succeeded in recalling effective narratives. Most of the Declarative clauses in the target data offer strong religious realities. They also prove the influential status of the speakers as preachers. The percentage of using such kind of mood by the American group is 82% versus 68% by the Egyptian group.

The second mostly recurrent Mood type used by both groups is Imperative. Imperative clauses present absence of the subject and begin directly with the processes. The structure of such kind of clauses expresses either commands or requests. They reveal the authority of the speaker on the addressees, or the authority of such kind of discourse on its addressees. Imperative mood is considered as an essential form of power manifestation in the target data. Imperatives are used more frequently by the Egyptians than the Americans in the data analyzed. To be specific, the percentage of such kind of mood as used by the American group is 10% whereas the Egyptian group used it with a percentage of 17%. In addition, it is the only type of mood found out to be with statistically significant difference between the mean ranks of the two groups.

The least found Mood type as for the two groups is Interrogative. Within this kind of religious discourse, interrogatives have three functions. First, they involve the power hierarchy between the speaker and the hearer. Thus, it is mainly one of the power manifestation aspects tackled in the current study. Second, it has a rhetorical function stimulating the addressees to speculate their relationship with Allah and consequently with their prayer. Finally, Interrogatives are also used as a means to initiate a new topic. Like imperatives, interrogatives are used more frequently by the Egyptian group with a usage percentage of 15% versus 8% by the American group.

Modality:

As mentioned earlier, modality is categorized as two main types: *Epistemic Modality* also referred to as *Modalization* and *Deontic Modality*, also called *Modulation*. It is found out that there is a difference in the use of modality aspects by the two groups. The American group preferred using Epistemic Modality which denotes degrees of probability or usuality with a percentage of 65% of modals used. Since this kind of modality aims at expressing the preacher's attitude towards what he's saying, it is here the way the American preachers get into the text, expressing a judgment about the certainty, likelihood or frequency of actions. Although the religious facts delivered in religious discourse seem to be unquestionable, the American preachers prefer to convey their objective explicit or implicit judgment so as to convince the addressees. The use of this modality might persuade people that the preachers' idea is correct and thus listeners might agree with his point of view more quickly.

The Egyptian group, on the other hand, preferred Deontic Modality which relates to aspects of obligation and inclination. It refers to the Egyptian preachers' appeal to focus on the future, politeness, moral obligation, commitment and asserting the audience's responsibility of doing and even sticking to their prayer. The percentage of using this sort of modality by the Egyptian group is 58%. However, no significant difference was found within the mean ranks of using such two kinds of modality.

Personal Pronouns:

The third leg to be considered in the presentation of the interpersonal metafunction analysis' findings is that of the use of

personal pronouns. Personal pronouns are to report the distance established between the addresser and the addressee (Wang, 2010). Analyzing personal pronouns in the target data includes first, second, and third person pronouns, including the subjective, objective, possessive and reflexive pronouns.

After analyzing the data, it is found out that the use of the personal pronouns in the data at hand is very indicative. As for the singular first person pronoun, it is used by the Egyptian group more frequently than the American one. The Egyptians' percentage is 15% whereas the Americans' percentage is 13%. This kind of personal pronouns creates a distance between the preachers and the addressees, giving the speaker the legitimate right to ask the addressees politely and sometimes give them orders, getting them to change their conduct and stick to their prayers. That's why; the singular first person pronoun asserts the position of preacher as a religious leader or instructor. Consequently, it is regarded as one of the main aspects of power manifestation in the current study

Unlike the singular first person pronoun, the plural first person one is used more frequently by the American group than the Egyptian one. The percentage of using the American group for such kind of pronouns is 18% versus 11.7% by the Egyptian group. This kind of pronouns shortens the distance between the speaker and the addressees. Furthermore, they involve the speaker within the same topic on preaching, as if he was instructing himself along with his addressees. Thus, it makes the addressees feel close to the speaker and his points of view.

Regarding the second person pronouns, they are the most frequently kind of pronouns used by the Egyptian group with a percentage of 36% versus 27 % by the American group. In addition, its frequencies are statistically proved to represent a significant difference between the mean ranks of the two groups with significance value .008^b. This kind of personal pronouns asserts the speaker's tendency to be more direct as he instructs the addressees. Besides, it implies that the addresser, as a preacher, has enough authority to guide, instruct or order his addressees.

As for the third person pronouns, they were used more frequently by the American group with a percentage of (42%) versus 37% of occurrence in the Egyptian data. The third person pronouns refer to other participants in the context of situation, neither speaker nor addressee. They stand for absent people (or things) that are not addressed directly by the addresser. In religious discourse, it is ordinary to find examples of stories of people narrated to clarify and strengthen the meaning that the speaker wants to convey to the audience.

Besides, third person pronouns are used in the current data so as to refer to different kinds of facts, especially the religious ones. They are used to relate the topic of prayer to the most effective words of religious authority, that's of Allah the Almighty and the Prophet. Such a distance established by making use of these pronouns for such aim reveals the preachers' intention to practise some sort of power in order to control and get their addressees stick helplessly to their orders. Definitely, the use of personal pronouns in the target data strikes the goal as it is ideologically-driven.

Manifestation of power:

As mentioned earlier, the current study seeks to present mechanisms of power manifestation in religious spoken discourse. Thus, power manifestation is detected throughout the ten episodes under investigation using a model consisting of a set of 14 aspects of power. The following section provides elaboration of each mechanism of power manifestation in the data examined.

1. Issuing commands, advice or suggestions:

It is essentially realized through various forms of imperative or directive mood (e.g. commands, requests, advice, suggestions and prohibitions). They aim at achieving obligation and commitment as for the addressees in addition to asserting the authority and superiority of the speaker on the addressees, or the authority of such kind of discourse on its audience. This aspect of power manifestation is found to be used more frequently by the Egyptians than the Americans. Furthermore, Such a difference is found out to be statistically significant. This may be due to the Americans' tendency of individualism rather than collectivism, an essential characteristic of the Egyptian society (Saleh, 2012). That's to say, in the American society, there is a strong emphasis on equality. That's why it isn't very common for them to receive commands from others. This is clear from the following extracts:

- O my daughter, go and stand and converse with Allah Subhanu wata'ala for five minutes. (Sohaib Webb)

إياك تجمع صلاة مع صلاة. أول ما تسمع الادان تصلي. (Maged Zaki)

“ʔiyyaak tegmma` ṣalah ma`a ṣalah ʔawwel ma tesma` ʔelʔadaan tiṣṣali”

(Never bring one prayer together with another. Once you hear the call to prayer, do it.)

2. Addressing the audience directly:

Using 2nd person pronouns as well as vocatives are the main features of this means of power manifestation. The second person pronouns are proved to be the most frequently kind of pronouns used by the Egyptian group. Moreover, such a difference is proved to be statistically significant.

This kind of personal pronouns asserts the speaker's tendency to be more direct as he instructs the addressees. Besides, it implicates that the addresser, as a preacher, has enough authority to guide, instruct or order his addressees. Similarly, Akinwotu (2021) argues that using the second person pronouns connects the speakers with their listeners directly as if they are in personal or face-to-face interactions. Thus, they personalise the propositions to establish emotional link with their listeners and legitimise themselves as a leader or one who knows better than them.

In addition, vocatives are used in the data investigated to satisfy "face wants" of the addressees (Ezeifeke, 2013). As for the positive face, vocatives help the speaker establish solidarity and intimacy with the addressees. However, vocatives are sometimes found to be face threatening, emphasizing hierarchy and dominance of the speaker, especially when the address forms are not favourable ones. Furthermore, McCarthy and O'Keeffe (2003) note that forms of address sometimes establish the relative power and distance of speaker and hearer. The following extracts include some examples:

- Oh dear brothers and sisters (Sohaib Webb)
- Those of you who have neglected your *salah*,... (Sohaib Webb)

3. **Intimidation:**

It refers to threats and warning from Allah's punishment or any other unfavourable results. It also aims at reminding the addressees of bad consequences they will encounter if they do not do their prayer regularly. Intimidation is found to be used more frequently by the Egyptian preachers than their American equivalents. Examples are the following extracts:

- Whoever abandons his prayer has disbelieved *fāqad kafar*. This is indeed a serious warning. (Yasir Qadhi)

4. **Temptation:**

It is realized in the current data through promising the audience of favourable results to righteous deeds. In other words, it aims at mentioning positive impact of doing prayers on the addressees' everyday life and in their life hereafter. Like intimidation, temptation is used more frequently by the Egyptian group of preachers than the American one. It can be observed in the following extracts:

- When a person comes on the Day of Judgment having prayed their five prayers on time, not omitting anything out of them, understanding their importance, then they have a promise with Allah that he will enter them into paradise. (Umar Sulieman)

5. Asserting the position of preacher as a religious leader:

From a higher standard of power, the preachers can easily mention and even focus on their distinct and excluded identity as leaders or instructors. By such a means, the preachers can also use their religious identities to set role models so as to be followed by their audience. Using the singular first person pronouns can help achieve this function. Instances of using this means of power manifestation in the current data occur much more frequently in the data of the Egyptians than in those of the Americans

6. Using superlatives or expressions of negative exclusion:

Superlatives act as a linguistic form of intensification that signal uniqueness in that they select extreme instances of modifiers (Radden and Dirven, 2007, Techacharoenrungrueang, 2019). Thus, the speakers in the data investigated must have authority and credibility enough to assign such a degree of intensification to their propositions. In addition, expressions of negative exclusion are found to act the same functions of superlatives, referring to intensification and extreme descriptions in the current data analyzed.

7. Appealing to the feelings of the addressees:

This means is related to the aspect of pathos in Aristotle's means of persuasion affecting the audience emotionally. It makes the addressees believe in the proposed ideas as it appeals to their affections. Using the plural first person pronoun and invocations are two main features of this aspect of power manifestation as exemplified in the following extracts:

- We ask Allah to enter us into paradise, to forgive us for our shortcomings and to make us amongst those who long for Him. (Omar Suleiman)

8. Using narratives:

Narratives play a very essential and effective role in religious discourse. They can set examples or stories that represent how the addressees should behave and to familiarize the audience with the topic. There are two common sorts of religious narratives. The first one refers to a certain religious event which is often interpreted as an act of either God or the prophet. The second frequent kind of religious narration focuses on application, as when a character serves as a role model for good or bad behavior, belief in God (Finnern, 2014). A clear example of the first type of narration is that of the journey of Miraj in which the ritual of prayer is prescribed. It is narrated by the American televangelist, Muhammad Salah to make his audience glorify and appreciate the importance of such a sacred ritual. The story of Amer Ibn Abdullah, on the other hand, mentioned by the Egyptian preacher, Sherif Shehata, represents another example of narrations focusing on application. Such a narration sets Amer as a role model for the addressees since he insists on doing his prayer at mosque, even when he is about to die, till he dies during doing his prayers.

9. Using metaphors:

Metaphors are implied comparison between two dissimilar objects, such that the comparison results in aspects that normally apply to one object being transferred or carried over to the second one (Sopory & Dillard, 2002). Metaphors act as a means of the

power of persuasion since they provide a better understanding of religious reasoning, which helps the addressees to deepen their understanding of Islamic concepts and values (Shokr Abdulmoneim, 2006, Baek, 2008). In addition, metaphors in the current data help arouse both cognitive but affective aspects of discourse as in the following extracts:

- Al Salah is the most important antibiotic after the antibiotic of Iman. (Sohaib Webb)

- وكان رب العالمين عاملنا خمس وجبات روحانية نفسية تخليك متزن تخليك قادر
تعايش مع الحياة

“wikaʔin rabel-`alamiin `amelena khamas wagabaat rawḥaaneyah
nafsiyah tikhaliik muttazin tikhaliik qa:dir tata`ayash ma`al-ḥayaah”

(As if Lord makes us five spiritual and psychological meals that make you balanced and able to coexist in life.) (Amr Mahran)

10. **Intertextuality:**

In the current study, *intertextuality* is considered one of the main aspects of power manifestation in religious discourse. As Richardson and Wodak (2009) put it, it refers to "how texts draw upon, incorporate, recontextualize and dialogue with other texts. Fairclough (2003) also defines intertextuality as “the presence of actual elements of others text within a text – quotations” (p.39). El Naggar (2012) assumes that doing so has a set of functions within a text. First, it helps the current discourse acquire new meanings. Another possible discursive function of re-contextualization is that ideologies of past discourses are reproduced in contemporary contexts. One more function of intertextuality especially in religious discourse is to link the contemporary discourse of the

speeches to the spiritual realm. In addition, using intertextuality, the speaker recontextualizes religious elements giving them contemporary meanings. Doing so, the Islamic history becomes a dynamic boundary applicable to the contemporary context (El Naggar, 2012). Besides, the presence of Quranic and Hadith references in the current data acts as a glorified model from which opinions and conducts must be followed.

11. Code-switching:

Code-switching can be defined as the use of two or more languages in conversation (Susanta, 2006). Using code-switching in religious discourse is very important, especially for American English preachers who used it more frequently than their Egyptian equivalents. They sometimes resort to a more religiously-formal language or accent. Preachers in the data investigated usually fluctuate between English and Arabic terms if they are American speakers; and between colloquial Arabic and standard Arabic if they are Egyptian ones. It is worth mentioning also that the difference of using code-switching by the two groups is found to be statistically significant.

Alternating to Arabic or Standard makes preachers demonstrate their Islamic knowledge, giving credibility to the message they convey. Preachers in the current study initiate their speeches by offering traditional supplications to Allah, stereotyped introductions or literally quoting from Holy Quran in standard Arabic with the intention of paving the way for the points to be discussed afterwards and adding credibility to the message conveyed as exemplified in the following extracts:

- Each one of the things in creation has a prayer (al salah) and it has a tasbih when we pray what do we do immediately after the prayer subhanallah, alhamdu lillah (Hamza Yusuf)

The current data include also many instances of formulaic expressions (e.g. *subhanahu wa ta ala*, glorified and exalted) used mainly to keep the audience attentive to what is being said and also to add divine salience and a serious tone to the point under discussion.

12. Using Scientific facts or terms:

Recontextualization of scientific facts in religious discourse in the current data acts also as a means of power manifestation. That's because such a means helps increase the credibility of not only the speaker's position as a religious leader but the credibility of the message he conveys, as well. It asserts the preacher's comprehensive knowledge and how he keeps up-to-date understanding as to aspects of modern life. It also aims at proving rationality of the arguments discussed by demonstrating the materialistic benefit and value of doing prayer. In addition, the recurrent references to scientific fields of life as down-to-earth situations, involving them in religious discourse, represents an essential characteristic of the renewal occurred in the mechanisms of spoken religious discourse. Although no statistically-significant difference is found in the usage of the two groups analyzed concerning the aspect of using scientific facts, the American group is found to use this mechanism more frequently than the Egyptian one. The following extract includes some examples:

- Prayer is the bone marrow of worship and it's really interesting from a physiological point of view to describe it as the bone marrow because ... it generates blood ... it also generates the defense system or the immune system. (Hamza Yusuf)

13. Using Swears:

Swearing is calling on the name of God to ensure that one is saying the truth (Haijal, 2009). The purpose of swearing is to add more emphasis to the text in a solemn testimony. It is used in Arabic literature and widely used in the Quran to confirm that a person is saying the truth. Using swears in religious discourse definitely affects the addressees since they have an emphasizing power reflected by sacred words like Allah.

Using swears is very popular in the Egyptians' everyday language. Thus, Arab linguists paid more attention to swearing than English ones due to cultural differences between the two languages. Instead, in English they use emphatic statements to assume that their saying is true (Haijal, 2009). Not surprisingly, swears are found in the current data within the Egyptian preachers only.

14. Repetition and elaboration:

The phenomena of repetition and elaboration are common characteristics for native Egyptians. Many Egyptians tend to elaborate, giving more detail about what they have just said as a means of persuading the addressee of their different perspectives or to assure what they claim (Saleh, 2012). Moreover, Egyptians here don't find it inappropriate to exactly repeat what they have just said

even within the same utterance. Thus, it is found to be used more frequently by the Egyptian group than the American one. Besides, a statistically significant difference is found in the use of this means by the two groups of data.

Findings:

The two native Egyptian and American groups are supposed to be completely different; as they utilize mechanisms of power manifestation in religious spoken discourse by both groups. They have shown aspects of both similarity and difference. As for aspects of power manifestations, the data of the Egyptian group include more occurrences of the following power manifestation means than its American equivalent: *Issuing commands, Addressing the audience directly, Intimidation, Temptation, Asserting the position of preacher as a religious leader, Appealing to the feelings of the addressees, Using metaphors, Using swears and Repetition and elaboration.* On the other hand, the Americans' use of power manifestation tends to be superior to that of their Egyptian equivalents in the following aspects: *Using superlatives, Using narratives, Intertextuality, Code-switching and Using scientific facts.*

In addition to the model adopted to analyze aspects of power manifestation tackled above, two metafunctions of SFL (i.e. the interpersonal as well as the ideational metafunctions) employed in this study are utilized to reveal ideologies and power manifestation aspects embedded in the religious discourse of both groups of American and Egyptian preachers. As for the ideational metafunction, it is mainly represented by the transitivity system.

Thus, analysis of the transitivity system of the target data illustrates the set of process types as well as participants' roles.

Concerning findings of analyzing process types, a statistically significant difference is detected in the mean ranks of using material processes by the two groups investigated although it dominates the data of both groups with a percentage of 38% by the American group versus 40% by the Egyptian one. However, the current data doesn't approve with the fact that the American culture is well-known of being one of the doing cultures, caring more about tangible achievements.

As for relational processes, it ranks the second after material ones within the data of the American group but for the Egyptian group, relational processes came in the third place. This kind of processes can also act as a means of power manifestation as it helps demonstrate the abstract connection between the religious conduct of praying and aspects of the addressees' lives. It also explains the spiritual value of doing the prayers.

On the other hand, mental processes come in the second rank in the Egyptian group's data whereas it comes in the fourth rank in the American. This preference of mental processes by the Egyptian preachers is very significant. Being aware of the nature of the Egyptian society, the Egyptian preachers are found out to favour dealing with feelings and emotions rather than bare facts and information. They tend to affect their addressees through capturing their feelings using mental processes which appeals to their affections and thus can act as an aspect of power manifestation. Such emotions of love of Allah, willingness to be communicated with

Him as well as fear of His punishment are the main target of using mental processes to exercise power by means of appealing to the feelings of the addressees. Mental processes are also used to encourage people to contemplate and reconsider the importance of prayer in their lives. That's to say, mental processes support both aspects of emotional along with rational power.

Concerning verbal process, it occupies the third rank within the American group and the fourth rank in the group of Egyptian data. Such a process is mainly used as a means of power manifestation in the form of intertextuality to persuade the addressees of appreciating the importance of such a sacred duty.

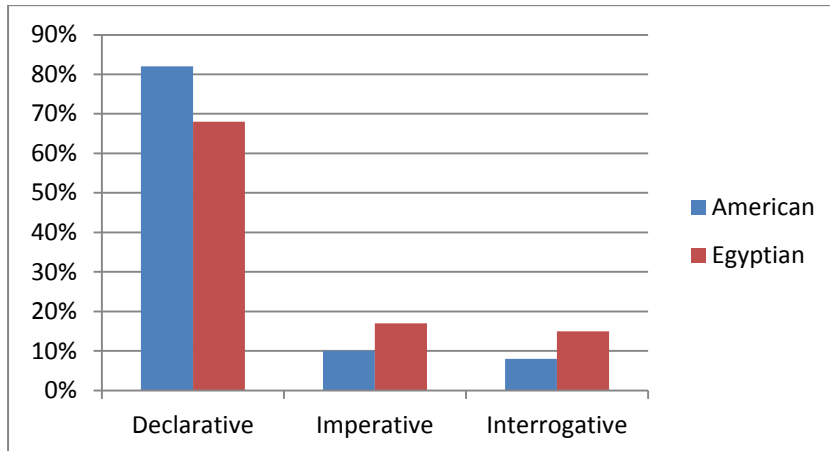
Regarding the adopted model of power hierarchy, the second person pronoun '*you*' represents the participant role given the greatest power. Using the second person pronoun in such genre of religious discourse asserts the manifestation of power exercised by the preachers as if they were addressing their addressees directly and giving them orders to change their conducts or to behave in a certain way.

One more term that is found repeatedly in participant roles is that of 'Prayer' or '*Salah*'. Being the main topic of all episodes selected for analysis, it is not unusual to find it appearing as the most frequently used term in some participant roles by the two groups. The difference in using the term prayer as the participant role of Phenomenon asserts the Egyptians' inclination to mental processes as mentioned earlier.

An important aspect of analysis in the interpersonal metafunction is that of mood type. The following chart

demonstrates the percentages of using the three mood types examined in the current study:

Chart (2) Percentages of Types of Mood Used by the Two Groups



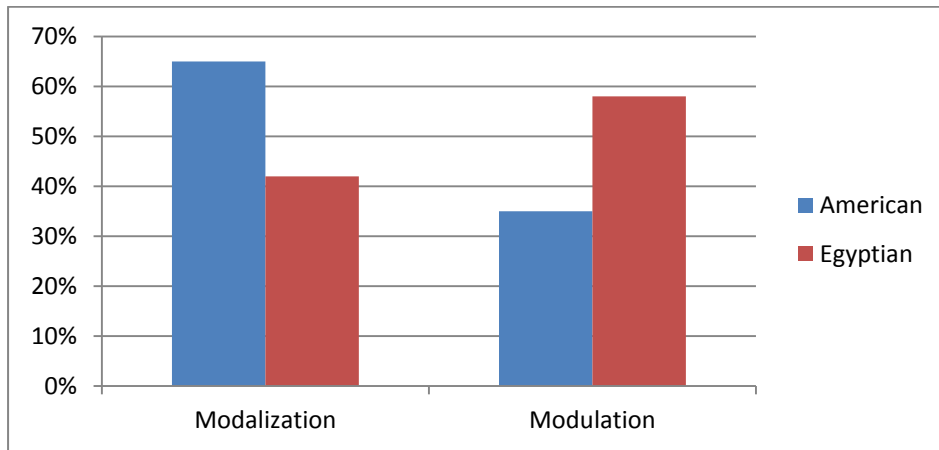
The chart mentioned above shows how Declarative Mood has been found most recurrently within the data of the two groups. That's because they act as a means of providing religious information, recalling effective narratives and asserting the influential status of the speakers as religious leaders.

Although imperatives are the second mostly found mood type employed by both groups, a statistically significant difference as to the two groups' using of it is detected in the current study. The current data analysis also indicates more repeated implementation of imperative mood in the Egyptians' discourse. Imperatives also serve emphasizing the authority of the speaker. Interrogative Mood, on the other hand, is found to be the least recurrent mood type in the data analyzed. However, interrogatives assert the power hierarchy between the speaker and the hearer in addition to its rhetorical function. Like imperatives, interrogatives are used more frequently

by the Egyptian group with a usage percentage of 15% versus 8% by the American group.

Similarly, there is a difference in the use of modality aspects by the two groups. The following chart addresses such a difference:

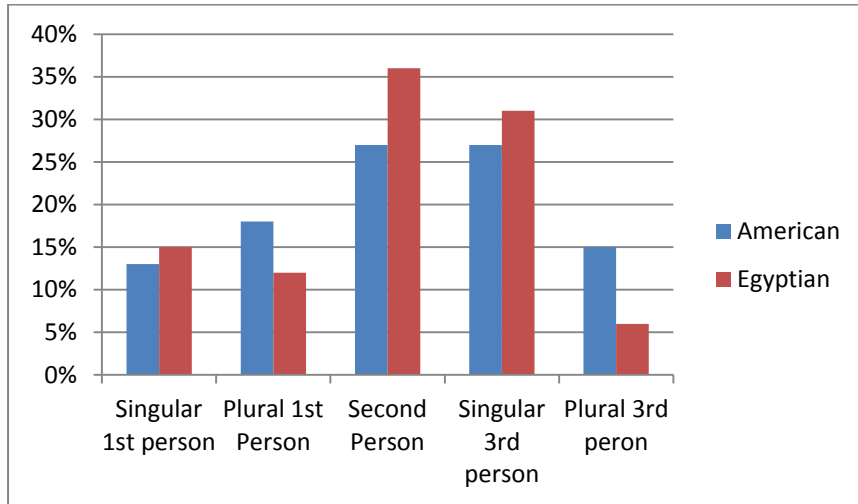
Chart (3) Percentages of Modality Aspects Used by the Two Groups



As illustrated in the previously mentioned chart, the American group is found out to prefer using Epistemic Modality or Modulation. The Egyptian group, on the other hand, leans towards Deontic Modality which relates to the Egyptian preachers' appeal to focus on the future, politeness, moral obligation, commitment as to sticking to their prayer.

The use of the personal pronouns in the data at hand is very indicative. The following chart tackles the different usage of personal pronouns by the two groups under investigation.

Chart (4) Percentages of Personal Pronouns Used by the Two Groups



As the above chart points out, the singular first person pronoun *I*, asserting the position of preacher as a religious leader, is used by the Egyptian group more frequently than the American one. The plural first person pronoun, on the contrary, is used more frequently by the American group than the Egyptian one. This kind of pronoun shortens the distance between the speaker and the addressees.

Regarding the second person pronouns, they are the most repeated kind of pronouns used by the Egyptian group. Moreover, the only statistically significant difference between the mean ranks of the two groups in their use of personal pronouns is found within the use of the second person pronouns. This kind of personal pronouns asserts the speaker's tendency towards directness during instructing the addressees along with emphasizing their authority over the addressees. As for the third person pronouns, they were used more frequently by the American group. It is used very

effectively in the target data within narratives and other religious facts related to the topic of prayers.

Implications of the study:

Findings of the present study contribute to two related fields of linguistic research. First, it adds to the literature of cross-cultural communication, and the other field is that of critical discourse analysis. Instances of cross-cultural failure of communication cannot be avoided without identifying such different culturally-specific norms of each language. The author believes that the findings of this paper will be of benefit to religious preachers in that it will help them to master the art of effective religious communication, identifying the textual as well as ideological features of the American-English discourse.

Concerning the field of CDA, this paper enriches the research that compares the use of power aspects manifested in discourse. That's to say, the study aims at revealing the speakers' intention, and help readers understand the real meaning of discourse; cultivate their critical consciousness and analytical ability. The critical discourse analysis of speech in general and religious speech in particular contributes to the establishment of a different perspective of the discourse analysis. Findings will also be useful as pedagogical resources in language and communication.

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