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***Do Directives Always Direct? Cognitive Directives  
and Meaning Inculcation in El-Sisi's Improvised  
Speeches:***

***A Pragma-Semantic Analysis***

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**Abstract**

*This paper investigates three types of directives used in President El-Sisi's improvised speeches: directive questions, directive commands, and directive modality. The main objective of this paper is to test the hypothesis that directives, irrespective of their type, do not necessarily seek information (as is the case for questions), require a verbal/physical response (as is the case for commands), or prospect an obligation (as is the case for obligation modality). More specifically, this paper tries to show how certain presidential meanings are linguistically inculcated by a particular directive mood through which a cognitive activity is initiated on the part of the interlocutors towards the acceptance of certain arguments in a particular way. The two research questions in this paper are: first, what are the presidential meanings El-Sisi wants to inculcate in his addressees? Second, what is the effect of using directives in presidential speeches' context in relation to the exercise of meaning inculcation? This paper draws upon two analytical approaches: Speech acts theory instanced by directives (Austin, 1962; Searle, 1969, 1976) and Ervin-Tripp's (1976) classification of directives. Two main findings are shown in this paper: first, El-Sisi uses directive questions, directive commands and directive modality to influence his addressees' attitudes rather than to prospect and/or stimulate their verbal/physical performance. Second, directives are employed in the speech to initiate a cognitive link that operates as a communicative channel through which specific presidential meanings are intended to be inculcated.*

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**Keywords:** directive questions; directive commands; directive modality; meaning inculcation; pragma-semantic analysis; El-Sisi's improvised speeches

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**1. Introduction**

Discourse has many classifications that characterize its different modes of production. One division is between “spontaneous and manufactured varieties” (Clark, 2014, p. 292). A manufactured discourse is one that “has been prepared, reworked, and turned into an artifact or performance” (ibid.), whereas spontaneous (improvised) discourse is “created on the fly” (ibid.), is often attached to “natural communication situations” (Brennenstuhl, 1987, p. 65), and lacks “written normativity” (Sindoni, 2013, p. 28). Abdel Fattah El-Sisi's (1954- ) speeches adopted two modes of delivery: formal mode in which an act of reading represents the medium through which speech is communicated, and informal improvised mode in which ideas are conveyed in a spontaneous manner. The second type of El-Sisi's speeches (i.e. improvised one), the core concern of this paper, is characterized by different types of directives that go beyond their semantic nature of mere directivity towards specific pragmatic purposes that aim to inculcate certain presidential meanings.

This paper investigates three types of directives in one of El-Sisi's improvised speeches: directive questions, directive commands and directive modality, by arguing for the assumption that directives are sometimes employed to inculcate meanings rather than merely

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direct addressees towards textual and/or physical actions, the normal usage of directives within the framework of speech acts theory (e.g. Austin, 1962; Searle, 1969, 1976, 1979; Grice, 1975). This process of meaning inculcation is basically based on managing the interlocutors' pragmatic competence by influencing their cognitive unit of knowledge (i.e. their schemata) towards specific meanings. This is conducted by contextually framing what is intended to be inculcated in a directive code that is linguistically manifested in the three types of directives under investigation. The core idea of this paper, therefore, is to test the hypothesis that directives are not only employed to make hearers do something, verbal or physical, but also to affect a change in cognitive behavior that allows the reception of certain arguments in a particular way.

This paper uses a pragma-semantic approach to analyze directives in the selected speech. This is because the selected speech abounds in different types of directives characterized by significant pragmatic and semantic features that are worthy of linguistic research, particularly when these directives are analyzed from a linguistic perspective that differs from their generally-perceived one, i.e. their normal use of directing hearers/readers to carry out or to refrain from certain actions. Two theoretical frameworks underpin this study: Speech acts theory instanced by directives (Austin, 1962; Searle, 1969, 1976) and Ervin-Tripp's (1976) classification of directives. Two main research questions are tackled here: first, what are the presidential meanings El-Sisi wants to inculcate in his addressees? Second, what is the effect of using directives in presidential speeches' context in relation to the exercise of meaning inculcation? By using a pragma-semantic approach and by answering the two research questions, this paper tries to explore how specific presidential meanings are inculcated by making a

connection between propositional contents of surface linguistic expressions represented in a directive code (semantic) and new meanings derived from a cognitive inferential activity (pragmatic).

The paper is organized as follows. Section 2 presents a theoretical background and a theoretical framework to the meaning of directives in light of speech acts theory (Austin, 1962; Searle 1969, 1976, 1979) and Ervin-Tripp's (1976) model of directives (1976). The theoretical framework applied to the analysis of data is mainly based on and selectively derived from the two analytical strands adopted in this paper. This section also reviews some previous studies relevant to the topic under investigation. Section 3 discusses the methodology of the study, focusing on the nature of the selected data and the analytical procedures implemented. Section 4 is confined to data analysis. Section 5 discusses the findings of the study. The paper ends in Section 6, which offers the conclusion and some remaining questions with further directions for future research.

## **2. Theoretical background and framework**

### **2.1. Speech acts theory: A brief account**

Speech acts theory was introduced to linguistics by Austin (1962) and developed by Searle (1969, 1979) and Grice (1975). This theory is central to pragmatics, particularly when we come to the interpretation of meanings carried out by words in different contextual situations. Different taxonomies have been ascribed to speech acts. Concerning the actions performed, speech acts, for Austin (1962), are divided into locutionary, illocutionary and perlocutionary. Locutionary acts refer to the act of saying the utterance, that is, the grammatical way an utterance constitutes. Locutionary acts can be expressed declaratively, interrogatively, imperatively or exclamatory. Illocutionary acts basically depend on the intention of the speaker. This intended meaning is called illocutionary force, and sometimes needs an understanding of the context in which the utterance is used to be grasped. Perlocutionary acts refer to the effect the utterance has on the hearers, either

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intentionally or unintentionally. With regard to the discourse function, speech acts are categorized into assertive, directives, expressives, commissives, and declaratives (Searle, 1979). As for the structure-function relationship, speech acts are classified into direct, in which the relationship between the structure of utterances and the communicative functions they convey is direct; and indirect, in which the relationship between form and function is indirect (Yule, 1996).

For Searle (1979), a speech act consists of two main elements: the first is the propositional content, which is based on truth-conditions; and the second is illocutionary force, which is speaker's intention-oriented. Thus, performing a speech act, for him (ibid.) means to express a propositional content associated with an illocutionary force. He proceeds that the speaker's intention and the ability of the hearer's to recognize it are necessary for a speech act to be realized. Searle then casts special emphasis on the cognitive dimension of speech acts (intentions). Here lies the relevance of directive speech acts to the study of meaning inculcation since both of them are not only concerned with conventional aspects of utterances production, but the intentional one as well. This intentional perspective of speech acts makes Grice (1975) differentiate between natural meaning and non-natural meaning. For him (ibid.), the former deals with the surface meaning a speech act expresses and the latter focuses on the implied intentional one.

Following Searle's intentional dimension of speech acts, Sperber and Wilson's (1995) relevance theory leaves a space for mind in order to infer further meanings (pragmatic) pertaining to speech acts other than what is simply encoded in the surface linguistic expressions (semantic). Thus, it is not only the meaning recognition of an utterance that judges the success of a speech act, but rather the hearer's inference of the speaker's intended meaning. For them (ibid.), one can get the informative intention (i.e. the intended meaning) of the speaker if he manages to infer new

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information relevant to the utterance and different from the old information he stores in mind (his schemata). The focus then is not only on physical and/or textual acts that are done by speech acts, but rather on communicative intentions that emphasize the cognitive dimension of language contents.

### 2.1.1. Directives

Directives, being one type of speech acts (Searle, 1979) as well as a speech function (Jakobson, 1997), are extensively discussed by many linguists (Austin, 1962; Searle, 1969, 1976, 1979; Grice, 1975; Sinclair & Coulthard, 2002; Leech, 2014; Povolná, 2018), among others. These studies have agreed to one meaning of directives; that is, they are a type of speech acts in which speakers attempt to make their hearers carry out or to refrain from certain actions. Thus, directives require two processes: intentional attempts from speakers to initiate particular actions and verbal/physical (sometimes cognitive) commitment on the part of the hearers to carry out specific actions. The concept of intentionality, on the one hand, is clearly stated by Crystal (1992, p. 362) who perceives directives to be communicative activities that depend on two elements: “the intention of a speaker while speaking” and “the effects achieved on a listener.” The notion of commitment, on the other hand, is derived from the forcefulness practiced on hearers by a directive code, which is also emphasized by Ryckebusch and Marcos (2004, p. 884), who state that directives “aim at getting one's partner to do something.” Further, intentionality and commitment are significant elements in the process of inculcation because the latter can only be realized through a communication activity which, for Dascal (2003), is often governed by the desire of the speaker to be understood, that is, to guarantee the absorption of his intended meanings (intentionality), and the responsibility of the hearer to understand, that is, to better perceive the unsaid (commitment).

For Searle (1976, p. 11), the commitment for a future action is always an inherited element of directives since they, for him, always

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require “some future action,” which, for Povolná (2018, p.75), has three linguistic manifestations: (i) the use of imperatives of the full verbs; (ii) the presence of modal verbs of obligation, necessity or prohibition addressed to the reader; and (iii) the presence of predicative adjectives expressing the writer’s judgment of the necessity to perform an action. Sinclair and Coulthard (2002) argue that directives are most likely occur in the different forms of spoken discourse, and are grammatically realized by imperatives and sometimes by interrogatives. They proceed that directives are usually accompanied by “boundary exchanges” (ibid., p. 25) that constitute two stages: “framing” and “focusing” (ibid., p. 25). The two boundary stages, for them, occur together in spoken discourse. ‘Framing’ marks the beginning of a new piece of information within discourse, and ‘focusing’ reflects what this piece of information is about. In this paper, three types of directives are discussed: directive questions, directive commands, and directive modality. These will theoretically be reviewed in the subsections below.

### **2.1.1.1. Directive questions**

The literature on directive questions shows that they have been tackled from different linguistic dimensions; pragmatically, as referring to illocutionary acts (Lyons, 1977, 1981; Huddleston, 1984); semantically, as an information-seeker category (Quirk, Greenbaum, Leech, & Svartvik, 1985); and a third party characterizes questions as tools for initiating directives (Gordon & Lakoff, 1975). According to Tsui (2002), questions are marked by their interrogative form and sometimes by the discourse function they initiate on the part of the addressees. Questions, in this sense, are “sometimes taken as a syntactic category and sometimes a discourse category” (ibid., p. 89). This categorization dimensionality of questions asserts their linguistic flexibility to permit different uses for various purposes. Among these uses is that one which is based on the illocutionary force of questions which, for Lyons (1977), characterizes them from other syntactic forms such as



statements, and casts light on their pragmatic dimension as well as their function in discourse.

According to Benz and Jasinskaja (2017), there is a close relationship between questions and their answers in discourse in the sense that questions, for them, are linguistically perceived as “templates for possible answers,” which contribute to the semantics of questions in discourse. They (ibid.) relate the understanding of the meanings of questions to the recipients’ ability to grasp the speakers’ intended goals. Thus, they cast emphasis on the cognitive ability of readers to perceive the implied meanings of questions. They, therefore, see questions “as a conceptualization for discourse goals of the speakers that stand in a systematic relation to their domain-level goals” (ibid., p. 178).

Semantically, questions, for Quirk et al. (cited in Tsui, 2002, p. 89), are used in discourse “to seek information on a specific point.” For them (ibid.), questions encompass three types. First, “YES/NO questions” which “expect affirmation or negation.” Second, “WH-questions” which “expect a reply from an open range of replies.” Third, “ALTERNATIVE questions” which “expect as the reply one of two or more options presented in the question” (p. 89, capitals in original). Unlike confirmation-seeking questions (i.e. yes/no questions), wh- questions are information-seeking type that “are realized by wh- words,” “usually spoken with falling intonation,” and “the answer expected is the missing piece of information denoted by the wh-word” (Tsui, 2002, p. 94). Additionally, Sudo (2007) sees that questions do not carry meanings by their constituent parts (i.e. syntactic forms), their meanings, however, are closely associated with their answers. Thus, subsequent utterances add to the semantics of questions, lessen their directive force, and

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support their cognitive inculcation perspective communicated by the propositional contents encoded in these subsequent answers.

### **2.1.1.2. Directive commands**

Directive commands are linguistically realized by imperatives. So, one should reflect on imperatives in order to understand how they are used to issue commands. Imperatives have been analyzed from different theoretical perspectives: syntactically, by focusing on their structural and grammatical forms (Thorne, 1966; Han, 2000); from a relevance-theoretic perspective (Wilson & Sperber, 1988; Clark, 1993); and in terms of their pragmatic dimension, by highlighting their illocutionary force (Sadock, 1974; Downes, 1977).

Davies (1986, p. 72) argues that “the utterance of an imperative is understood as an expression of acceptance of the proposition’s being made true.” She also points out that when speakers use imperatives, they are “always understood to be putting forward the idea of the addressees realizing the possibility presented” (ibid., p. 145). For Leech (1983, p. 119), imperatives “present the propositional content as a candidate for fulfilment by hearers.” The act of actions implementation on the part of the addressees asserts the sense of commitment the speaker creates when using commands, and emphasizes the assumption that imperatives create “an obligation” (Condoravdi & Lauer, 2012, p. 37) on the part of the addressees. Crucially, this commitment is not only confined to linguistic activities, i.e. verbal performances, but also, in some cases, a cognitive commitment towards specific ideas is targeted. This cognitive directivity is the sole aim of directive commands discussed in this paper. They are not “action-inducing” (ibid., p. 41), but cognitive commitment-motivating; that is, a commitment which

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does not require addressees to make “the right action choices” (ibid., p. 46), but rather to influence a change in their attitudes.

According to Portner (2007), imperatives have directive meaning used to get someone to take non-linguistic action. This concept of directivity is emphasized by Kent and Kendrick (2016, p. 272) who list “directing” among the wide range of actions performed by means of imperatives, and has previously been supported by Zanuttini and Portner’s (2003) argument that directivity in imperatives is the basis upon which one can differentiate between the other types of clauses, namely the declarative and the interrogative. This directive force is supported by Condoravdi and Lauer (2012) who state that imperatives are perceived as directives that are linguistically manifested in orders, warnings, and requests. Thus, since imperatives are used to “convey directive force,” it is normally perceived that “command is often taken to be the basic function of the imperative verb” (von Fintel & Iatridou, 2017, p. 288).

### **2.1.1.3. Directive modality**

Research on modality offers various taxonomies to the term, ranging from the meaning of the mere individual modal expressions to the contextual factors constituting their overall production and meaning in discourse. Some discuss modality from a semantic perspective (Lyons, 1977, 1983; Palmer, 1986), arguing that modality has two types: epistemic and deontic. The former refers to the semantic meanings of necessity, possibility and/or prediction, and the latter comprises the domains of obligation, permission, and/or volition. This group of studies focuses on the role of speakers in the process of interaction. This role, for Lyons (1983, p. 111) is called “subjectivity” which means “the locutionary agent’s (speaker) involvement of himself in the utterance” (ibid., p. 111).

García (2000, p. 127-128) further argues that there are two meanings pertaining to modality: “a systematic meaning” and “a pragmatic meaning” which, for him, capture “the relationship

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between the locutionary resources of modality and the interpersonal function it can perform in the process of negotiation in a dynamic, comprehensive way.” The systematic meaning, on the one hand, according to García (ibid.), refers to the general meaning presented by the different uses of a modal accompanied with the contextual meanings a modal acquires from discourse environment. The pragmatic meaning, on the other hand, focuses on the meanings the interlocutors gain from both linguistic and nonlinguistic elements of the text, i.e. the context of utterance.

According to Walton (1991), modalities, though they have a general meaning which is semantically-based, they always need a contextual framework that extends and allows more meanings to their semantic and pragmatic nature. This contextually-based view of modality, for von Stechow (2006, p. 23), means that modals have “a rather skeletal meaning and it is only in combination with the background context that they take on a particular shade of meaning.” Significantly, this variegation of meanings pertaining to modalities validates their diversely classificatory nature, which in turn allows the introduction of new dimensions to them, particularly the cognitive.

### 2.2. Ervin-Tripp's model of directives

Ervin-Tripp (1976) classifies directives into six types that constitute the different linguistic manifestations of the term in spoken discourse. She asserts that her classification is based on and ordered according to “the relative power of speaker and addressee in conventional usage and the obviousness of the directive” (ibid., p. 29). The six types of directives for her are: “*Need statements, imperatives, imbedded imperatives, permission directives, question directives, and hints*” (ibid., p. 29, italics in original). In terms of Ervin-Tripp's ‘need statements’, she argues that they “occurred between persons differing in rank,” maintaining that a statement of need, once delivered from a superior speaker, implies “an obligation on the part of the subordinate” (ibid., p. 29). She states that in ‘need

statements', the needed thing is bluntly expressed by the speaker as is the case in using imperatives.

The second type of Ervin-Tripp's (1976) directives is the 'imperatives'. She argues that they "normally include a verb and, if it is transitive, an object, and sometimes a beneficiary" (p. 30). She emphasizes that when imperatives include certain expressions that are used as "preposed greetings, attention-getters like 'hey' or 'excuse me', names or honorific address terms, and 'please'," they function then to call "attention to a gesture or to what will follow" (ibid., p. 31). For her, the use of the mitigating marker 'please' "signals that a directive will follow" (ibid., p. 31).

Proceeding with her model, Ervin-Tripp (1976, p. 33) argues that 'imbedded imperatives' are used for "all instances in which agent and object are explicit, so that the forms preceding them are a kind of formal addition" as in her example: "Would you mind *opening the window*?" (ibid., p. 33, italics in original). Ervin-Tripp (ibid.) maintains that despite their interrogative forms, there is no interpretative problem concerning the meanings of imbedded imperative in the above example as it carries the meaning of the imperative 'open the window'. The fourth type of directives is 'permission directives' which consist of "modal+beneficiary+have/verb+?" (ibid., p. 37). Ervin-Tripp lists three modal verbs that are used in this type of directives. These are "*can, could*, and their negatives, and *may*" (ibid., p. 37, italics in original). As for 'question directives', they "give the listener who does not want to comply an escape route, in treating the question directive as if it were an information question" (ibid., p. 38). The sixth, and last, type of directives is 'hints'. Ervin-Tripp points out that hints communicate various functions, require "shared knowledge" between speakers and hearers, and "serve solidarity-enhancement" (ibid., p. 43).

### 2.3. Directives and cognitive meaning construction

In searching for how cognitive meaning is constructed through speech acts, Baicchi (2015), inspired by Reddy's (1979) conduit

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metaphor model, postulates that cognitive meaning is formed through four phases that constitute the three elements in interpersonal communication: the speaker, the hearer and the utterance. The first phase represents the ideas and thoughts a speaker has in mind before producing the utterance ('objects' in Reddy's (1979) terms); the second phase comprises the words and sentences selected to carry these ideas and thoughts and thus convey the speaker's communicative intention ('containers' in Reddy's (1979) terms); the third phase encompasses the linguistic code within which ideas are framed to be sent to hearers ('conduit' in Reddy's (1979) terms); and the fourth phase involves hearers to receive these utterances and "to unpack the utterance-container in order to identify the speaker's communicative intention" (Baicchi, 2015, p. 107).

Baicchi's three phases of cognitive meaning construction correlate with Fairclough's (2003) argument that meaning-making is a process which involves "the production of the text, the text itself, and the reception of the text" (p. 10), with a focus on the intention of the speaker in the text production stage and the interpretative ability of hearers to understand the communicative purposes of the speakers in the reception stage. For him, meaning-making is based on both the explicit expressions of utterances and the implicit meaning assumed by hearers. Thus, to construct meaning in discourse, a tripartite relationship is required between the said (semantic), the unsaid (pragmatic) and the hearer's ability to go beyond the said towards the unsaid to infer meaning (cognitive).

Thornburg and Panther (1997) link the meaning pertaining to speech acts to the principles of Cognitive Linguistics and argue that cognitive meaning of directive speech acts is constructed by what they term "illocutionary scenarios" (p. 207). These scenarios, for them, comprise three main elements: "BEFORE," "CORE" and "AFTER" (ibid., p. 207, capitals in original). These three components, for Baicchi (2015, pp. 107-108), correspond to

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“pragmatic preconditions,” “pragmatic core and result” and “pragmatic consequences,” respectively. The first element refers to the ability to carry out and motivate a specific response; the second component represents the performance of the speech act itself; and the third constitutes the intended consequences of the speech act. Thornburg and Panther (ibid.) maintain that these scenarios are preconditions for the successful of the speech acts performance, and the activation of one element is enough to activate the rest of directive scenarios in the hearer’s mind.

Proceeding with their illocutionary scenarios, Thornburg and Panther (1997) argue that the ‘before’ stage contains “a mental attitude of the speaker” (p. 208), in which the speaker desires that the action is to be implemented by the hearer. This stage, for Thornburg and Panther, is regarded as “motivation or reason for carrying out both the speech act and the associated non-linguistic action” (ibid., p. 208). The ‘core’ stage is also called “essential condition” or “illocutionary point” (ibid., p. 208) and refers to the assumption that the hearer is under a strong obligation to carry out the action, particularly if the speaker’s intention beyond the directive speech act is successfully communicated. The ‘after’ stage focuses on the realization of the propositional content of the directive speech act. Thornburg and Panther (1997) conclude that recognizing the intended meaning beyond a speech act requires some sort of inference on the part of the hearer which is mainly based on what is literally communicated, or as they put it, “the linguistic and extralinguistic context of the utterance” (p. 217).

Based on the idea that intentionality is one essential element that characterizes the illocutionary force of directive speech acts (Searle, 1979), and given the assumption that recognizing such an illocutionary force (i.e. speaker’s intention), particularly if these directives go beyond their semantic meanings (natural meanings in the Gricean sense) towards pragmatic ones (the non-natural meaning in the Gricean sense), is a precondition for the realization of a speech act (Grice, 1975), together with the hearer’s inferences

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of the speaker's communicative intention (Martinez, 2011), which is cognitive-relevance in nature (Sperber & Wilson, 1995), it follows then that the understanding of the intended meaning beyond the mere linguistic expressions of directives is systematically constructed within a cognitive framework. In light of this paper, this framework of cognitive meaning construction consists of directive utterances (locution/semantic), an intentional message inculcation (illocution/ pragmatic), and a targeted change in behavior (perlocution/ cognitive).

### **2.4. Previous studies**

Previous studies show that directives have been approached from different perspectives, within and beyond the scope of political discourse. For example, pragmatically, directives are discussed with respect to a variety of concepts, such as politeness (Blum-Kulka, 1987), turn-taking sequences (Goldschmidt, 1998), power relations (Blum-Kulka, 1990), and the relationship between gender and power (Vine, 2004); within workplace discourse, directives are studied to highlight the extent to which gendered language, politeness strategies and professional identities are reflected by means of a particular directive mood (Saito & Cook, 2018); and in classroom interactions, directives are investigated to show how different pronouns are employed in directive forms within the oral discourse of college laboratory sessions (Tapper, 1994) and the different directive sequences employed in faculty meeting at Japanese secondary schools (Naomi, 2018).

Within the scope of political discourse, a considerable number of studies discussed directives as one among other types of speech acts, and within the framework of speech acts theory. For example, investigating negative politeness strategies in directive speech acts employed in parliamentary debates (Dontcheva-Navratilova, 2005); discussing the role of directive speech acts in the public service advertisements directed to voters before elections (Mbisike, 2008);



and analyzing speech acts in political speeches of political leaders (Sheveleva, 2012; Safwat, 2015; Dylgjeri, 2017), among others.

As for the political speeches of El-Sisi, they are investigated from different standpoints; by adopting a rhetorical and linguistic approach that is mainly based on the theory of persuasion to highlight the different persuasive strategies employed in the speech, such as the use of contrastive pairs, religious citations and specific grammatical structures (Abdel-Moety, 2015); by using critical discourse analysis to show how certain linguistic devices, including figures of speech, collocation and repetition are employed to communicate particular ideologies ( Hussein, 2016); by analyzing the semiotics of the sign system in two posters of El-Sisi during his presidential campaign in 2014, aiming at uncovering the most dominant semiotic features in the selected data, such as presenting El-Sisi as the true representative of Egypt, who has a strong, confident and revolutionary personality (El-Nawawy & Elmasry, 2016); and by holding a linguistic comparison between two inaugural speeches by two Egyptian presidents: El-Sisi and the former president El-Sadat, with a focus on the different speech acts used by both presidents, particularly commissives and assertives (Sameer, 2017).

The only relevant study which highlights the cognitive dimension of directives is Hyland's (2002), in which he clarifies how directives are used within academic writing framework to guide readers to one specific type of reading (interpretation of texts). Hyland points out that writers use directives to argue for their positions by displaying a command for their material. Within the context of his study, Hyland defines directives as "utterances which instruct the reader to perform an action or to see things in a way determined by the writer" (p. 216). Hyland's definition sheds light not only on the physical/textual dimension of directives, but also their cognitive perspective. Seeing things in a particular way determined by the writer requires a cognitive activity on the part of readers that is based on the illocutionary force of what is literally

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expressed in writing. He maintains that directives in academic writing reflect the authority of the writer over his readers to the extent that directs the latter to participate in the text in a specific cognitive way. Hyland's study concludes that directives can guide readers to "certain cognitive acts," where they "are initiated into a new domain of argument, led through a line of reasoning, or directed to understand a point in a certain way" (ibid., p. 218).

### 3. Methodology

#### 3.1. Data

The data used for analysis in this paper constitutes one long speech of El-Sisi delivered during his first presidential period. The selected speech was attended to the community representatives on 13th April 2016. It consists of 7996 words, delivered in informal Arabic, and collected from Almenassa Media Center, available at (<https://almanassa.com/ar/story/1505>).

Three reasons constitute the rationale for the selection of this speech among other improvised speeches of El-Sisi. First, this speech is characterized by an extensive use of directives. Second, it is through such a type of presidential speeches, i.e. improvised speeches, that meanings can linguistically be better inculcated in the addressees. That is because the speech encompasses different linguistic devices that make it discursively relevant to the concept of inculcation; there is a powerful speaker who utilizes various semantic and pragmatic strategies to communicate certain meanings to less powerful addressees. In this regard, Sager, Dungworth, and McDonald (1980) argue that in spoken discourse, the use of directives requires that "the speaker is in some way superior to, in a position to direct, order, or command the listener" (p. 27). Third, the speech can be considered an example that provides a linguistic evidence for Hyland's (2002) and Povolná's (2018) arguments that directives impose a cognitive activity on the addressees.

### 3.2. Procedure

The procedure adopted in this paper incorporates three analytical steps. The first is dedicated to mark the different types of directives presented in the selected speech. These directives are marked only with the intention of addressing three types: questions, commands, and modality. The second is to determine the presidential meanings intended to be inculcated either explicitly or implicitly by a particular directive code. The third is to reflect the extent to which these directives are patterned in a way that reveals the ideological assumptions operating in discourse, which, in turn, functions to activate meaning inculcation in the speech. Additionally, throughout the three analytical procedures, a frequency analysis, which is conducted manually, is offered to provide more linguistic evidences that support the whole analysis of the speech. It is to be noted also that throughout data analysis, the selected extracts will be quoted in their original form of production, i.e. informal Arabic. This will be accompanied by both a colloquial Arabic transliteration (i.e. words are phonetically transcribed in their colloquial manner of production) and an English translation of the original text. The phonetic symbols used in the Arabic transliteration are adopted from International Phonetic Alphabet (IPA) with a few differences. Also, an appendix of the symbols used in this study is attached at the end of this paper.

## 4. Analysis

### 4.1. Directive questions in El-Sisi's speech

Three types of directive questions are used in the speech: wh-questions, yes/no questions, and alternative questions. Each type will be discussed in isolation in the subsections below.

#### 4.1.1. Wh-questions

The first type of directive questions used in the selected speech is wh-questions. This type is linguistically realized by wh-words, such as what, why, where, and when. Consider the following extracts:

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Extracts 1:

(يا ترى الدولة المصرية بتسير في أي اتجاه؟.. إحنا فين؟... مكنش فيها رئيس، مكنش فيها برلمان، مكنش فيها دستور. (a)

دا تم.. وتم إنجازة بشكل عال أقل يرضي طموحات المصريين.)

ya tara id-dawlah il-maSriyya betsi:r fi ?ay ?itiga:h ? ?ihna fein ?  
makanfi fi:ha ra?i:s, makanfi fi:ha barlama:n, makanfi fi:ha dustu:r,  
?aw ta3di:la:t id-dustu:r. da tam wi tam ?ingazuh bi-fakl 3ala al-  
?aqal yurDi: Tumu:ħā:t il-maSriyyi:n.

“In which direction does the Egyptian state proceed? Where are we now? There was no president, no parliament and no constitution. These things are achieved in a way that, at least, satisfies the ambitions of the Egyptians.”

(طب ليه بنعمل كدا؟ بنعمل كدا لجل خاطر بلدنا.) (b)

Tab leih bini3mil kida ? bini3mil kida lagl xā:Tir baladna.

“Why do you think we are doing so? We are doing this for the sake of our country.”

(يقوم يقفز على بلد ياخذ خيرها، يقفز على بلد ياخذ إيه؟ خيرها.) (c)

y?u:m yaqfiz 3ala balad yaxud xirha, yaqfiz 3ala balad yaxud ?eih ?  
xirha.

“He attacks another country to seize its riches. What does he take? He takes its riches.”

(شراسة الهجمة تعكس النجاح شراسة الهجمة تعكس إيه؟.. النجاح.) (d)

farā:sit il-hagmah ta3kis in-naga:ħ. farā:sit il-hagmah ta3kis ?eih ?  
in-naga:ħ.

“The ferocity of the attack reflects success. What does it reflect? Success.”

(هذه القضية بالذات إحنا بنوليها اهتمام كبير ليه؟ لأن الإيطاليين بينا وبينهم علاقات

متميزة جدًا.) (e)

hazihi: il-qaDiyyah biz-za:t ?ihna binu:li:ha ?ihtima:m kabi:r leih ?  
li?anna il-?iTaliyyi:n binna wi binhum 3ilaqā:t mutamayyizah  
giddan.

“Why do we give a particular concern to this case? That is because we have very privileged relations with the Italians.”

The above extracts show an obvious use of directive questions manifested in the colloquial Arabic question words *?eih*, *leih* and *fein*, the semantic equivalents of the English interrogative operators *what*, *why* and *where*, respectively. These directives are not intended to get information, i.e. they do not invite the addressees to provide the missing information signaled by *what?* *why?* and *where?*, but require them to believe in what follows. El-Sisi's above questions are expository devices (i.e. asked and answered by the same person) that are not intended to elicit a response from the addressees but rather to communicate certain speaker-interested meanings. That is, they are questions on the semantic level as they encompass the form of interrogative speech acts. However, pragmatically, they are intended to dictate a message through the subsequent answers.

El-Sisi's question-and-answer discourse in (a, b, c) above attempts to inculcate certain presidential meanings, by inviting his addressees to confirm his assumptions concerning the challenges Egypt faces after 30-June revolution, and the achievements he made during two years in presidency. His directive questions carry further pragmatic intents: his competency in rebuilding the state's institutions, removing all obstacles and ending all acts of violence spread all over the country. This competency is emphasized by El-Sisi's entailment in (a) that these achievements are realized in a way that satisfies the ambitions of the Egyptians (*yurDi Tumu:hā:t il-maSriyyi:n*).

Extracts (b, c, d, and e) above reflect the extent to which inculcation is explicitly exercised to communicate El-Sisi's intended message. This message is simplified in El-Sisi's answer to the three questions. His *lagl xā:Tir baladna* in (b), *xirha* in (c) and *in-naga:h* in (d), which answer his directives initiated by the interrogative operators *leih* (why) and *?eih* (what), function to convey his loyalty,

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wisdom and success as a president. Further, El-Sisi's *farā:sit il-hagmah ta3kis in-naga:h* in (d) shows how two semantically incompatible ideas (i.e. *farā:sit il-hagmah* and *in-naga:h*), which carry oppositional connotations, tend to communicate the successful Sisi.

In (e), a further presidential meaning is targeted, that is, El-Sisi gives much concern to Egypt's relationship with the outside world, and, thus, emphasizes his competency as a president. Again, El-Sisi's directive question *?ihna binu:li:ha ?ihtima:m kabi:r leih?* does not seek an answer because he himself provides his interlocutors with the answer for his directive: *li?anna il-?iTaliyyi:n binna wi binhum 3ilaqā:t mutamayyizah giddan*. El-Sisi's answer attempts not only to communicate the reason beyond his interest in Rigini's case, but also his wise diplomacy in dealing with foreign affairs.

### 4.1.2. Yes/no questions

The second type of directive questions used by El-Sisi is yes/no questions. This type, according to Quirk et al. (quote in Tsui, 2002, p. 90), is "usually formed by placing the operator before the subject and using question intonation." Consider the following extracts:

Extracts 2:

(هل إحنا يعني خالصنا كل الأزمات المزمنا اللي كانت موجودة؟ إحنا كان عندنا أزمة

كهربا كبيرة جدا، خلصت؟ (a)

كان عندنا أزمة غاز كل شتا تجيلنا، خلصت؟ كان عندنا قصور في البنية الأساسية لدولة عايزه تجذب استثمار حقيقي،... هل البنية الأساسية دي اتحققت؟ أيوه. فكل ال أا مناخي أو في كل الاتجاهات؟ أيوه.. كل اللي إحنا بنتكلم فيه دا شغال ولسته.)

hal ?ihna ya3ni xallaSna kul il-?azama:t illi ka:nit mawgu:dah ?  
?ihna ka:n 3andina azmit kahraba kabi:ra giddan, xilSit ? ka:n  
3andina azmitYa:z kul fita tigilna, xilSit ? kan 3andina quSu:r fil-  
biniyah il-asasiyah li-dawlah 3ayzah tigzib ?istismār:ħ haqi:qi...hal  
il-biniyah il-asasiyyah di itha?a?it ? ?aywah. fi kul il-manaħi: ?aw fi  
kul il-?itigaha:t ? aywah.. kul illi ?ihna binitkalim fi:h da faYya:l  
wilissah.

“Did we solve all our inherited crises? We had a very big electricity problem; does it come to an end? We had a crisis in gas supplementation occurred every winter; does it come to an end? We had insufficiency in the basic infrastructure of a state that seeks to attract true investment; is this basic infrastructure achieved? Yes. Is it realized in all aspects and directions of life? Yes. We achieved all these things, and there still more to be realized.”

(ياترى الأمن والاستقرار ومكافحة الإرهاب ماشي بشكل جيد ولا لأ؟.. أديكم شايقين إحنا كل يوم بنتحسن عن اليوم اللي (b) قبله.)

ya tara il-?amn wil-?istiqrār wa muka:faḥat il-?irha:b maḥi bi-faḥl gayyid walla la? adi:kum faiyfi:n ?ihna kul yu:m binithassin 3an il-yu:m illi ?abluh.

“Do you think that security, stability and counter-terrorism are achieved in a good way or not? You can see how we get better day after another.”

(إنتو فاكرين إنه رد الفعل بتاع المصريين أنا مش سعيد بيه؟ لا أنا سعيد بيه، غيرتكو على بلدكو وخوفكو عليها أمر (c) يسعدني.. ويسعد أي وطني حقيقي.)

?intu fakir:n ?inu rad il-fi3l bita:3 il-maSSriyyi:n ?ana miḥ sa3i:d bi:h ? la ?ana sa3i:d bi:h, ʔiritku 3ala baladku wi xufku 3aleiha ?amr yis3idni.. wiyis3id ?ay waTani ḥaqi:qi.

“Do you think that I am not happy with the Egyptians reaction? No, I am happy with it; I am happy with your jealousy and concern for your country. This also makes any true loyal happy.”

Proceeding with the same mood of directive questions, the above extracts display a yes/no directives represented by the interrogative operators *hal*, *?intu fakir:n*, and *ya tara*, the semantic equivalents of the auxiliaries used to form yes/no questions in English. These directive questions, though information seekers, do not expect either a ‘yes’ or ‘no’ answer on the part of the addressees. They function as inculcation devices through which El-Sisi tries to communicate his success in solving many problems that face Egypt and, thus, highlights his achievements as a president.

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The list of crises in (a), which are entailed with yes/no questions, are followed by the positive answer denoted by *?aywah*, a colloquial Arabic word that indicates a positive response equivalent to 'yes'. Here, it is the competency of a president which is intended to be communicated not the answer of 'yes' or 'no' to whether these crises have been overcome or not. This presidential competency is further emphasized by two things: the use of the past tense of 'be' in *ka:nit mawgu:dah*, and the use of the colloquial adverb *wilissah*. The former takes the directive back in time to attribute Egypt's crises to previous regimes, whereas the latter, which is also intended as a speech act of promise, takes it forward to communicate a future commitment for other achievements. This is linguistically toughened by El-Sisi's *kul illi ?ihna binitalim fi:h da faYYa:l*, which is intended to show a president whose actions speak louder than words.

Likewise, in extract (b), the same meaning of competency is inculcated through the 'yes/no' question *ya tara il-?amn wal-?istiqrā:r wa muka:faḥat il-?irha:b maḥi bi-fakl gayyid walla la?*. Again, El-Sisi does not prospect a 'yes' or 'no' answer to his question, but rather he gives another example that supports his capability as a president. He does not directly answer his question with 'yes' or 'no', as is usual in all his yes/no question throughout the speech, but his answer is contextualized in a way that tends to make the question bias towards a positive response. The utterance *adi:kum ḥaiyfi:n ?ihna kul yu:m binithassin 3an il-yu:m illi ?abluh* functions to cast positivity on El-Sisi's assumption in his yes/no question and, therefore, invites the addressees to confirm a positive meaning of the question. Additionally, the use of the adverbial phrase *kul yu:m* and the connotatively positive lexis *binithassin* highlight the question's positive orientation. El-Sisi, therefore, attempts to communicate that security and stability, under his presidency, are better than before.



Further, El-Sisi's yes/no question *?intu fakir:n ?inu rad il-fi3l bita:3 il-maSSriyyi:n ?ana mif sa3i:d bi:h ?* in (c) above is employed to convey his loyalty. The reaction which El-Sisi means is that of the Egyptians regarding Egyptian/Saudi demarcation of maritime borders; an issue which raises different argumentations among the Egyptians concerning the possession rights of the two islands of Teran and Sanafir. El-Sisi's answer *?ana sa3i:d bi:h* functions to create a mutual ground of interest between him and his addressees and reveals a further meaning: the Egyptians' reaction is accepted only when it is classified as jealousy and concern for the country and not as an objection to a political decision.

#### 4.1.3. Alternative questions

For Quirk et al. (cited in Tsui, 2002, p. 96), alternative directives are of two types: "the first type resembles a yes/no question and the second a wh-question." Only the first type is represented in the selected speech as is clarified in the following extracts.

Extracts 3:

(هو إنا هندیر أزمة مع السعودية؟ ولا هندیها أرضها؟ .. أزمة يعني إيه؟ يعني هنخش في مشاحنات . لا مش حنخش (a)

في مشاحنات لإن الغرض هو العزل.. عزل الدولة المصرية.)

huwa ?ihna handi:r ?azmah ma3a is-su3u:diyah ? walla hanidi:ha ?arDaha ? ?azma ya3ni ?eih ? ya3ni hanxuf fi mufaħana:t la mif hanxuf fi mufa:ħana:t li?anna il-ḶaraD huwa il-3azl.. 3azl id-dawlah il-maSriyyah.

"Which action will we seek? Running a crisis with Saudi Arabia or returning its lands? What is meant by a crisis? It means that we will engage in conflicts. No, we will never engage in conflicts because this will lead to isolation: to isolate the Egyptian state."

(قضية تقدم مصر، هي حرية التعبير؟ ولا العمل؟ لأ، تقدم مصر مش بحرية التعبير بس دا بالعمل.) (b)

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qaDiyyat taqaddum maSr hiya ħuriyyat it-ta3bi:r ? walla il-3amal ?  
la?, taqaddum maSr mif be-ħuriyyat it-ta3bi:r bas da bil-3amal.  
“Which thing will influence Egypt progress? Freedom of expression  
or work? Egypt’s progress is not only determined by the freedom of  
expression, but also by work.”

Unlike ordinary alternative questions that are delivered to invite the addressee to inform the speaker of his choice, directive alternative questions in the above extracts tend to inculcate certain presidential meanings. In extract (a) above, El-Sisi does not want to know the choice of his addressees over the Egyptian-Saudi demarcation issue. He asks his alternative question: *huwa ?ihna handi:r ?azmah ma3a is-su3u:diyah ? walla hanidi:ha ?arDaha*, and follows it with his answer *la mifħanxuffi mufa:ħana:t* in which he selects the second alternative in his directive question. He further supports his choice with his argument: *li?anna il-ḠaraD huwa il-3azl, 3azl id-dawlah il-maSriyyah*. Here, the inculcation process is realized through information acceptance; that is, El-Sisi wants his addressees to accept that returning islands to the Kingdom of Saudi Arabia is crucial for Egypt not to be engaged in more conflicts.

Similarly, the alternative question in (b) carries two choices: *ħuriyyat it- ta3bi:r* and *il-3amal*. Explicitly, the alternative directive communicates that Egypt’s progress does not only depend on exercising freedoms, but also on work. This meaning is explicitly communicated by El-Sisi’s answer which immediately follows the directive: *taqaddum maSr mif bi-ħuriyyat it-ta3bi:r bas da bil-3amal*. However, pragmatically, El-Sisi’s alternative question is intended to inculcate two meanings: first, he is a knowledgeable president who knows how Egypt can progress in the future; and, second, Egyptians should commit themselves to work. This suggests action and dynamism, and renders El-Sisi as a president who is devoted to work. The following table shows the different linguistic manifestations of directive questions in El-Sisi’s speech.

Table 1. Directive questions, their linguistic manifestations and frequency in El-Sisi's speech

Directives	Linguistic manifestation	Interrogative operator	Frequency	Total
Questions	Wh-questions	?eih (what) إيه	42	83
		?izzay (how) إزاي	14	
		leih (why) ليه	13	
		fein (where) فين	8	
		?imta (when) إمتى	6	
	Yes/no questions	hal (be) هل	5	5
Alternative questions	walla (or) ولا	9	9	

Table 1 above clarifies that directive questions have three linguistic realizations in the selected speech. The first is wh-question with a total frequency of 83 distributed among five question words: what, how, why, where, and when with frequency of 42, 14, 13, 8, and 6, respectively; the second is yes/no question with frequency of 5; and the third is alternative question with frequency of 9. The frequency distribution also shows that wh-questions are the most frequent directive type used to inculcate particular presidential meanings, particularly the interrogative operator ?eih (what). In all their linguistic manifestations, directive questions go beyond the mere semantic directivity of eliciting responses towards the pragmatic function of inculcating meanings.

#### 4.2. Directive commands in El-Sisi's speech

Directive commands have been realized by different linguistic constructions: let-constructions, attention-getters, and direct commands. They are represented in both the affirmative and negative forms.

##### 4.2.1. Let-constructions

Extracts 4:

(اسمحو لي أقولكم إنه النهاردة حديثي معاكم كالعادة.. هو دايمًا حديث يتسم بالصدق..  
والشفافية والأمانة والفهم.. الفهم) (a)

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?ismaħu:li a?ulukum ?inu ?inaharda ħadi:si ma3akum kal-3adah..huwa dayman ħadi:s yatasimu biSSidq waf-ƒafafiyah wal ?amanah wal fahm..il-fahm

“Let me tell you that my talk to you today is one that is characterized, as usual, by truthfulness, transparency, honesty and understanding... understanding.”

(فاسمحولى أكلمكم عن نفسى شوية. أنا باكلم كل المصريين. الناس اللي فى الجيش عارفاني كويس.) (b)

fa-?ismaħu:li ?aklimkum 3an nafsı ƒwayah. ?ana bakalim kul il-maŚriyyi:n. in-na:s illi fig-geif 3arfa:ni kuwayis.

“Let me talk about myself a little. I talk to all Egyptians. People in the army know me best.”

(خلىنى أحسمه أو أنهيه يعني بان من فضلکم.. أرجو إن الموضوع دا.. أرجوا الموضوع دا منتكلمش فيه تاني.) (c)

xalli:ni ?ahsimuh ?aw ?anhi:h ya3ni min faDlukum.. ?argu: ?in il-mawDu:3 da manitkallimƒi fi:h tani:.

“Let me end such a topic. Please, don’t talk about it again.”

The above extracts demonstrate a series of let-constructions that are represented by *?ismaħu:li* and *xalli:ni*, the semantic equivalents of the English construction ‘let me’ which has the semantic force of the imperative. Here, the directive commands are represented by ‘let’ as their main verb and the first person singular pronoun as their subject. In all the above let-constructions, El-Sisi does not ask for his addressees’ permission to allow him to say what he wants to say in (a, b) or to give him permission to end what he wants to end in (c) because they do not have neither power nor access to give him permission to do or end anything. Through the employment of these imperative-like constructions, El-Sisi foregrounds some intended

meanings that are inferred through the immediately consequent utterances.

In (a) and (b), El-Sisi's let-construction *?ismahu:li* is followed by a proposition in which he assures two meanings: his truthfulness as a president in (a) and his outstanding military background in (b). His repetition to the word *il-fahm* (understanding) carries a direct call for mutual understanding between him and his addressees. Further, in (b), El-Sisi does not only want to communicate that he is well-known among the armed forces. He, however, tries to extend the cognitive context of his addresses to talk about his past military experiences which, in turn, enables him to inculcate his competency which is witnessed by *in-na:s illi fig-geif*.

Proceeding with the same directive imperative mood, the let-construction *xalli:ni* in (c) introduces a proposition in which El-Sisi tends to emphasize that he is powerful enough to end the discussion over the demarcation of the maritime borders issue. Again, his let-construction is not a permission directive, but rather a device to inculcate the powerful Sisi. Significantly, the attachment of the verb *nitkallim* to the first person plural pronoun in *manitkallimfi* and not to the second person plural pronoun, as is usual with ordinary imperative constructions, functions to lessen the directive force of the imperative utterance. Further, the phrase *min faDlukum* in (c) can be interpreted in two senses: as a politeness marker and as a criticism of the addressees; that is, their frequent speech on the demarcation of Egyptian-Saudi maritime borders, according to El-Sisi, will inevitably harm the country. As such, the use of *min faDlukum* in its second perspective is considered a "tactic of communicating affect by systematic deviation from a norm" (Ervin-

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Tripp, 1976, p. 62). That is, a word/phrase, which is usually used to show politeness, is utilized to reflect impoliteness. This pragmatic dualism is also communicated by the use of the verbs *?aḥsimuh* and *?anhi:h* which are incompatible, both pragmatically and semantically, to the mitigating phrase *min faDlukum*.

#### **4.2.2. Attention-getters**

Attention-getter commands explicitly aim to attract the attention of the addressees to what is being said; while, implicitly, they are used to convey certain presidential meanings as is shown in the following extracts.

Extracts 5:

(a) ونخاف على كل ذرة رمل، خلوا بالكو كل ذرة رمل.)

winxa:f 3ala kul zarrit raml, xallu: balkum kul zarrit raml

“We preserve each grain of sand; pay your attention to this, each grain of sand.”

(b) (إحنا لا بنبيع أرضنا لحد، بس كمان خلُّوا بالكو.. ميناخذش أرض حد.)

? ḥna la bin-bi:3 arDina li-ḥad, bas kma:n xallu: balkum, mab-naxudfi arD ḥad.

“We will never sell our land, but pay your attention that we will never take others’ land.”

(c) (خلوا بالكو من الكلام دا، مبنعملش تحالفات مع حد ضد حد.)

xallu: balkum min il-kala:m da, mab-ni3milfi taḥalufa:t ma3a ḥad  
Did ḥad.

“Be attentive, we never make alliances with anyone against another.”

The Arabic idiomatic *xallu: balkum* in (a), (b) and (c) above, the equivalent of ‘pay your attention to’ and ‘be attentive to’ in English, is semantically featured as a directive command whose function is to attract the attention of the interlocutors so as for them to receive the subsequent utterances attentively. El-Sisi’s directive

command *xallu: balkum* in (a) reflects the extent to which he is greatly concerned with the security and safety of Egypt. His repetitive phrase *kul zarrit raml* paves the contextual environment of the speech to address the meaning that he will never surrender one inch of the Egyptian land. This is also emphasized via the use of the synecdochical *zarrit raml* to refer to the whole Egyptian land. Obviously, El-Sisi's directive command does not only tend to attract his interlocutors' attention to what he is going to say, or to simply tell them that he will never surrender Egypt's land (the two islands). However, his ultimate goal is twofold: first, to communicate that the two islands are not Egyptian; and, second, he is loyal enough not to surrender an inch of the Egyptian lands.

In a similar vein, in extracts (b) and (c), the fair and the diplomatic Sisi is clearly delineated. In (b), the semantically antonymic phrases *?ihna la bin-bi:3 arDina li-had* and *mab-naxudfi arD had*, which are framed within the directive command *xallu: balkum*, are significant in shedding light on the fairness of a president who will never sell Egypt's land or seize other's. As such, the Saudi possession right over the two islands can be inferred from El-Sisi's utterances that follow his attention-getter command, specifically the second utterance: *mab-naxudfi arD had*. Additionally, extract (c) shows the diplomatic Sisi who assures his addressees that he will never be an ally with someone against another. Significantly, the use of the colloquial Arabic *had*, which corresponds to the indefinite partitive pronouns 'someone' and 'anyone' in English, functions to leave identities unknown. This un specificity tends to present an image of a president whose diplomacy is moderate enough to lead Egypt.

#### 4.2.3. Direct commands

Direct commands are presented in the speech both affirmatively, through the use of the bare infinitive; and negatively,

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via using 'don't' before the verb as is demonstrated in the following extracts.

Extracts 6:

(a) (إوعوا، إوعوا الاستقرار والأمن اللي انتوا شايفينه ينسيكو إنه في تحديات مستمرة.)

?iw3u: ?iw3u: il-?istiqrā:r wil ?amn illi ?intu faifi:nuh yinassiku

?inuh fi taḥadiya:t mustamirah

“Don't let stability and security that you have seen make you forget that there are always constant challenges.”

(إوعوا تكونوا فاكرين إن تعاملكم مع مسألة سد النهضة كان في مصلحتنا.. أبدًا.. أبدًا أبدًا

(بداً.)

?iw3u: tku:nu fakir:n ?in ta3amulukum ma3a sadd in-nahDa ka:n fi maSlaḥitna.. abadan.. abadan, abadan, abadan.

“Don't think that your treatment to El-Nahda Dam issue was to our benefit, never.”

(إوعوا يكون مصادركم شبكات التواصل الاجتماعي.)

?iw3u: yiku:n maSadirikum fabaka:t it-tawaSul al-?igtima3i

“Don't make social networks as your sources.”

(د) (عاملوني بالمثل.. وعاملوا الدولة بالمثل.)

3amlu:ni bil-misl wi 3amlu id-dawlah bil-misl.

“Treat me as well as the state in the same manner as I treat you.”

In (a), (b) and (c) above, El-Sisi employs the direct command operator *?iw3u:*, the semantic equivalent of the English 'don't', to warn his addressees not to forget the constant challenges Egypt faces in (a), that the Egyptian treatment with the issue of El-Nahda Dam comes against the state's interests in (b), and that Egyptians should not trust the social media as a source of information in (c). Significantly, these explicit warnings, represented by a directive imperative mood, target other implicit meanings: first, El-Sisi manages to achieve security and stability which, for him, were



missed before in (a); second, El-Sisi is a far-sighted president who deals with the problem of El-Nahda Dam in a way that guarantees Egypt's water rights in (b), which is linguistically reinforced by the repetition of the adverb of frequency *Abadan* (never) (four times in the same utterance); and, third, there is no credibility in social media, and, therefore, take what the truthful Sisi dictates for granted.

In (d), El-Sisi uses two positive directive commands: *3amlu:ni bil-misl* and *3amlu id-dawlah bil-misl*. In both cases, he does not ask for a specific way of treatment, as is superficially communicated. His command, however, aims to communicate the meaning of a sufferer president who frequently sacrifices for the sake of his country. Obviously, such a sympathetic atmosphere tends to project a suffering image of a president who holds the responsibility of a country burdened with problems, and thus a competency of a president is sought here. The following table shows the different constructions used to communicate directive commands in the speech.

Table 2. Directive commands, their linguistic manifestations and frequency in El-Sisi's speech

Directive	Linguistic manifestation	Imperative operator	Frequency	Total
Commands	Let-constructions	?ismaħu:li إسمحولي	7	12
		xalli:ni خألني	3	
		xallu:ni      خألوني	2	
	Attention-getters	xallu: balkum      خألوا بالكم	4	4
Direct commands	?iw3u: إوعوا	7	7	

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As shown in table 2 above, directive commands are structurally framed by different imperative operators with a total frequency of 23, distributed among three constructions: let-constructions with frequency of 12, attention-getters with frequency of 4, and direct commands with frequency of 7. Significantly, all imperative constructions are utilized to inculcate certain presidential meanings that revolve around El-Sisi's presidential competency.

### 4.3. Directive modality in El-Sisi's speech

Two constructions of directive modality are used in the selected speech. The first is represented by the use of obligation modals; and the second is manifested in the use of need-statements.

#### 4.3.1. Obligation modality

Obligation modality is employed via the Arabic colloquial modal *la:zim*, the semantic equivalent of the English obligation modals 'must', 'should', and 'have to'. Two constructions of the modal *la:zim* are manifested in El-Sisi's speech: the first constitutes the use of the modal with the first person plural pronoun *?ihna* (we); and the second is demonstrated in the use of the modal with the second person plural pronoun *?intu* (you). In both cases the modal *la:zim* is used not only to convey a sense of obligation on the part of the addressees, but also to stimulate a cognitive activity that leads to understand certain arguments in a specific way. The following extracts are examples of the first type.

Extracts 7:

(لازم نكون فاكرين ومش هننسى إن فكرة المؤامرة على الأقل من أهل الشر... ولازم

إحنا نبقى منتبهين ليها.) (a)

la:zim niku:n fakri:n wi mij haninsa ?in fikrat il-mo?amrah 3ala al?a?al min ?ahl ij-far wi la:zim ?ihna nib?a muntabihi:n li:ha.

"We should remember and we will never forget that the notion of conspiracy, at least from the villains, is existed. We must pay our attention to this."

(لازم نتحمل تكلفة هذه المناعة. لازم نعرف كدا إنه مش كل حاجة بنتمناها بنعرف)

(b) (نعملها.)

la:zim niḥammil taklifat hazihi: al-mana:3ah. la:zim ni3raf kida ?inu miḥ kul ḥagah bi-nitmannaha bi-ni3raf ni3milha.

“We must afford the cost of this immunity. We should know that not all that we wish can be realized.”

(c) (لازم نحافظ على النسيج دا.)

la:zim niḥā:fiz 3ala in-nasi:g dah.

“We must maintain this unity.”

As indicated in the above extracts, the Arabic colloquial *la:zim* is employed to motivate the Egyptians’ awareness towards the challenges Egypt faces after 30 th June revolution. Importantly, attaching expressions, such as *ni3raf*, *fakri:n*, *nithammil*, *muntabihi:n*, and *niḥā:fiz* to the modal *la:zim* demonstrates a semantic relativity between one of the speech main macropropositions (i.e. challenges following 30th June revolution) and the linguistic way through which it is represented in discourse. Evidently, these expressions are relevant not only to the semantics of the expressed meaning, but also to the process of inculcation as a whole. The semantics of ‘know’ in *ni3raf*, of ‘remember’ in *fakri:n*, and of ‘understand’ in *muntabihi:n* are considered prerequisites of an instruction discourse wherein inculcation is one fundamental device.

Additionally, three superficial meanings with their implicitly intended ones are encoded within the directive obligation mood conveyed by the operator *la:zim* in the above extracts: First, in (a), there are always conspiracies against Egypt, specifically from *?ahl if-far* (the villains). This is semantically counterparted by the implicitly target meaning that Muslim Brotherhood conspires against Egypt. El-Sisi’s *wi miḥhaninsa* (we will never forget) is a reference which summons Rabia’s sit-in events, on the one hand, and a direct invitation to his addressees not to forget what happened, on the other. Second, in (b), Egyptians should afford the obstacles they will face under El-Sisi’s presidency, which also targets an

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intended meaning that not all dreams of the Egyptians will be realized. Thus, by announcing hardships, El-Sisi tries to dissociate himself from future criticism. Third, in (c), Egyptians should maintain their unity against any attempt that may undermine them, which is implicitly paralleled to the meaning that Egypt (and of course the president) needs no more protests and, of course, no more revolutions.

The modal *la:zim* is also used with the second person plural pronoun as is shown in the following extracts.

Extracts 8:

(لازم تكونوا عارفين إن مش ممكن الناس دي تيجي هنا إلا لما يتوفر حاجتين.. أمن واستقرار.. ثم بنية أساسية (a) متطورة.)

*la:zim tuku:nu 3arfi:n ?in miif mumkin in-na:s di ti:gi: hina ?illa lamma yitwafar haġtein ?amn wa ?istiqrā:r, summa binayah ?asasiyyah mutaTawirah.*

“You should know that it is difficult for those persons to come to Egypt unless there are two things: security and stability, and an advanced basic infrastructure.”

(دا تخطيط. صدقوني.. دا تخطيط.. وأدواته برا مصر.. وجوا مصر، لازم تكونوا فاهمين كدا.) (b)

*da taxTi:T Sadda?u:ni..da taxTi:T wi ?adawatuh barra maSr.. wi guwwa maSr, la:zim tuku:nu fahmi:n kida.*

“Trust me; this is a plan whose tools are inside and outside Egypt. You must understand this.”

The above extracts show the use of *la:zim* with the second person plural pronoun which is expressed covertly in *la:zim tuku:nu 3arfi:n*, and *la:zim tuku:nu fahmi:n*. In (a) and (b), the use of the modal *la:zim* and the verb *yaku:n* (be), together with the latent pronoun *?antum* in *la:zim tuku:nu 3arfi:n*, and *la:zim tuku:nu fahmi:n* has two functions: first, it motivates a sense of obligation on the part of the addressees towards a continuous understanding of El-Sisi's speech. Second, it holds some sort of criticism to the

addressees (and of course all Egyptians) in case of misunderstanding.

Further, the obligation modal *la:zim* in the above extracts is not only tended to communicate the meanings that explicitly follow the obligation modal, but also there are other meanings he wants to inculcate. In (a), El-Sisi emphasizes his competency as a president by using the same directive obligation modal *la:zim* to speak about the future investment in Egypt, which, for him, cannot be achieved unless there are *?amn wa ?istiqrā:r* and *biniyah ?asasiyah mutaTawirah*. Additionally, in (b), the meaning of a knowledgeable president is intended to be communicated. El-Sisi sheds light on the challenges that face Egypt in a reference to the Muslim Brotherhood attempts to plot against Egypt. Also, the use of the verb phrase *Sadda?u:ni* and the repetitive expression *?adawatuh barra maSr wi guwwa maSr* implicitly delineates a president who is acquainted enough to divulge all conspiracies inside and outside Egypt.

#### 4.3.2. Need-statements

Two constructions have been used to represent need-statements in El-Sisi's speech: the first is structured by the verb 'need' with the first person plural pronoun *?ihna* (we); and the second is formed by attaching the verb 'need' to the second person plural pronoun *?intu* (you). The first type can be displayed in the following extracts.

Extracts 9:

(a) (إحنا محتاجين دايما نحافظ على الكتلة ديت.. كتلة المصريين.)

*?ihna mihtagi:n dayman niḥā:fiz ʒala il-kutlah diyyat.. kutlit il-maSrriyyi:n.*

“We always need to keep this bloc; the Egyptian bloc.”

(b) (دايما محتاجين نفكر الأحداث بتاعة ثلاثين يونيو.)

*dayman mihtagi:n niftikr il-?aḥda:s bita:ʒit talati:n yuniu:*

“We always need to remember the events of June 30th.”

(c) (ومحتاجين دايماً نقف ورا الجيش والشرطة في الحرب دي.)

*wi mihtagi:n dayman nu?af wara ig-geif wif-furTah fi il-ḥarb di.*

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“We always need to support the army and the police in this war [against terrorism]”

The above extracts show statements of need that are structured by the first person plural pronoun *?iħna* (we) and the verb *yaħta:g* (need) in *miħtagi:n* to convey obligation which includes both speaker and addressees. El-Sisi's *?iħna miħtagi:n* in the three extracts carries an obligation towards three explicit meanings: the necessity of keeping the unity of the Egyptians in (a); the necessity of remembering the events of 30th June in (b); and the necessity of standing side by side with both the police and the army in (c). The sense of obligation is linguistically heightened by two things: first, the use of the frequency adverb *dayman* (always) which modifies the need-statements in the three extracts to express the highest degree of frequency and to emphasize continuity. Second, the use of the word *il-ħarb* (war) in (c) through which El-Sisi tries to describe the political situation in Egypt. Obviously, the word *il-ħarb* attempts to communicate not only the meaning that Egypt faces many problems after 30th June, but also the meaning of a military president who stands as a brave warrior in the battle field.

The same directive obligation meaning is channeled by the use of need-statements with the second person plural pronoun *?intu* (you) as is shown in the following extracts.

Extracts 10:

(طمس الحقيقة وتزييف الواقع، ودا اللي إنتو محتاجين يا مصريين دايمًا تنتبهوا إليه.)

(a)

Tams il-ħaƣiqa wa tazyi:f il-wā:qi3, widah ?illi ?intu miħtagi:n ya maSriyyi:n dayman

tintibhu li:h

“Blurring the truth and falsifying reality are the two things you, Egyptians, need to be always attentive to.”

(b) (ناس كثير مش كويسين .. محتاجين إن هم يتوقفوا ويشوفوا هم فين من بلدهم.)

na:s kiti:r mif kuwayysi:n.. mihtagi:n ?in humma yatawaqafu:

wiyfufu: humma fein min baladhum.

“There are many bad people. They need to stop and rethink their relation with their country.”

Two structures of need statements are presented in the above extracts. The first is formed by the second person plural pronoun *?intu* and the verb *yahta:g* in *?intu mihtagi:n*; and the second is structured by the third person plural pronoun *humma* and the verb *yahta:g* in *mihtagi:n ?in humma yatawaqafu:*. In (a), the directive modality aims to create a sense of warning through which El-Sisi attempts to motivate his addressees’ attention so as not to be deceived by the lies launched every now and then. Here, the addressees are directed to one meaning: Egyptians should not trust any biased information against their country and/or their president.

Similarly, in (b), the obligation mood is directed towards a third group. The need-statement *mihtagi:n ?in humma yatwaqafu:* is a direct message to those who is plotting against Egypt to rethink their position and return to the mantle of the state again. Now, a further implicit meaning is attempted to be inculcated. It is the meaning of a sober and tolerant president who gives a second chance and extends a helping hand to others. This atmosphere of leniency is linguistically heightened by the use of the euphemistic expression *mif kuwayysi:n* (not good) to describe those maneuvering against Egypt instead of using *sayy?i:n* (bad). Crucially, the directive modality encoded in *la:zim* and *mihtagi:n* creates an obligation commitment (cognitive) intended to inculcate specific meanings that represent both epistemic modality in expressions constituting the

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operator *mihtagi:n* and deontic modality in expressions carrying the operator *la:zim*. The following table displays the different constructions used to convey directive modality in the speech.

Table 3. Directive modality, their linguistic manifestations and frequency in EI-Sisi's speech

Directives	Linguistic manifestation	Modality operator	Pronominal variation		Fr.	Examples in context	Total
Modality	Obligation modals	la:zim لازم	ʔintu 'you'	overt	13	la:zim tuku:nu: musta3iddi:n	22
				latent	0		
			ʔihna 'we'	overt	2	la:zim ʔihna niku:n muntabihi:n	
				latent	5	la:zim nihā:fiz 3ala in-nasi:g dah	
			humma 'they'	overt	2	la:zim yibuSSu: yifu:fu: il- ħikayah di ħallaha ʔeih	
				latent	0		
Need-statments	mihtagi:n محتاجين	ʔihna 'we'	overt	4	ʔihna mihtagi:n dayman nihā:fiz_3ala il- kutlah di	10	



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Directives	Linguistic manifestation	Modality operator	Pronominal variation		Fr.	Examples in context	Total
				latent	2	mihtagi:n dayman nu?af wara ig-geif wif-furTah	
			?intu 'you'	overt	3	?intu mihtagi:n ti3rafu: fwayyah 3anni:	
				latent	0		
			humma 'they'	overt	1	mihtagi:n ?in humma yatawaqafu:	
				latent	0		

Note. 'Fr.' means frequency

Table 3 above demonstrates that directive modality has linguistically been realized by the obligation modal *la:zim* with total frequency of 22 distributed between three pronouns: the second person plural pronoun *?intu* with frequency of 13, the first person plural pronoun *?ihna* with frequency of 7, and the third person plural pronoun *humma* with frequency of 2. The table also shows that directive modality is encoded in the selected speech by means of need-statements that are represented by the colloquial Arabic obligation-carrier lexis *mihtagi:n* with a total frequency of 10. 6 occurrences are attached to the pronoun *?ihna*, 3 occurrences go with *?intu*, and only one occurrence is presented with *humma*. Indicatively, among the total occurrences of obligation modality and need-statements (32 occurrences), 25 occurrences express obligation and necessity by attaching the modality operators to overt pronouns, whereas the same notion of obligation is conveyed by latent pronouns in only 7 occurrences. This indicates that El-Sisi attempts to communicate his intended meanings by means of different pronominal variations that function as a marker of intentional

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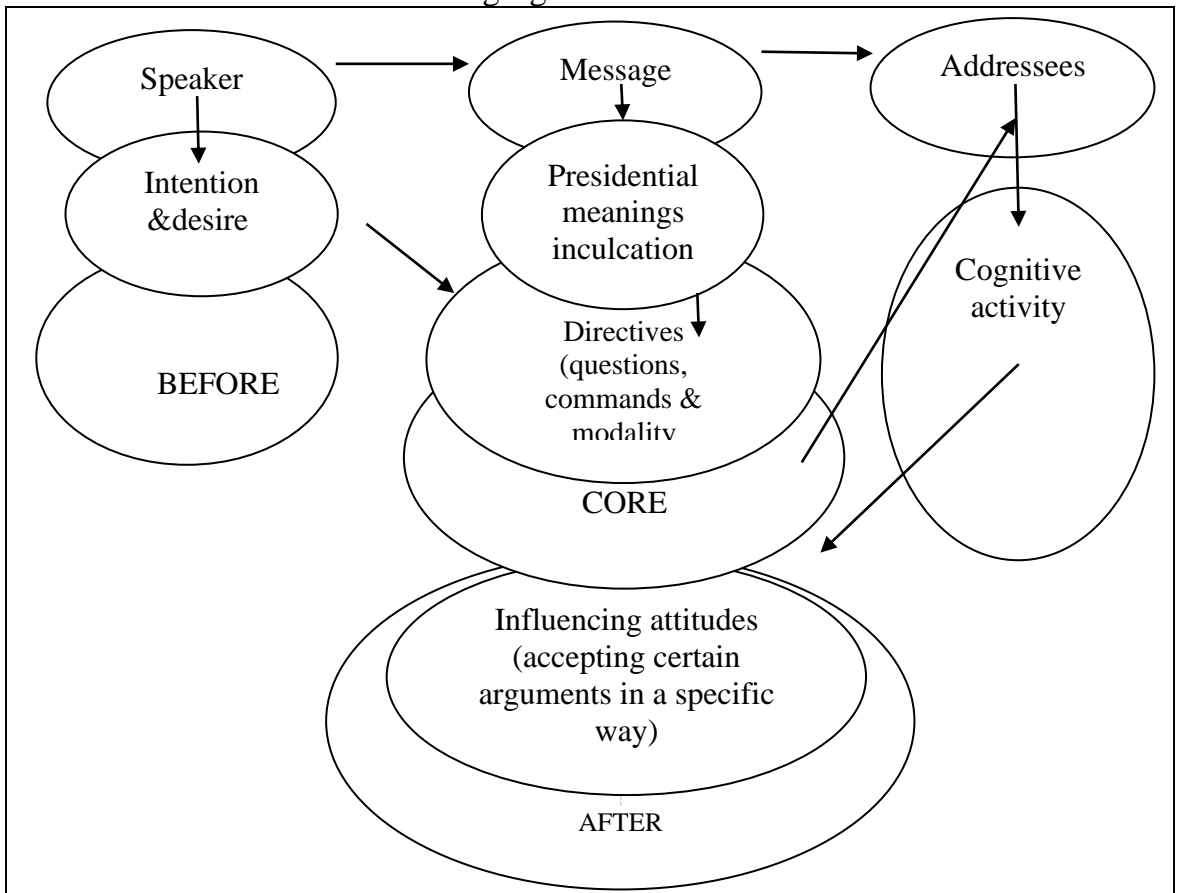
inculcation, expressed both overtly and covertly, to represent the different participants in discourse: the speaker, the addressees and the third party. Indicatively, associating the different forms of pronouns with the directive modalities constitutes what von Stechow (2006, p. 25) terms “compositional interaction,” which means that “modal expressions can compositionally interact with other expressions” to contribute, as is the case for this paper, to the overall compositional content of discourse (ibid, p. 25).

#### 5. Findings and discussion

The above analysis of directives in El-Sisi's speech demonstrates a number of findings as follows:

First, unlike the majority of studies on directives (e.g. Searle, 1969, 1976, 1979; Grice, 1975; Lyons, 1977, 1983; Tsui, 2002; Sinclair & Coulthard, 2002; Ryckebusch & Marcos, 2004; Condoravdi & Lauer, 2012; Leech, 2014; Kent & Kendrick, 2016) who argue that the main function of directives is to request a verbal and/or physical response, the above analysis shows that directives in the selected speech, be they questions, commands, or modality, do not aim to “get the hearer to do something [textual/physical]” (Searle, 1976, p. 11), “produce actions” (Ross, 1968, p. 38), or perceived as bald on-record threats to one's face (Brown & Levinson, 1987; Leech, 1983). That is, they do not seek information (in the case of questions), initiate a verbal/nonverbal action (in the case of commands) or communicate obligation (in the case of obligation modality). Directives, in light of this paper, instigate a cognitive activity on the part of hearers rather than a textual or physical one. This cognitive activity is motivated by three things: first, by El-Sisi's desire that his intended meanings will be absorbed quite willingly on the part of his addressees (Thornburg & Panther's (1997) ‘Before’ ); second by El-Sisi's use of the three types of directives: directive questions, which are linguistically manifested in wh-questions, yes/no questions and alternative questions; directive commands, which are represented by direct imperatives,

attention getters and let-constructions; and directive modality, which is encoded in obligation modals and need statements(Thornburg & Panther’s (1997) ‘Core’); and third, by the expected realization of the intended meanings beyond the directive code (Thornburg & Panther’s (1997) ‘After’) (see Subsection 2.3). Here, it can be proposed that the ultimate goal of El-Sisi’s directives is to make his interlocutors accept and concede a specific argument in a particular way and, therefore, the focus of this paper is on the cognitive dimension of directives rather than the textual or physical one. Consider the following figure.



**Figure 1:** Scenario of meaning inculcation through directives in El-Sisi’s speech

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The above figure shows the scenario of meaning inculcation in El-Sisi's speech. As demonstrated in the figure above, El-Sisi's directives are intentionally used to inculcate certain meanings with a desire to influence a cognitive change in behavior on the part of his addressees that allows the acceptance of the intended meanings in a particular way. This cognitive change constitutes Thornburg and Panther' (1997) three phases of cognitive meaning construction: before, core and after. Importantly, the cognitive activity sought beyond using directives in this paper makes it reconcile with Hyland's (2002) argument that the cognitive act is one type of activities imposed by directives which, for him, is considered "the highest degree of imposition" (ibid., p. 218).

Second, directive questions are not utilized to create "a position for an answer," but to create "openings for discourse continuation or termination" (Ervin-Tripp, 1976, p. 49). This is totally what is done in the selected speech; (cognitive) directive questions, however interrogative, are not information-seeking. They are not about individuals, times, manners, reasons and so on, as is the case for ordinary questions. Rather, they are employed to maintain discourse in a way that guarantees the inculcation of some intended meanings that are linguistically injected in the subsequent answers, both explicitly and implicitly. As such, the imposition force of textual and/or physical directivity is missed in El-Sisi's questions, and, therefore, allows the addressees to ignore the interpersonal function in replying, and to engage in a cognitive act to arrive at the intended meaning encoded in the directive code.

Third, the question-and-answer discourse, which is dominated by directive questions, helps sustain the semantic relativity between the explicit meanings in the speech and the implied meanings of the speaker. This propositional relativity is conveyed by the president's subsequent answers that are contextually framed to communicate the surface meanings targeted by these questions and the intended meanings that are cognitively foregrounded by the subsequent

answers. This propositional connectivity between the explicit and the implicit (i.e. the surface meanings of questioning and the implied meanings beyond answering) is referred to by Simons, Tonhauser, Beaver, and Roberts (2010) who argue that a proposition is perceived to be relative to a question only when it contextually constitutes an answer to such a question. The harmonious threading of the question-answer discourse and surface-implied meaning also functions to “connect the linguistic and the pragmatic side of discourse in a natural way” (Benz & Jasinskaja, 2017, p. 178).

Fourth, El-Sisi uses what Jakobson (1997) terms “*selection and combination*” (p. 75, italics in original) within a directive mood to inculcate his intended meanings. Selection and combination, for Jakobson (ibid, p. 75), are considered “the two basic modes of arrangement used in verbal behavior.” This strategy allows speakers to maintain certain meanings by selecting and combining particular words that are “semantically cognate” (ibid., p. 75) to the macropropositions of the speech and the intended meanings of the speaker. Obviously, the analysis of the selected speech identifies four macropropositions: (i) El-Sisi has a distinguished military background; (ii) challenges following 30th June revolution; (iii) achievements during two years and a half in presidency; and (iv) Egypt’s relationships with the outside world, which is manifested in three discourse subtopics: (a) the demarcation of Egypt’s and Saudi Arabia’s maritime borders, (b) El-Nahda Dam in Ethiopia, and (c) Regini’s killing in Egypt. The four macropropositions have semantically been contextualized by means of selection and combination. The following table clarifies how lexical selection and combination activate the semantic relativity between discourse form and propositional content.

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Table 4. Selection and combination characterizing the four macropropositions in El-Sisi's speech

Macroproposition	Selected lexis	Freq.	Indicative selection in combination
El-Sisi has a distinguished military background.	ig-geif الجيش	14	ig-geif dah geif waTani
			?adabiya:t ig-geif wa?axlā:qiyyatuh
			quwat ig-geif
			ig-geif mas?u:l
	geif جيش	6	geif maSr
			geif waTani
			geif waTani jari:f
	maba:di? مبادئ	8	alqiyam wal-mabadi?
	hari:S حريص	7	sawabit ?ihna hari:Si:n 3aleiha
	qiyam قيم	6	al-qiyam wal-mabadi?
af-fafafiyah الشفافية	3	af-fafafiyah wal-?amanah	
		al-wuDu:h waf-fafafiyah	
		bi-muntaha af-fafafiyah	
al-?amanah الأمانة	3	?ahā:fiz 3ala hazihi: al-?amanah	
		al-?amanah di hats?il 3aleiha	
aS-Sidq الصدق	1	yattasimu biS-Sidq	
Challenges following 30th June revolution	?azmah أزمة	9	3andina ?azmit Ya:z
			3andina ?azmit kahrabah
			?azmah ma3a is-su3u:diyah
	af-far الشر	6	?ahl if-far
			quwa if-far
			if-far wi ?ahluh
	taħaddiya:t تحديات	5	taħaddiya:t mustamirah
			kiti:r min it-taħaddiya:t
	?irha:b إرهاب	4	da ?irha:b
			al-3anā:Sir al-?irhabiyah
muka:faħat al-?irha:b			
?ifkaliya:t إشكاليات	3	3andina kiti:r ?ifkaliya:t mawgu:dah	
		?ifkaliya:t id-duniya	
		il-?ifkaliya:t illi mawgu:dah	
fawDah	2	?ihna 3andina fawDah	

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	فوضى		fawDah fi kul ħagah	
	fasa:d فساد	1	3aizi:n tigabhu il-fasa:d wib-fakl ħasem	
	salbiya:t سلبيات	1	kiti:r min is-salbiya:t	
	maxā:Tir مخاطر	1	mahamini:f ?ay max ā:Tir	
Achievements during two years and a half in presidency.	mu?assasa:t مؤسسات	13	mu?assasa:t id-dawlah mu?assasa:t 3ari:qah	
	il-3amal العمل	11	ma3niyi:n bil-3amal ħagm il-3amal illi tam ?ingazuh furaS il-3amal illi hayiduha lin-na:s	
	naga:h نجاح	7	naga:h wa taqaddum min naga:h li-naga:h ta3kis in-naga:h	
	ħurriyah حرية	6	ħurriyat it-ta3bi:r ħurriyat il-?i3tiqā:d di ħurriyah ħaġiqiyah	
	?istiqrā:r استقرار	5	al-?istiqrā:r wal-?amn salamha wa ?istirarha	
	mafa:ri:3 مشاريع	4	magmu:3ah min il-mafa:ri:3 al-mafa:ri:3 al-qawmiyah	
	?istisma:r إستثمار	4	?istismā:r ħaġi:qi fi:h ?istismā:r	
	taqaddum تقدم	4	taqaddum maSr naga:h wa taqaddum	
	il-?amn الأمن	4	il-?amn wal-?istiqrā:r	
	zira:3ah زراعة	3	al-mafa:ri:3 al-xā:Sah bezzirā:3ah	
	maSa:ni3 مصانع	3	maSā:ni3 ruxa:m taTwi:r li-maSa:ni3 taniyah	
	dimuqrā:Tiyah ديموقراطية	2	dawlah dimuqrā:Tiyah ħadi:sah	
	Egypt's relationship with the outside world.	al-ħudu:d الحدود	18	ħudu:d il-miyah al-?iqtiS ā:diyah ta3li:m il-ħudu:d il-bahariyah tarsi:m il-ħudu:d ma3a is-su3u:diyah
		al-ħuqu:q الحقوق	14	nu3Ti il-ħuqu:q li-?aShabha 3adam it-tafri:T fi ħuqu:qina
		3ilaqā:t علاقات	8	bina:? 3ilaqā:t ma3a kul id-diwal 3ilaqā:tuna mabniyyah 3ala qiyam wa mabadi?

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			3ilaqā:t mutamaiyzah
tawazun توازن	4		?i3tida:l wa tawazun fil-qarā:r il-maSri
?i3tida:l إعتدال	3		siyasah xarigiyah tatasimu bil-?i3tida:l
?afiqqā:? أشقاء	3		?afiqqā:?una fi ?afri:qiya ti3mil muʃkilah l-maSr ma3a ?afiqqā:?uha
mu3ahada:t معاهدات	2		Tibqan lil-mu3ahada:t id-dawliyah

Note. 'Freq' means frequency

Table 4 above demonstrates that the four macropropositions have been semantically lexicalized (i.e. via selection and combination) in a way that facilitates the inculcation of El-Sisi's meanings. For example, the lexis *ig-geif* is discursively combined with *waTani*, *fari:f*, *quwat*, *?adabiya:t*, *?axlā:qiya:t*, and *mas?u:l*. This positive combination tends to highlight the powerfulness and veracity of the Egyptian army and, certainly, of El-Sisi as a previous Field Marshal in this military institution. Similarly, the magnitude of challenges after 30th June revolution is represented by the semantic selection and combination in *taḥaddiya:t mustamirah*, *3andina fawDah*, *kiti:r min is-salbiya:t*, etc. Further, the same selection and combination strategy is employed to shed light on the president's achievements. This is clearly shown in expressions like *ma3niyi:n bi-l3amal*, *min naga:h li-naga:h*, *hurriyat it-ta3bi:r*, *hurriyat il-?i3tiqa:d*, *?istismā:r ḥaqi:qi*, and *dawlah dimuqrā:Tiyah ḥadi:sah*. Additionally, Egypt's foreign relationships is highlighted through selection and combination in expressions like *nu3Ti il-ḥuqu:q li-?aShabha*, *3ilaqā:t mutamaiyzah*, *i3tida:l wa tawazun fil-qarā:r il-maSri*, and *siyasah xarigiyah tatasimu bil-?i3tida:l*. Indicatively, the four macropropositions and their lexicalized selection, together with the positive and/or negative combinations are linguistically biased towards one main meaning: the presidential competency of El-Sisi, the core goal of meaning inculcation in the speech.



The semantic relativity between the selected words and their combinations, which has been shown in tables 4 has been strengthened by Norén and Linell's (2007) theory of "meaning potentials" which is used to describe "the connection between word meaning and context" (p. 389). This theory advocates the assumption that particular lexical items and expressions are used in combination with contextual properties of texts to communicate the situated meanings of language users. This harmonious connection between lexical items and contextual factors of texts is also similar in nature to Gibson's (1979, cited in Norén & Linell, 2007, p. 389) "semantic affordance" theory, which also proposes that lexical items provide language users with affordances of meanings.

Here, one can summon van Dijk's (1991) argument that "discourse meanings influence many aspects of surface structures, such as lexical selection" (p. 204). That is, the selection and combination process is influenced by the four macropropositions of the speech, and, therefore, a connection between "mental representations" and "linear sequence of words" is realized (Levelt, 1982, cited in van Dijk, 1991, p. 204). This semantic connectivity is characterized by a "contextual monitoring" of the "textual structures" of discourse (van Dijk, 1991, p. 205). Lexical selection, for van Dijk (ibid., p. 210), is "simply part of a broader pattern of contextualized ideological control of the meaning of text and talk". Thus, El-Sisi's specific selection of words and their semantic combination function to contextualize the directive mood towards certain political meanings.

Fifth, El-Sisi's directives are structured around what Sinclair and Coulthard (2002) term "*frame*" and "*focus*" (p. 3, italics in original). These are represented by the use of some words and/or phrases in order to introduce a new proposition and to mark the importance of what will follow. Among these expressions, which are employed in the speech, are *xallu:ni a?ulukum*, *?ismahu:li a?ulukum* and *3aiz a?ulukum*. For Sinclair and Coulthard (ibid., p. 3), expressions like these are used to "indicate boundaries" in

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spoken discourse. These expressions, though carrying a permission directive, are used for further discourse functions: first, they are considered discourse exchange tools used to indicate the end of a proposition and the beginning of another; and second, they tend to attract the addressees' attention to what is going to be delivered. Accordingly, El-Sisi's directives are cataphoric to a later utterance. That is, in order for the addressees to understand the message a directive carries, they need not only the directive operators used to introduce a directive (frame), but also the consequent utterances that follow (focus).

Sixth, El-Sisi recurrently uses the vocative *il-maSriyyi:n* (Egyptians) in accompany with his directive commands and modality. For Brinton (1996), vocatives communicate two functions: interpersonal, when they indicate respect and deference towards the addressees; and conversational, when they are used to attract the attention of the addressees. El-Sisi uses the vocative *il-maSriyyi:n* not only to express his attitudes towards his addressees, but also to instigate them to do or to stop an action. This correlates with Taavitsainen's (1995, p. 439) argument that vocatives are sometimes directed at the addressees "to acquire a desired reaction" which, for her, "may serve communicative intentions more broadly." The vocative *il-maSriyyi:n*, with its discourse variation in the selected speech, has three pragmatic functions: first, to show respect and deference; second, to attract the attention of the addressees to the importance of the following and/or preceding utterances; and third, to express intimacy and solidarity. Consider the following table.

Table 5. The vocative *il-maSriyyi:n* in El-Sisi's speech

Vocatives	Variation in discourse	Frequency	Pragmatic function	Total
il- maSriyyi:n المصريين	il-maSriyyi:n المصريين	29	Interpersonal: shows respect and deference	44
	ya maSriyyi:n يا مصريين	9	Conversational: attracts attention	
	?ihna il- maSriyyi:n إحنا المصريين	3	Interpersonal: expresses intimacy and solidarity	
	?intu ka- maSriyyi:n إنتوا كمصريين	2	Interpersonal: shows respect and deference	
	naħnu il- maSriyyi:n نحن المصريين	1	Interpersonal: expresses intimacy and solidarity	

Table 5 shows that the vocative *il-maSriyyi:n* is utilized to maintain the interpersonal functions of respect and deference in two cases: first, when it is used alone (29 occurrences); and second, when it is preceded by the second person plural *?intu* (2 occurrences). The same vocative expresses intimacy and solidarity when it is preceded by *?ihna* (3 occurrences) and *naħnu* (1 occurrence). The only case in which the vocative *il-maSriyyi:n* communicates a conversational

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function is realized when it is preceded by the vocative particle *ya*, the equivalent of the English ‘O’ (9 occurrences).

Seventh, and last, El-Sisi recurrently uses the Arabic mitigating expressions *min faDlukum*, *law samahtu*., *law samaht*, and *argu*:. These are semantically equivalent to the mitigating *please* in English, and are often used before his directive commands to downgrade, in some cases, the force of the directive force. Despite the conventional use of *please* to indicate politeness on the part of the speaker, which aims to “mitigate the impositive speech act of requesting” (Martinez-Flor, 2009, p. 35), its Arabic equivalents have other functions that are used not only to soften the imposition carried out by the different types of directives, but also to seek a cooperative cognitive behavior on the part of the addressees. This can be displayed in the following table.

Table 6. Mitigators, their functions and frequency in El-Sisi’s speech

Mitigators	Frequency		Pragmatic function	Examples in context
min faDlukum من فضلكم	10	3	cognitive behavior-operator	min faDlukum ?iftikru:ha kuwayys
		2	directive-marker	min faDlukum xallu: id-dour mayb?a:f li:h bu3d siya:si
		5	attention-getter	min faDlukum il-kla:m da ?ana ba?u:luh li-kul in-na:s
argu: أرجو	9	4	directive-marker	argu: ?in il-mawDu:3 da manitkalimfi fi:h tani
		3	cognitive behavior-operator	argu: ?in ?intu tantabihu kuwayys ?awy li-dah

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		2	request-softener	argu: ?in mahadif yaz3al min kla:mi
law samaħt لو سمحت	4		attention-getter	law samaħt ?ana 3ayz ?a?u:l lil-maSriyyi:n kilmah waħdah
law samaħtu: لو سمحتوا	1		cognitive behavior-operator	law samaħtu: xallu: il?umana:? waf-furafa:? yataSadu hazihi: al-?intixaba:t

Table 6 clarifies that apart from their conventional use as politeness markers, El-Sisi uses the mitigating expressions as attention-getters (9 occurrences), cognitive behavior-operators (7 occurrences), directive-markers (6 occurrences), and request-softeners (2 occurrences). As shown in the above table, all mitigating expressions are contextualized within a command directive mood to assign a particular function that basically depends on the speaker's intention when he uses them. This, in turn, supports the concept of intentionality beyond meaning inculcation.

### 6. Conclusion

This paper investigated three types of directives in one of El-Sisi's improvised speeches: directive questions, which are manifested in wh-questions, yes/no questions and alternative questions; directive commands, which are realized by let-constructions, attention getters and direct commands; and directive modality, which are represented by need statements and obligation modals. The analysis has evidenced the use of the three types of directives to inculcate certain presidential meanings that introduces El-Sisi as a successful, wise, diplomatic, powerful, fair, loyal, truthful, knowledgeable and far-sighted president. All these attributes revolve around one main theme: the presidential competency of El-Sisi (research question No.1).

One simple assumption is made in this paper: directives, under specific contextual circumstances, are not always used to direct the

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addressees, but they are intentionally employed to inculcate meanings by motivating a cognitive activity. This cognitive perspective allows this paper to propose what it calls 'cognitive directives': cognitive in the sense that they violate the force of pure directivity in seeking information (questions), prospecting a physical and/or verbal response (commands), or enforcing obligation (modality) towards a cognitive directivity that targets the inculcation of certain presidential meanings.

The analysis demonstrated that El-Sisi's directives, irrespective of their type, are employed to challenge the addressees' pragmatic competence. It is analytically evidenced that the three types of directives go beyond their semantically-based functions towards pragmatically-intended purposes. This is conducted by a dexterous process of meaning inculcation. These meanings have been contextually linked to the main semantic propositions constituting the whole speech by a skillful process of selection and combination to heighten El-Sisi's intended meanings. El-Sisi's directives, thus, can be said to go beyond the semantic towards the pragmatic (research question No. 2).

The analysis also showed that directive questions are more frequent than directive commands and directive modality. The question-and-answer discourse alleviates the illocutionary force of the interrogative mood and, thus, leaves no room for more interpretations to the utterance rather than what is cognitively understood from the immediately subsequent answers. The analysis further displayed a dexterous use of certain semantic and pragmatic devices, intentionally utilized within a directive mood, and discursively operate as meaning introducers and attention getters (frames and focus); markers of deference, intimacy, and discourse management (vocatives); and cognitive cooperation operators (mitigating expressions).

Finally, for future research, does a linguistic study to other two speeches of El-Sisi, one planned (written) and another improvised

like the one at hand, offer further linguistic evidences for an instruction-like presidential discourse? If so, does such a study reveal any differences between the discourse strategies used in each type of speeches to communicate specific presidential meanings on the semantic, pragmatic and/or stylistic levels of analysis? Does the application of the cognitive perspective of directives and Ervin-Tripp's (1976) classification of directives to other discourse genres, and in different discourse settings, explore how a parallel and reciprocal linguistic relativity can be captured between the different types of directives and these discourse genres? These are some issues that are worth fuller investigation and, therefore, they are awaiting further research.

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Appendix

List of the phonetic symbols used in the study and their description

1. Consonants:

Symbol	Phonetic description
b	voiced bilabial stop
d	voiced dental stop
D	voiced (emphatic) dental stop
t	voiceless dental stop
T	voiceless (emphatic) dental stop
k	voiceless velar stop
g	voiced velar stop
q	voiceless uvular stop
ʔ	voiceless glottal stop
f	voiceless labiodental fricative
s	voiceless dental fricative
S	voiceless (emphatic) dental fricative
z	voiced dental fricative
ʃ	voiceless palatal fricative
ʒ	voiced pharyngeal fricative
h	voiceless glottal fricative
ħ	voiceless pharyngeal fricative
x	voiceless uvular fricative
ʁ	voiced velar fricative
m	voiced bilabial nasal
n	voiced alveo-dental nasal
r	voiced alveolar trill
l	voiced alveolar lateral
y	voiced palatal glide
w	voiced bilabial glide

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**2. Vowels:**

<b>Symbol</b>	<b>Phonetic description</b>
i	close-front short unrounded vowel
i:	close-front long unrounded vowel
a	half-front open short unrounded vowel
a:	front-open long slightly rounded vowel
ā:	back-open long unrounded vowel
u	half-close back short rounded vowel
u:	close-back long rounded vowel
ei	open-mid front to close-high front unrounded vowel