

**Argumentation and Persuasion in Saudi TEDx Talks:
A Political Discourse Analysis Approach**

Aljawhara Abdulrahman Alnasser

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Department of Linguistics and Phonetics

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Declaration

The candidate confirms that the work submitted is her own and that appropriate credit has been given where reference has been made to the work of others.

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Related Publications

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Abstract

TED (Technology, Entertainment, and Design) is a platform for individuals to persuade a wider audience with their ideas. While several studies have investigated the persuasive elements of TEDx talks in different languages, the research on persuasion in Arabic TEDx talks is scarce. This dissertation integrates argumentation theory, framing theory, and Critical Discourse Analysis (CDA), using the Political Discourse Analysis (PDA) approach (I. Fairclough and N. Fairclough, 2011, 2012) on ten Saudi TEDx talks. The analysis is supported by an open-ended questionnaire that explores the audience's perception of persuasion in these talks.

This study strengthens the PDA model by including Aristotelian approaches to rhetoric (epideictic and forensic rhetoric; *logos*, *ethos*, and *pathos*), adapting the critical questions to focus more on the 'rational acceptability' rather than on 'truth', and analysing how other rhetorical strategies are used to frame arguments. This is complemented by audience evaluations, which provide additional evidence for analyses. Together, this provides an in-depth and less subjective analysis of how language in persuasive discourse shapes and is shaped by ideological assumptions and power relations.

The findings reveal that speakers in Saudi TEDx talks exert power of persuasion by sharing personal stories to convince the audience of the logicity of their argument. These stories shape and are shaped by ideological assumptions that align with Saudi social norms, such as the importance of family, passion, success, God, perseverance, objectivity, and career, which are overtly expressed. However, ideologies that contradict prevailing social norms, such as prioritising skills over formal education, are conveyed in a more implicit manner. Moreover, the study suggests that the speakers also promote ideologies of personal development and making a change in the world, which are consistent with the aims of Saudi 2030 Vision, which seeks to empower individuals and promote a sense of entrepreneurship and innovation.

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Chapter 1

Introduction

1.1 Introduction

This study utilises Critical Discourse Analysis (CDA) to analyse ten persuasive speeches from Technology, Entertainment, and Design (TED) Talks in Saudi Arabia, with the aim of uncovering how language shapes and is shaped by ideological assumptions and power relations. To approach the data, the study employs the Political Discourse Analysis (PDA) approach, which was initially proposed by I. Fairclough and N. Fairclough in 2011 and 2012, to examine the ideological assumptions presented in Saudi TEDx talks. Despite being traditionally applied to political discourse, the study argues that this method can be adapted to analyse Saudi TEDx talks, which exhibit similar features of argumentation and persuasion. The research aims to make a methodological contribution to the field by amending the critical questions suggested in the PDA approach, examining the persuasive features and rhetorical strategies employed in these talks, and evaluating the audience's perceptions of a talk's persuasiveness through open-ended questionnaires. Ultimately, this contribution seeks to facilitate a comprehensive CDA of how these texts shape and are shaped by ideological assumptions and power relations.

To highlight the significance of the study, Section 1.2 introduces the research background with an overview of media in Saudi Arabia, Saudi TEDx talks, background to Saudi culture, and the Saudi 2030 Vision. The research rationale, aims, and questions are presented in Section 1.3. The significance of the study is presented in Section 1.4. Finally, an overview of the thesis's structure is presented in Section 1.5.

1.2 Research background

To provide a comprehensive context for the research, the study begins with an overview of the media landscape in Saudi Arabia. This serves to contextualise the specific context chosen for data collection and analysis, i.e., Saudi TEDx talks. Moreover, the study presents an overview of Saudi culture, including its

norms, values, and beliefs, which is important as it provides insight into the broader socio-political and economic context in which the Saudi TEDx talks are situated.

Furthermore, the study provides an overview of the Saudi 2030 Vision, including its topics, pillars, and aims. This is essential as it sheds light on the broader socio-political and economic changes taking place in Saudi Arabia, and how these changes may impact cultural norms and values. It is also important to examine how these changes are transmitted through new forms of communication, particularly digital media.

1.2.1 Development of the media in Saudi Arabia

The development of the media in Saudi Arabia has gone through several stages. The first newspaper, Umm Al-Qura, was established in 1924 (Alsubaie et al., 2021), followed by the appearance of several further newspapers. Currently, Saudi Arabia publishes around 16 government-owned and private newspapers (Al-Saggaf & Simmons, 2015). Radio and television were later introduced in 1949 and 1965, respectively, to help Saudi Arabia stay informed about the current events in foreign countries (Kraidy, 2009). Currently, Saudi Arabia runs four public radio stations and nine television stations (Al-Saggaf & Simmons, 2015; Alsubaie et al., 2021).

The introduction of the Internet in Saudi Arabia in 1999 marked the beginning of widespread usage, which has since increased rapidly. By January 2022, the number of Internet users reached 34.84 million among a population of 36 million, accounting for approximately 97.9% of the total population (Kemp, 2022). This widespread access to the Internet has also facilitated the rapid spread of social media platforms, which have gained significant popularity in Saudi Arabia and around the world (Al-Saggaf and Simmons, 2015).

The increased Internet coverage has made social media easily accessible to a larger portion of the population. In 2022, the number of social media users in Saudi Arabia reached 82.3% of the total population (Kemp, 2022). Social media networks such as YouTube, Instagram, and Twitter, among others, are often considered the most critical instruments in the development of Saudi Arabia's media (Al-Saggaf & Simmons, 2015). According to a report by Kemp (2022), the

most widely used website in Saudi Arabia is YouTube, with 29.30 million users out of a population of 36 million in 2022.

The spread of social media in Saudi Arabia, coupled with the vast number of people watching them, underscores the importance of analysing the data presented on these platforms. Given that YouTube is the most widely used platform in Saudi Arabia, data for this research is drawn from this source. One of the organisations that presents topics to persuade the audience towards a specific view is TED talks. These talks are posted on YouTube, making them accessible to everyone, everywhere, with Internet access, at any time. The subsequent section provides an overview of TED talks, specifically TEDx talks in Saudi Arabia.

1.2.2 Research context: Saudi TEDx talks

TED, a non-profit organisation, is a popular form of digital media that has greatly influenced the way people interact with media content (Sugimoto et al., 2013). It was founded in 1984 by Richard Saul Wurman with the goal of sharing ideas worth spreading (Gallo, 2014). The conference became an annual event in California, Los Angeles by 1990 and was later relocated to Vancouver, Canada in 2014 (Gallo, 2014). The speakers at a TED conference come from a diverse range of fields, including science, philosophy, music, business, and religion, and aim to present motivational and innovative ideas in order to convince the audience of their significance. The topics covered by TED talks are related to technology, humanities, business, and science (Aljohani, 2019).

In 2006, TED began publishing its videos online on its website, making them accessible to anyone, anywhere (Sugimoto et al., 2013). Subsequently, the TED website (TED.com) became the fourth most popular website in the world (Sugimoto et al., 2013). These videos are available under the Creative Commons license, which permits their free usage and distribution of these talks for non-commercial purposes and without alteration. Most of the talks are translated into more than forty languages to enable people speaking different languages a chance to engage with the talks. The videos can be accessed through various platforms, including mobile and tablet applications, smart TV applications, smart speaker applications, and podcasts. Therefore, anyone with internet access can watch these talks anytime and from anywhere.

Viktorova (2019) contends that the primary genre in TED talks is the rhetorical genre. Speakers aim to persuade the audience of their point of view (Petiy, 2017) and prepare their presentations beforehand (Kaye, n.d.). The talks are not spontaneous but are instead meticulously rehearsed. Speakers present their perspectives to the audience for no more than 18 minutes (Gallo, 2014). The ideas presented are personal, and the speaker narrates the presentation in an interesting way to both entertain and persuade the audience (Kaye, n.d.). These ideas should be novel, emotionally engaging, and memorable (Gallo, 2014). Novelty refers to the presentation of a new idea, while emotional engagement involves presenting an idea that touches the audience's heart and creates an emotional bond with them. Finally, memorability refers to how speakers present their ideas in a way that is likely to be remembered. Presenters are also allowed to use slides to present any visual aspect that might contribute to their presentation (Kaye, n.d.). Gallo (2014) suggests that using visual aids during presentation can make the idea presented more memorable.

TED talks were initially presented by famous individuals from a specific region of the world, namely California or Vancouver. To expand the hosting of these talks, the TED organisation licensed third parties to independently organise local events called 'TEDx talks' in 2009 (Gallo, 2014). These include TEDx, TEDGlobal, TEDWomen, and TEDYouth, which are sometimes turned into TED talk videos. To host a TEDx talk, one must obtain a free license from TED, and the talks must adhere to the same rules and regulations as any typical TED talk¹. By November 2012, TED announced that the number of viewers reached one billion (Sugimoto et al., 2013), highlighting the platform's significance to people.

After gaining a comprehensive understanding of the nature and purpose of TED talks, it is imperative to explore their emergence in the Saudi Arabian context. The first TEDx talk was held in Saudi in 2009, and the number of TEDx talks increased in 2010 and 2011 and then declined until 2015. However, after the launch of the Saudi 2030 Vision in 2016, the talks increased again, peaking at 21 in 2018. This increase may be attributed to TEDx talks being a platform that represents topics related to the Vision, such as self-improvement and building.

¹ TEDx talks rules presented on the website: <https://www.ted.com/participate/organise-a-local-tedx-event/before-you-start/tedx-rules>.

TEDx talks decreased to 17 in 2019 and 16 in 2020, which may be affected by the COVID-19 pandemic.

These talks encompass a wide range of subjects, including business, innovation, and personal development. This dissertation argues that although these talks may not be produced under the aegis of the Saudi 2030 Vision, they are still relevant to its objectives. As such, the ideologies presented in these TEDx talks could be seen to be related to the goals of the Vision. The following section provides a general overview of the Saudi culture, leading to the Vision's aims and purpose, highlighting the potential alignment between the themes discussed in Saudi TEDx talks and the Vision's objectives.

1.2.3 Background to Saudi culture

Saudi Arabia is a country located in the Middle East with a cultural heritage that is deeply rooted in Islam, the dominant religion in the country (BinAbdulaziz, 2019). The Islamic faith influences various aspects of Saudi society, including the legal system, social norms, and traditions. Islamic judgment is based on the Qur'an, which is the holy book of Islam, and the Hadith, which are the sayings of Prophet Mohammed (Alsuwaida, 2016).

Saudi Arabia has traditional values that are reflected in social norms, dress, and gender roles. Hospitality is highly valued, and it is common for people to welcome guests with dates, coffee, and sweets. Family is also considered important, and children are expected to obey their parents and respect their elders. Islamic practices, such as prayer, fasting, and helping others, are also observed by all.

Education is highly valued in Saudi Arabian culture, with the belief that it is a crucial component in achieving success, which is considered a desirable trait, and is often seen as the result of hard work, dedication, and perseverance. While wealthy families initially provided private tutoring to their daughters, formal education was not made available to women until 1956 (Alsuwaida, 2016). The material of the curriculum assigned to both genders was largely similar, with some differences. This could be attributed to the fact that the country aimed to ensure that the education received by women did not deviate from its original purpose, which was to prepare them for traditional gender roles as wives and mothers, as well as for jobs that were deemed suitable for them, such as teaching (Hamdan, 2004).

In terms of academic opportunities, the government of Saudi Arabia provides financial support for university students, both male and female, through a monthly stipend, demonstrating the country's commitment to supporting academic achievement (El-Sanabary, 1994). While both male and female students have access to universities in Saudi Arabia, there have historically been restrictions on the types of majors that women could pursue. For example, certain fields such as law and engineering were considered male-dominated and therefore restricted to female students. Medical schools and hospitals were the only places where men and women could study and work together.

Gender roles were also clearly defined, with men expected to be the providers for their families and women primarily responsible for raising children. Women had limited opportunities to participate in the workforce, particularly in leadership positions or roles that required direct interaction with men. However, it is important to note that this prohibition was not related to Islam, as Prophet Mohammed's wife, Khadija, was a successful businessperson. This restriction may have been due to social factors, rather than Islamic teachings.

In addition, men had authority over women, and women were not allowed to travel without permission from a male relative, such as a husband, father, or brother (El-Sanabary, 1994). This severely limited women's independence and their ability to pursue the jobs they wanted. Men and women were also typically separated in public places, including schools, workplaces, and social gatherings. This prevented women from attending events where men were present.

Overall, the traditional values and gender roles in Saudi Arabia have been influenced by Islam, but some restrictions on women were more related to the society's conservatism than to religious teachings. In recent years, there have been some efforts to reform these restrictions and promote greater gender equality in the country. With the introduction of the Saudi 2030 Vision, many of the regulations in the country have changed. While most Saudi traditional cultural values continue to play a vital role in shaping the society, the launch of the Vision has introduced new pathways towards greater modernisation, diversification, and openness to the wider world.

1.2.4 Saudi 2030 Vision²

On April 25th, 2016, the Crown Prince of Saudi Arabia, Prince Mohammed Bin Salman Al-Saud, launched a vision aimed at reducing the country's reliance on oil, thus promoting social and cultural development, and enhancing the quality of life for its citizens (BinAbdulaziz, 2019). The Crown Prince highlights that despite the country's abundance of natural resources, including oil, gold, phosphate, uranium, and other minerals, the true wealth lies in the ambition of the nation and its younger generations. As such, the country is investing in its citizens, policies, and resources to achieve greatness.

The Vision is founded on three pillars: Saudi Arabia's strategic geographic location, its influential position as the centre of the Islamic world and its strong investment capabilities. The country's advantageous geographic location at the intersection of continents positions it as a crucial trading and logistics hub. Its role as the heart of the Islamic world empowers Saudi Arabia to exert leadership in advancing the Islamic faith and culture worldwide. Furthermore, the country's robust investment capabilities enable it to attract foreign investment and promote private sector growth, leading to the development of new industries and innovative technology.

These pillars are intended to support the achievement of three key aims: a vibrant society, a thriving economy, and an ambitious nation. The first pillar of the Vision aims to achieve a vibrant society, the Vision seeks to enhance the roots of Saudi Islamic culture by increasing Umrah visitors, building an Islamic museum, and promoting cultural entertainment to attract tourism. By increasing appreciation of the Saudi culture, these efforts may lead to greater openness to cultural exchange, potentially resulting in a sense of pride in Saudi heritage and the incorporation of novel ideas from other cultures.

According to the official website of the Vision, the number of visitors to Saudi Arabia has increased since its launch, and the high-speed train that connects Jeddah Airport to Makkah has improved the Umrah and Hajj experience. In

²Information around the Vision is taken from its official website: <https://www.vision2030.gov.sa/>.

addition, the country has organised numerous entertainment events that have been attended by millions of people.

The second pillar of the Vision aims to achieve a thriving economy through various measures, including providing employment opportunities, encouraging long-term investment, and supporting small and large corporations. The Vision places a particular emphasis on training young individuals to succeed in the global labour market and preparing them for future opportunities. The plan also recognises the importance of gender equality and women's empowerment, which may lead to changes in traditional gender roles, such as increasing women's participation in the workforce and promoting their leadership roles in society.

Since the launch of the Vision, Saudi Arabia has provided its citizens with training programs to succeed in the workforce and has supported private entrepreneurship with 695 million dollars. Furthermore, female participation in the workforce has significantly increased from 19.4% in 2016 to 35.6% in 2021. The representation of women in higher positions of employment has also increased from a mere 1.27% to 5% in 2020, according to data from the World Trade Organization (2021). Women now hold leadership positions, such as deputy minister, ambassador, lawyer, and chairperson in several companies and institutions. In addition, 30 out of 150 Shura Council³ members are women. Despite the gender discrimination that women still face in the workforce, the country is making significant efforts to overcome these issues and promote women's involvement in the economic growth of the country.

In addition to economic empowerment, the Vision has also provided women with personal rights, such as lifting the ban on women driving in June 2017 (Krane and Brief, 2018). This change has allowed women to have greater mobility and access to various sectors and employment opportunities. It has also had a symbolic impact by challenging traditional gender roles and promoting gender equality.

The third pillar of the Saudi 2030 Vision seeks to create an ambitious nation by creating an environment that fosters personal and business development. This

³ Shura Council is an assembly, including 150 members, that advises the King on important issues in Saudi Arabia.

includes providing quality healthcare and education to citizens, which will enable them to participate effectively in the workforce and contribute to the growth of the country.

Since the launch of the Vision, Saudi Arabia has provided more educational opportunities to all its citizens and accelerated digital transformation, which has created new avenues for personal and business development (Mirghani, 2020). The Vision's objective of achieving gender equality is evident in the education provided to both men and women in Saudi Arabia. Although there were previously differences in the education offered to each gender, as a result of their traditional gender roles, the Vision seeks to provide equal opportunities for both genders. As such, the curriculum material is now the same for both men and women, and women are allowed to study previously unavailable university majors, including engineering and law school.

The Vision has also encouraged young individuals to become productive members of society by volunteering in platforms such as healthcare, which allows them to contribute to the country's growth while gaining valuable experience. Furthermore, the Vision has prioritised the provision of quality healthcare to all citizens, ensuring that they have direct access to medical care. This has led to significant improvements in the country's healthcare system, including the introduction of new medical technologies and facilities, which have improved the overall health outcomes of the population.

In conclusion, the country's objective is to achieve a vibrant society, a thriving economy, and an ambitious nation by diversifying its economy away from oil, reducing reliance on public sectors for employment, and promoting private sector growth. This resulted in an increase in job opportunities for Saudi citizens in various industries, including technology, tourism, and entertainment. The government also focuses on improving the education system to better prepare students for the workforce and to encourage entrepreneurship and innovation. In addition, the Vision aims to increase the participation of women in the workforce, which has traditionally been low in Saudi Arabia.

1.3 Rationale, aims, and research questions

The justification for conducting this study is multi-fold. Firstly, the spread of social media, including platforms like TEDx talks, presents a rich and dynamic context for conducting CDA in Saudi Arabia. By analysing the language used in these digital platforms and how it reflects and reinforces power relations, cultural norms, values, and social change, researchers can gain valuable insights into the discursive practices that shape Saudi society.

Secondly, the potential impact of the Saudi 2030 Vision on the country's culture and economy suggests the need for further research to explore links between the data examined and the Vision's objectives. As previously outlined, the topics discussed in Saudi TEDx talks, such as business building, innovation, and personal development, align with the Vision's goals of promoting innovation, supporting personal growth, and fostering entrepreneurship.

For example, a TEDx talk that focuses on entrepreneurship and innovation can align with the Vision's objective of diversifying the economy by encouraging the development of new industries and creating new job opportunities. Moreover, the Vision's plan emphasises the importance of social and cultural development, which can be related to topics covered in TED talks related to arts, culture, and community engagement. A talk that highlights the value of preserving cultural heritage, for example, can align with the Vision's goal of promoting social and cultural development. By analysing the discursive practices used in TEDx talks and how they reflect and reinforce or challenge the values and priorities of the Vision initiative, a CDA study can provide valuable insights into the complex relationship between language, power, and economic development in Saudi Arabia.

Thirdly, previous studies have examined persuasion in TEDx talks in various languages (e.g. Aravind & Rajasekaran, 2019; Di Carlo, 2014, 2015; Petiy, 2017), but there is limited research on persuasion in Arabic TEDx talks (e.g. Attiya, 2022). Thus, the current study seeks to address this gap by adapting the Political Discourse Analysis (PDA) approach proposed by I. Fairclough and N. Fairclough (2011, 2012). This approach enables the critical and systematic analysis of politically persuasive discourse by combining CDA with argumentation theory

through practical reasoning, which refers to the reasons for proposing a particular action.

To address these problems, the thesis aims to:

- 1- Investigate the feasibility of applying a political discourse method of analysis to Saudi TEDx talks.
- 2- Explore how persuasive arguments are presented by speakers in Saudi TEDx talks.
- 3- Critically evaluate how speakers present their arguments in Saudi TEDx talks and the link between the premises of the arguments.
- 4- Investigate the rhetorical strategies used in Saudi TEDx talks and link them to the argument.
- 5- Examine the Saudi audience's perception of the persuasiveness of Saudi TEDx talks.
- 6- Identify overt and hidden ideologies presented in Saudi TEDx talks and their relation to the Saudi 2030 Vision.

In order to undergo such an investigation, this dissertation aims to address the following questions:

1. Can a political discourse analysis method be applied to Saudi TEDx talks?
2. How do Saudi TEDx talk speakers present their arguments?
3. How do Saudi TEDx speakers use rhetorical strategies to frame their argument or any part of it?
4. Are the claims for action presented in Saudi TEDx talks considered rationally acceptable by the audience?
5. How does language shape ideological assumptions and power relations, and vice versa, in Saudi TEDx talks?
6. To what extent are the ideologies presented in Saudi TEDx talks related to the 2030 Vision?

This study employs an interdisciplinary and multidisciplinary approach, arguing that discourse analysis requires the use of diverse methods and frameworks from various disciplines to comprehensively investigate social ideological factors. To address the aforementioned research questions, the study will utilise data from ten Saudi TEDx talks that were delivered after the announcement of the Saudi 2030 Vision. The study will employ the PDA approach, as proposed by I.

Fairclough and N. Fairclough (2011, 2012), to answer the first and second research questions. PDA involves reconstructing the main arguments into their respective premises, such as claim, counter-claim, evidence, negative and positive consequences, means-goal, value, and goal, and critically evaluating the arguments and the link between their premises.

To answer the third research question, a critical evaluation of how speakers employ rhetorical strategies to frame their arguments' premises and direct the audience towards a favourable conclusion will be conducted. Furthermore, an open-ended survey of the audience's perception of the persuasiveness of one of the TED talks will be included, thus answering the fourth question. This question aims to mitigate bias and subjectivity that may arise from the researcher's analysis alone.

Through this multi-disciplinary approach, which incorporates argumentation theory, framing theory, audience perception, and CDA, the study seeks to analyse the overt and covert ideologies and power dynamics present in the arguments, thus answering the fifth question. The ultimate goal of this analysis is to gain a deeper understanding of the relationship between language, ideology, and power in the context of Saudi TEDx talks, and to explore how these talks may be related to the goals of the Saudi 2030 Vision, thus answering the final question. By examining this relationship, the study hopes to shed light on the impact of the Vision on Saudi society, and to contribute to a broader understanding of the role of language in shaping social and cultural norms.

1.4 Significance of the study

The present thesis aims to investigate the ways in which ideological assumptions and power relations shape and are shaped in ten Saudi TEDx talks. It is motivated by my interest in discourse analysis, specifically during the master's study. In my master's dissertation, I explored the effect of gender, social power, and distance in performing requests by undergraduates in Riyadh. The study of power and social factors prompted me to investigate ideology in discourse. My interest in watching TED talks further motivated me to perform a discursive analysis of them.

The study is significant for several reasons. Firstly, while the PDA method has primarily been applied to political discourse, this dissertation argues for the

feasibility of applying this method to TED or TEDx talks, as they share similar characteristics with political discourse, such as persuasion and the struggle for power and domination. Secondly, while this method has traditionally focused on deliberation in persuasion, this dissertation includes an analysis of the diverse types of rhetoric, namely deliberative, epideictic, and forensic, which appeal to credibility, emotionality, and logicity, based on the three features proposed by Aristotle, namely logos, ethos, and pathos. Such an extension of PDA may provide more condensed insights into how ideological assumptions and power relations shape and are shaped in language use.

Thirdly, although the method only focuses on the analysis of the arguments, this study includes a linguistic analysis of the persuasive strategies employed. This analysis produces more insights into the argumentative analysis, making it more sound. Fourthly, it is important to acknowledge that this approach may be prone to researcher bias, as the researcher's own perspective and interpretation may influence the analysis. To address this potential limitation, the dissertation will also include an analysis of the audience's perception of the persuasiveness of the talks. This will be achieved through the use of open-ended questionnaires, which will provide a more comprehensive and less biased approach to the critical discourse analysis of the talks. By triangulating the researcher's analysis with the audience's feedback, the study seeks to enhance the validity and reliability of the findings.

It is hoped that the results of this research will contribute to the understanding of persuasive language in Arabic discourse and provide insights into the role of TEDx talks in promoting personal development and the Saudi 2030 Vision. In addition, an analysis of ideology and power may contribute to making readers critically aware of overt and covert ideologies presented in persuasive discourse. This awareness can help the audience discern which actions to follow and which actions to avoid, based on what serves their own lives. Such an analysis can raise awareness around the Vision and promote critical thinking in the audience.

1.5 Structure of the thesis

This dissertation comprises seven chapters. **Chapter 1** introduces the research background, rationale, significance, aims, and the research questions addressed in this study. **Chapter 2** provides an overview of the literature and situates this research within the context of argumentation analysis in persuasive discourse. This chapter covers various approaches to CDA, the definition of persuasion, and approaches to analysing persuasion. It also discusses the PDA approach utilised in this study, its critiques, and possible solutions to mitigate them.

Chapter 3 presents the theoretical framework employed in this research, which includes argumentation theory and framing theory. The chapter discusses how these theories can be integrated with the PDA approach to analyse Saudi TEDx talks. In addition, the chapter argues for including an analysis of audience perception to achieve a more comprehensive and less biased analysis of CDA.

Chapter 4 provides an overview of the methodology used in analysing ten TEDx talks in Saudi Arabia. It describes the research design, data collection methods for evaluating the talks and audience perception, ethical considerations, and data analysis methods. The chapter also outlines the methods applied for argumentative analysis, analysis of the persuasive strategies, analysis of ideology and power relations, and analysis of the audience perception survey.

Chapter 5 presents the reconstructed arguments from the ten TEDx talks held in different regions of Saudi Arabia. **Chapter 6** critically evaluates the argument analysis, which involves an examination of the linguistic strategies employed by the speaker to guide the audience towards particular points. In addition, it assesses the perception of the audience regarding the talk's persuasiveness. Finally, **Chapter 7** presents key findings of the research, linking them to previous studies, and evaluates the research questions posed. The chapter concludes by discussing the research contribution, any limitations, and recommendations for future research.

Chapter 2

Literature Review

2.1 Introduction

This chapter provides a comprehensive review of the literature relevant to Critical Discourse Analysis (CDA) and persuasion. Section 2.2 elucidates the concept of CDA and the various approaches that have been adopted. Section 2.3 outlines the definition of persuasion in general, while Section 2.4 examines the nature of persuasion in Arabic. In addition, Section 2.5 explores the realm of persuasion in TED talks. Lastly, Section 2.6 investigates persuasion in political discourse. This includes an analysis of the debate on what constitutes political discourse, the diverse approaches to political discourse analysis, and the similarities between these approaches. The chapter concludes with a critical assessment of the critiques of the Faircloughs' PDA approach.

2.2 Critical discourse analysis (CDA)

2.2.1 What is CDA?

CDA is a multidisciplinary approach that originated in the 1980s, led by prominent scholars such as Norman Fairclough (1989), Ruth Wodak (1989), Teun Van Dijk (1993), among others. Over time, CDA has become one of the most significant and influential sub-branches of discourse analysis. Scholars working within this field concur that linguistic practice and social practice are mutually constitutive.

To understand the term 'critical discourse analysis', it is necessary to deconstruct it. Firstly, it is essential to explore the meaning of 'discourse' and its relation to the term 'text'. Different scholars use these terms in varying ways. For N. Fairclough (1993), 'text' refers to an oral or written linguistic structure with an intended meaning, while 'discourse' refers to the language used in a specific social practice. Sunderland (2004: 7) further argues that 'text' is narrower than 'discourse' as 'discourse' refers to the entire oral or written social interaction of which the text is a part. For instance, texts written for the discourse of law differ from those written for the discourse of medicine.

Chafe (1992) proposes that the terms 'discourse' and 'text' may be used interchangeably to refer to any unit larger than a sentence. However, Widdowson (2008) refutes the notion that a text must comprise a specific amount of language. He argues that a text may consist of a clause, a word, or even a letter. This argument is supported by several scholars, particularly concerning the link between discourse and context (Lahlali, 2011). The instances of language analysed in this research are related to how they are used in a particular context and cannot be isolated from it. Therefore, the terms 'discourse' and 'text' are used interchangeably in this thesis to mean language use in a specific social practice.

Sunderland (2004: 6) delineates three definitions of discourse. The first definition focuses solely on the linguistic structural aspect, encompassing any oral or written language beyond a sentence and highlighting the relationship between sentences and paragraphs. The second definition examines how language is used to construct meaning in an interaction between individuals and how actions are performed in various contexts, such as school discourse or home discourse. This definition focuses on the analysis of language use in a particular context, rather than on the entire social context. The third definition includes not only the linguistic aspect but also the norms and assumptions that govern meaning in a specific social field, raising questions about power and hegemonic ideological structures.

Hodges et al. (2008) attempt to categorise these three definitions into three analytical approaches: formal linguistic analysis, empirical linguistic analysis, and critical discourse analysis. The first approach, formal linguistic analysis, aims to perform a microanalysis of the linguistic, grammatical, and semantic structures of the text to reveal the underlying rules of the linguistic functions behind the text. For example, to determine the type of language used in newspapers or TV news, the analysts would transcribe data taken from these sources and then categorise the language according to semantic type and grammatical structure. The main goal is to code and decode every word or string of words in detail to analyse the formal structure of the language. However, while this approach provides a clear description of the language structure in a text, it does not demonstrate the relationship between language use and social norms.

The second approach, empirical discourse analysis, focuses on studying the uses of texts in specific social settings to perform a micro and macro analysis of how

actions are performed. This approach includes conversational analysis, which studies communication in context, and genre analysis, which studies different types of language with similar structures and contexts. These analyses focus more on the sociological uses of language, such as human conversations, lectures, or doctor-patient interaction, and genre structure to reveal patterns, practices, and methods used by participants in social action. However, N. Fairclough (2001: 9) argues that a major problem with this approach is that it explains social practices as if they exist in a vacuum, working with interactions in isolation from other interactions in the same speech community. In other words, this approach answers the 'what'? question but not the 'why'? or 'how'?

The third approach, critical discourse analysis, not only investigates texts and social uses but also examines all social practices, individuals and institutions that produce or are produced by the language texts. Its primary focus is on macroanalysis of how discourses regulate individual and institutional thinking and communication. In essence, this approach encompasses not only singular communicative events, but also the broader system within a given location that makes things thinkable and sayable, including who can say it. It aims to examine and analyse overt and hidden ideologies and evaluate how language is used to show power. Language use is defined by the ideological norms of what can and cannot be said in a specific context. Since this dissertation aims to reveal ideological assumptions and power relations through language use, it considers discourse a mode of ideological practice, following N. Fairclough's (1992) approach to CDA.

After understanding what discourse is and what type of discourse analysis could be best applied for this research, it is essential to understand the term 'critical' and its function in CDA. Bloor and Bloor (2007: 12) argue that most 20th-century discourse analysis was non-critical, with researchers performing discourse analysis to explain how people use language, reveal methods for analysing discourse and developing communication theories. This descriptive type of method can only reveal what is clear and overt but may not reveal the hidden and covert ideologies. However, since CDA attempts to reveal both overt and covert ideological assumptions transmitted through language (Machin & Mayr, 2012), it has a more critical perspective than a descriptive one. Consequently, N. Fairclough (1992) defines the term 'critical' in CDA as the system of revealing

hidden connections between language, power, and ideology by analysing the use of language in a specific discourse. In other words, CDA focuses on analysing discourse as an instrument of the social presentation of reality.

CDA has roots in critical social science (CSS), which seeks not only to describe societies and their systems but also to evaluate the ideas these societies consider appropriate for a 'good society' (I. Fairclough and N. Fairclough, 2012). CSS examines social practices, behaviour, and events that affect a society's social life. Since ideas are manifested in various forms of discourse, these discourses must be socially explained, and the discourse's impact on social life must be investigated.

In CSS, discourse analysis primarily focuses on the relationship between normative critique and explanatory critique regarding action (I. Fairclough and N. Fairclough, 2012). On the one hand, normative critique evaluates beliefs and standards that describe the values of a 'good society'. However, the concept of a 'good society' is debatable (N. Fairclough, 2013). If we define a 'good society' as one that provides values that serve the security or comfort of its people, there may be differing opinions on this matter. Some may be in favour of certain values, while others may oppose them. Since there is no way to resolve these differences, the analyst may rely on their experience to define what may be considered suitable for a 'good society'. Furthermore, normative critique addresses unequal power relations and forms of domination that may be harmful to people, such as manipulative discourse. On the other hand, explanatory critique examines how discourse is influenced by ideological social factors and how these social factors emerge, maintain, or change over time. For example, if someone argues that schools should be open during the COVID-19 pandemic, a normative critique would suggest if this were acceptable or not, while an explanatory critique would explain the argument's relation to social factors and how and why it would sustain or change the current situation.

These concepts are central to CDA, which is an approach in the field of linguistics that examines how language use shapes and is shaped by various aspects of people's lives. CDA is a problem-oriented and interdisciplinary approach that seeks to observe and evaluate how language use constructs aspects of people's lives (Wodak, 2008). It frames the social practices that constitute the conventional meaning structures of social life and often examines opaque and covert patterns

of social inequality and power relations. CDA aims to reveal overt and hidden ways of how language is involved in social relations of power and domination (N. Fairclough, 2001).

According to N. Fairclough (2000), CDA does not only focus on analysing the language used in a text, but also explores the whole social context, including the role and function of the text in social practices and what is not revealed directly within the text. In other words, CDA aims to determine the relationship between social structure (e.g., class, gender, age, and ethnic identity), culture (i.e., the norms in a society), and discourse (i.e., the language used in a context). To achieve this, N. Fairclough suggests combining micro linguistic analysis of texts with macro social analysis and power relations (Elsharkawy, 2012). While micro linguistic analysis focuses on the details of language use, such as grammar, syntax, and vocabulary, macro social analysis examines how language is used to construct social reality and shape power relations at the societal level.

To comprehend how aspects of people's lives and beliefs are conveyed through language use and vice versa, it is first necessary to understand how these aspects are realised among members of a society. In discourse, actors do not rely on individually generated strategies, but rather on socially shared perceptions of values, opinions, ideas, beliefs, and practices that result from daily life (Meyer, 2001). These shared perceptions are known as social representations, which include knowledge, attitude, and ideology (Van Dijk, 2001b). While knowledge involves personal, group, and cultural knowledge of events and structure, and attitude pertains to shared social opinion on certain knowledge, such as having a shared opinion on war or nuclear energy, ideology, such as feminism and liberalism, is considered to be the foundation that organises shared attitudes and opinions of a particular knowledge.

Hart (2011) and Van Dijk (2001b) argue that social representations of shared attitudes and ideologies can only be acquired and exercised through mental models. In other words, ideologies can only be effective when the structures displaying them receive cognitive representation. Thus, when analysing discourse, we cannot separate social representation from mental representation. For instance, social representations regarding feminism cannot be acquired or exercised without having mental representations of what it is or how it could be practised. This point helps provide a clearer picture of how actors might utilise

certain social representations in discourse and, conversely, how discourse might impact the acquisition and exercise of certain social representations.

Performing a critical analysis of discourse is crucial in interpreting the intricate relationship between ideology, power, language, and identity (N. Fairclough, 1993: 134). Identity is a fundamental concept that is significant to all individuals. How we perceive ourselves and how others perceive us are largely influenced by our use of language (Wodak, 2012). Language, therefore, serves as a means of expressing similarities or drawing boundaries with others, and its usage is shaped by the ideological norms of what can and cannot be said in a specific context. It can be argued that social representation, which is shared among individuals in a social group, can shape an individual's identity. In other words, an individual's reflection on the world is governed by the knowledge, attitude, and ideology that they share with a particular social group.

To understand the link between ideology, language, and power, it is essential to comprehend the nature of ideologies and how they can be linked to language usage and power relations. Eagleton (2007: 9) asserts that ideology is best realised through 'discourse' rather than 'language' since a claim cannot be deemed ideological in isolation from its discursive context and language use. In other words, he argues that although some uses of language might hold a certain ideological perspective in one context, that same language use may not necessarily have the same ideological implications in another context.

According to N. Fairclough (1989: 2), ideology is best understood by linking it to 'common-sense assumptions'. These implicit, unconscious assumptions are formed during linguistic interactions and are based on conventional beliefs. This implicit nature of ideological assumptions validates our earlier argument that social ideological representations are intertwined with mental or cognitive representations. Reisigl and Wodak (2016) and Van Dijk (2001b) emphasise that ideologies are not individual beliefs, but rather shared beliefs expressed through language use. While these beliefs and concerns may not be naturalised by all the members of the society, they must be normalised by a significant number of individuals within that society (Fairclough and Fairclough, 2012).

CDA aims to examine how the beliefs and concerns of a society become normalised through social interaction and how they are reinforced through social action (I. Fairclough and N. Fairclough, 2012). The dominant ideology within a

society is typically presented as the most neutral belief and serves as the basis for public opinion, while other ideologies may be considered more radical. Since ideologies are often more effectively transmitted indirectly, CDA seeks to uncover covert ideologies rather than only overt and explicit ones. As argued earlier, this highlights the importance of criticality in revealing not only overt ideologies, but also hidden ones.

To gain a more comprehensive understanding of ideology in CDA, it is necessary to consider the relationship between language and power (i.e., how language use reflects unequal relations of power) (Fairclough, 2001). The term 'power' in the context of language does not imply that language itself is inherently powerful, but rather that language expresses power and creates power through its effective use (Wodak, 2001b; Wodak, 2001a). This implies that CDA focuses on the ways in which linguistic structures are used in various manipulations of power.

To link power to ideology, N. Fairclough (2003: 9) argues that 'ideologies are representations of aspects of the world which can contribute to changing, maintaining, or establishing social relations of power, domination, and exploitation'. Thus, ideological assumptions are shaped by relations of power because they depend on differences, inequalities, or struggles for power and domination. For this reason, in line with Thompson's (2007: 7) perspective, 'ideology is meaning in the service of power'. While ideology is conveyed through language use, power is exercised through ideology (N. Fairclough, 2001). In other words, speakers use language to seek power and influence their audience by presenting ideological assumptions that either reinforce hegemonic views or challenge the prevailing ideologies.

For instance, when a speaker seeks to convince someone to quit smoking, they might present a medical view that smoking harms the lungs. The speaker seeks to exert power and influence by presenting an ideological assumption that the majority share (i.e., smoking is harmful for the lungs). Alternatively, the speaker may present ideas that challenge the dominant ideology, such as opposing the Saudi belief that children must live with their parents, even after they turn 18. In this case, the speaker presents justifications of this argument to make it more convincing than the hegemonic view.

2.2.2 Approaches to CDA

This section provides an overview of the CDA model as proposed by three prominent scholars in the field: Norman Fairclough, Ruth Wodak, and Van Dijk. It highlights the important terminology, methods, and analysis of data used by these authors to critically analyse discourse.

Ruth Wodak developed the Discourse Historical Approach (DHA) in 1996, which is a constitutive, interdisciplinary, and problem-oriented approach used to analyse both written and spoken language as forms of social practices (Reisigl and Wodak, 2001). DHA takes the position that understanding discourse requires considering its historical context, alongside other extra-linguistic factors such as society, ideology, and culture (N. Fairclough and Wodak, 2011). Wodak (2001: 65) argues that one of the defining features of DHA is its feasibility in employing various approaches and methodologies on the basis of several types of empirical data and background information. The DHA approach is particularly relevant in analysing political discourse, which is discussed in detail later in this chapter.

Van Dijk (1993) suggests that CDA needs to focus on analysing how language is used to reinforce social hierarchies, such as sexism, racism, and classism. He focuses on how discourse reproduces social inequality caused by the exercise of social power by certain groups in society. He also analyses how people in positions of dominance persuade those with less power and examines the dimensions of power abuse in discourse that led to inequality.

In 1997, Van Dijk proposed the Sociocognitive Approach, which is less concerned with the syntactic features of texts and more focused on social and cognitive aspects of discourse. He emphasises that the relationship between discourse and society is not easily achieved, and it requires mediation by mental models. In other words, he posits that the mental representations stored in people's minds influence what people say and control discourse appropriateness. Van Dijk (1998: 61) stresses that there is no one standardised methodology for performing CDA and that it should bridge the gap between the micro level of analysis (i.e., analysis of language use, discourse, verbal interaction, and communication) and the macro level of analysis (i.e., power, dominance, and inequality). He suggests that these two levels are a unified whole because, as a racist speech may be

considered discourse at the micro level but also part of the reproduction of racism at the macro level.

Van Dijk (1998, 2015) recommends certain methods to bridge the macro-micro gap. These methods include analysing the historical background of discourse, describing the communicative context, investigating groups, power relations, and conflicts, evaluating positive and negative opinions, examining presupposed and implied opinions, and analysing formal structures (i.e., syntactic, propositional, and rhetorical structures) that manifest group opinions. These methods form a triangle that relates society to discourse to social cognition in the framework of CDA (Van Dijk, 2001b). He believes that *discourse* encompasses not only language in use but also any other aspect involved in a communicative event, including conversation interaction, oral and written texts, gestures, facework, and any other multimedia dimension of signification. Moreover, Van Dijk suggests that *cognition* involves both personal and social cognition, beliefs and emotions, and any other mental representations involved in an interaction. Finally, the term *society* includes both the local, face-to-face interactions and more global, social, and political structures. Van Dijk argues that text and society are mediated by cognition (see figure 2-1).

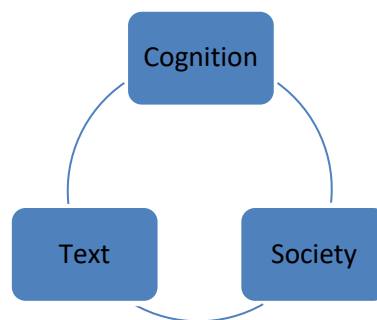


Figure 2-1. Relationship between textual structure, social structure, and cognition

Van Dijk (2001b: 99) presents the theoretical framework used in the analysis of ‘a petition against the persecution of Microsoft’. He evaluates the topic and local choices of specific structures and the relationship between propositions to investigate implicit meanings. In theoretical terms, these implicit meanings are part of a mental model related to underlying beliefs and ideological objectives that are not explicitly expressed. Van Dijk then provided an assessment of formal structures, including intonation, syntactic, and rhetorical structures, which are

controlled by the speaker in a less conscious manner. Although this analysis does not directly expose hidden beliefs, it triggers emotions and attitudes that influence opinion evaluation.

The findings revealed that speakers may highlight positive meanings and downplay negative proprieties by making them implicit, thus exerting power by constructing social representations in a way that may manipulate and control the mind. Van Dijk (2001b) argued that this analysis should be defined in terms of a contextual and event model. He suggests that during language use, individuals develop mental models not only of the meaning behind what is said but also of the overall context and events described. In other words, language users create a mental link between local meanings, global context, and the events they discuss.

While the socio-cognitive approach has provided a theoretical framework for the analysis of discourse, power, and ideology, Van Dijk (2015) identifies several methodological and theoretical gaps. First, the cognitive interface between discourse structures and context is not explicitly investigated, which raises questions about the multidisciplinary theory of CDA that links discourse and action with cognition and society. Second, this approach relies heavily on subjective interpretations of social structures and their impact on language use. Consequently, it may be challenging to generalise research findings to other contexts. For instance, in this approach, discourse structures (such as pragmatic, syntactic, semantic, rhetorical, and stylistic) are selected for evaluation based on the researcher's personal opinion of their relevance to the study being conducted. Therefore, while Van Dijk's model is robust, its methods and conclusions may be subject to various interpretations among scholars due to the subjectivity involved in applying some of the rules in discourse practice.

Norman Fairclough has proposed a third approach to CDA. In this approach, N. Fairclough uses some tools from Systemic Functional Linguistics (SFL), a theory of language, discourse, and society associated with Michael Halliday (Poole, 2010). SFL aims to analyse the structure, function, and meaning of language in a social context (Halliday, 1978). While SFL uses a descriptive approach to analyse language, focusing on identifying linguistic patterns and structures, CDA uses a more critical approach that seeks to uncover hidden ideological assumptions and power relations through language use (N. Fairclough, 2001).

CDA utilises SFL as a method for analysing language and discourse to uncover the underlying ideological assumptions and power relations in a social context. For example, Wang (2010) employed CDA and Halliday's SFL to analyse Obama's speech to explore how language serves ideology and power. The researcher employed transitivity analysis to reveal the ideational function, modality analysis to uncover the interpersonal function, and textual analysis to expose the linguistic function. She utilised a quantitative analysis to determine the frequency of grammatical components, before moving on to a qualitative analysis to suggest possible interpretations of the results.

The findings of the study indicate that President Obama preferred to use simple vocabulary and short sentences to shorten the distance between himself and the audience. In addition, the transitivity analysis revealed that the speeches were structured to demonstrate what the US government had achieved. To ensure that his message was easily understood by the audience, Obama used modal verbs, simple present tense, and simple future tense to express the current situation and potential reforms. In addition, his constant use of first-person pronouns and religious beliefs were strategic in bringing him closer to the audience, thereby making him more persuasive. The analysis demonstrates how Obama's speeches are designed to create a positive image of himself and his government, while also promoting specific policies and values that align with his political agenda. Thus, by combining the descriptive and critical approaches of SFL and CDA, the researcher was able to perform an analysis of ideology and power relations in discourse.

N. Fairclough (1989, 1993, 2003) proposes a three-dimensional analytical framework to CDA that accounts for the descriptive, interpretive, and explanatory aspects of discourse. The *descriptive dimension* focuses on the formal properties of the text and employs linguistic, semiotic, and literary analyses. The *interpretive dimension* aims to understand the relationship between text and interaction, such as the motivations behind producing the discourse and the intended audience. Finally, the *explanatory dimension* explores the connection between interaction and social context, investigating the ideology presented in the discourse and how it may influence individuals. Figure 2-2 illustrates the three-dimensional framework proposed by N. Fairclough (1989).

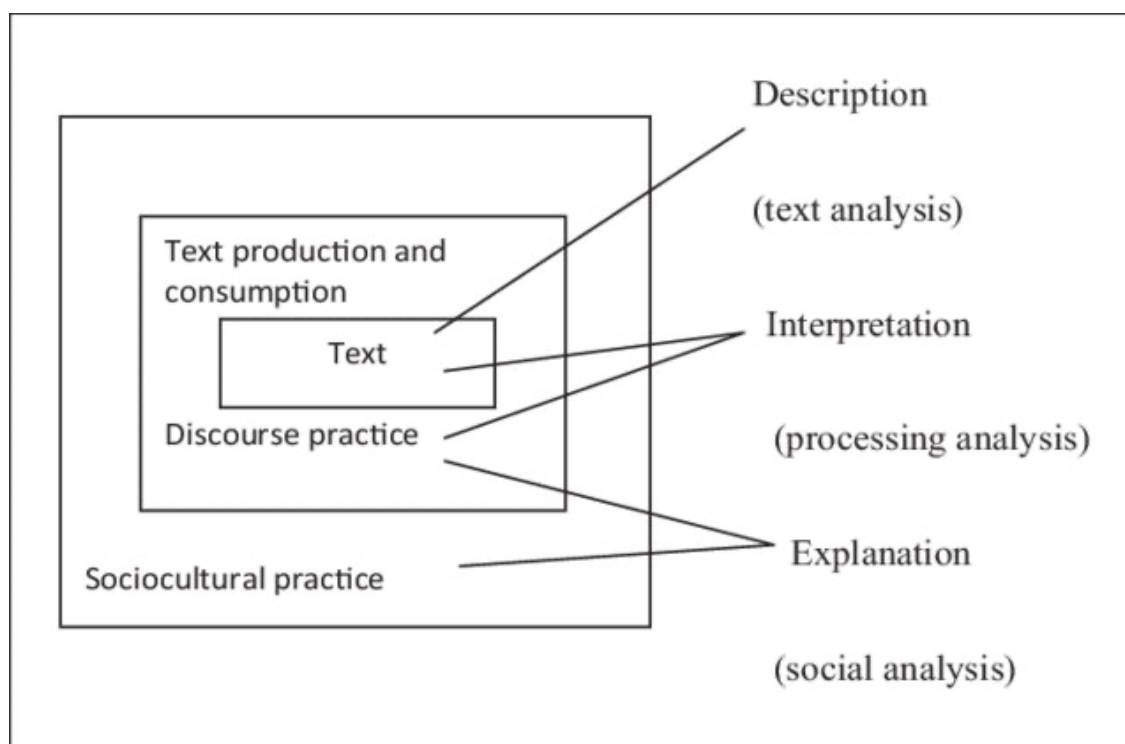


Figure 2-2. Three-dimensional analytical framework to CDA

This model offers a detailed explanation of the connection between discourse, ideology, and power in specific discursive events. It sheds light on the distinction between social structures, social events, and social practices. *Social structures*, such as language, religion, family, or social class, are abstract entities that define a range of possibilities (N. Fairclough, 2003). In contrast, *social events*, such as meetings, debates, or speeches, encompass both linguistic and non-linguistic actions. However, N. Fairclough (2003: 23, 2013) argues that the relationship between what is structurally possible and what actually happens is not straightforward, and *social practices*, such as social activities, mediate this relationship. These practices may include habitual activities, social relations, instruments, time, and place.

Furthermore, a network of social practices creates an *order of discourse*, a notion adapted from Foucault (1984). Orders of discourse refer to forms of social organisation that regulate linguistic variation, such as the political, educational, or governmental fields (I. Fairclough, 2016). They encompass not only microlevel linguistic elements but also discourses, genres, and styles that occur in a particular field. N. Fairclough (1992, 1995, 2003) suggests that *discourse* is considered part of the action, and it could be used in two different senses: *abstractly*, as language and semiotics representing elements of social life; and

concretely, as ways of reflecting or representing the world. Different ways of acting and interacting discursively are defined as different genres, such as teaching or interviewing (N. Fairclough, 2013). An individual's way of using language in discourse to identify themselves is called *style* (N. Fairclough, 2000). Overall, the way an order of discourse is shaped varies from one social event to another. For example, a lawyer in a court of law will use the conventional ways of using orders of discourse in producing texts in this specific context, but the way they combine these genres, discourses, and styles may be innovative and unconventional.

In addition, N. Fairclough (2003) posits that *discourse*, *genres*, and *style* correspond to three aspects of text meaning: *representation*, *action*, and *identification*. These aspects of meaning can be realised through whole or small parts of a text. For instance, in the sentence, 'The education in successful schools is different from that in unsuccessful schools', *representation* is traced in the comparison between the two schools in the real world, *action* in the way the sentence informs us about something, and *identification* in the way the author commits themselves to the truthfulness of the information provided. By analysing any text using these three aspects of meaning, N. Fairclough (2003) suggests that social perspectives can be integrated into textual evaluation. Thus, N. Fairclough (2003) suggests that scholars linking textual analysis to social analysis are mainly doing two things: (1) examining various aspects of meaning and considering whether they are represented in various features of texts that they contribute to (2) linking social events to abstract social practices by examining the genres, discourses, and styles and how they are articulated in the text.

N. Fairclough (2003: 47) also argues that CDA should encompass not only linguistic analysis but also intertextual and interdiscursive analyses. While linguistic analysis is concerned with how texts draw upon linguistic systems, intertextual analysis involves linking topics, actors, events, or arguments within a discourse and with different discourses. Conversely, interdiscursive analysis involves linking discourses together (Wodak, 2001a). Furthermore, intertextual and interdiscursive analysis investigates the inclusion or exclusion of relevant external texts and the ideological factors that influence such choices. This approach helps to uncover underlying ideological assumptions and power relations that are often hidden within discourses.

However, it is important to note that there may be limitations in examining the reasons for the exclusion of certain choices in discourse. For instance, the statement, 'mothers should give their children healthy food and avoid junk food', excludes the term 'fathers'. While it is possible to argue that the term 'mothers' was chosen due to the dominant ideological view that they are primarily responsible for their children's diet, it is difficult to determine why 'fathers' were excluded. Thus, this dissertation argues that CDA should focus on performing intertextual analysis of what is included and avoid analysing what is excluded, as it may not always be reliable.

Since CDA aims to explore the complex relationship between language, power, and ideology, it is necessary to investigate how this relationship is reflected in the three-dimensional approach. N. Fairclough (2003) suggests that questions related to power and ideology may arise on any of the three-dimensional levels of analysis (N. Fairclough, 2003). For instance, the usage of certain lexical terms may reflect an ideological viewpoint, while interpreting why certain forms are used in the social context may lead to an analysis of power relations.

N. Fairclough (1989) suggests that to analyse power and link it to social theories, one must examine how power is manifested through speech during social events. He also highlights the importance of analysing power in and behind discourse to comprehend the relationship between language and power. The concept of power in discourse refers to how power relations are demonstrated through linguistic choices (N. Fairclough, 1989). In contrast, power behind discourse pertains to how relations of power are exercised in discourse, such as authority or the ability to be heard by a large audience.

Janks (1997) conducted a CDA of an advertisement for 'the Standard Bank's Domestic Promise Plan' using N. Fairclough's three-dimensional approach. The study began by analysing the textual features of the advertisement, which includes both visual and verbal signs. Transitivity analysis, borrowed from Halliday's Systemic Functional Linguistics, was incorporated to examine the power of the racist discourse. She then progressed to interpreting the production and consumption of text, addressing critical questions, such as: to whom is it addressed? Who is producing the text? Could this text be produced in a different place or time? Finally, she linked the textual and interpretive analyses to a social analysis, evaluating ideological views and posing further critical questions. This

method is analogous to the approach proposed by Walton (2006, 2007) to challenge data with critical questions in a critical text analysis, as discussed in Chapters 3 and 4.

A number of scholars, including Blommaert (2005), Poole (2010), Toolan (1997), and Widdowson (2008), have questioned the validity of the interpretations derived from discursive practices. They argue that such interpretations rely on the analyst's personal judgment. Hoey (2001) also suggests that individual people produce and consume texts in diverse ways, making it impossible to validate interpretations entirely. Therefore, I contend that while interpretations depend mainly on how each person consumes the texts being produced, there is no valid or fallacious interpretation, but there are interpretations that are based on normative rightness and truthful facts. Consequently, what is crucial in the analysis of any discourse is the way in which arguments are presented, leading to multiple potential interpretations in interdiscursive analysis. To mitigate the potential for bias and subjectivity in relying solely on an analyst's interpretation, it is recommended to include an analysis of other people's interpretations of the text. Incorporating various perspectives may contribute to a more balanced and nuanced analysis.

2.3 Persuasion

CDA is a theoretical and analytical approach to studying language use that aims to uncover the ways in which power relations and ideologies are manifested and reproduced through discourse. One of the key focuses of CDA is the analysis of how language is used to exercise power, particularly in the form of persuasion. This is often exemplified through rhetoric, which refers to the use of language by a speaker to persuade their audience to accept their arguments as valid or true (Jeffries, 2009). Rhetoric can be seen as a form of power because it involves the speaker attempting to persuade their audience through language use.

In CDA, the study of rhetoric is important because it provides insights into the ways in which language use can be employed to maintain or challenge power relations and ideological assumptions. The choice of rhetorical strategy can reflect and reproduce power imbalances, or it can be used to challenge dominant discourses. For instance, Islam et al. (2017) examined how Imran Khan, a Pakistani political leader, presented his ideologies through various persuasive

strategies to persuade the audience of his point of view. The researchers utilised N. Fairclough's three-dimensional framework to CDA, including repetition, persuasive strategies, and word choice, to uncover the hidden ideologies of the speaker. Through the interpretation and explanation of the persuasive strategies employed by Khan, the researchers were able to evaluate his hidden ideologies related to concepts such as 'change' and 'new Pakistan'. The authors contend that these ideologies are intended to influence individuals' political beliefs and encourage greater support for the speaker. By using CDA, the article provides a deeper understanding of the power dynamic and ideological underpinnings of Khan's discourse, as well as its impact on public opinion.

Similarly, Horvath (2009) examined the rhetorical persuasive strategies employed by President Obama in his public speaking. The researcher utilised N. Fairclough's (1989, 1995) three-dimensional method to uncover the hidden ideologies in Obama's inaugural address. The researcher performed an ideological analysis by linking what Obama said in his speech to social factors. By analysing what Obama said and how he said it, the researcher could link his language use with social factors based on their own experience and knowledge. The main ideological components of Obama's speech were identified as pragmatism, liberalism, inclusiveness, acceptance of diversity, and unity.

The researcher then utilised a quantitative analysis to reveal the frequency of specific words and connotations used in the speech. Creswell and Ivankova (2009) suggest that implementing a qualitative analysis and supporting it with a quantitative one helps researchers reach a full understanding of the topic being analysed. The analysis revealed that the most prominent words used were 'nation', 'new', and 'America', and the personal pronoun 'we' was used to emphasise inclusiveness and unity. In addition, Obama employed biblical allusions to reinforce the concept of unity among diverse segments of American society. The overall theme was the need to be inspired by the strength of the past to rebuild the nation in times of crisis.

While the studies presented revealed hidden ideologies by linking linguistic use to social factors, it may be argued that the findings are subject to the researcher's own biases and perspectives, which could lead to subjective interpretations. To address this potential limitation, researchers could incorporate an analysis that considers the audience's views on linguistic use. By considering multiple

perspectives, researchers may be able to provide a more comprehensive and objective analysis of ideology and power relations. This approach may help to enhance the validity and reliability of the study's conclusions, and contribute to a deeper understanding of the complexities of language and society.

One of the most influential scholars in the field of rhetoric is Aristotle. His work 'The Art of Rhetoric' is one of the earliest studies of persuasive communication. Aristotle discusses three genres of rhetoric: deliberative, forensic, and epideictic (cited in I. Fairclough and N. Fairclough, 2012). *Deliberative rhetoric*, which is closely related to decision-making, aims to persuade an audience to take (or not take) a certain action regarding future events. *Forensic rhetoric*, which pertains to legal rhetoric, involves an actor's representation of something, either by defending or attacking it. Finally, *epideictic rhetoric* primarily concerns present events, where an individual praises or discredits another.

The three persuasive features of Aristotle's rhetoric, namely logos, ethos, and pathos, have significant relevance in analysing persuasion in discourse (Murthy and Ghosal, 2014). Logos, the main origin of the English word 'logic', pertains to the reason behind the message the speaker intends to convey. An argument that is supported with proof can be considered logical. Ethos pertains to the audience's perception of the speaker's credibility, which a speaker often acquires through their personality, character, or personal experience. Pathos, on the other hand, refers to gaining the audience's trust through emotional means, such as storytelling and persuasive strategies, including metaphor and repetition.

Higgins and Walker's (2012) study offers an analysis of persuasive strategies employed in three social and environmental reports published in New Zealand. Through their analysis, the researchers identified several persuasive appeals utilised in the examined reports, including those targeting credibility (ethos), logic (logos), and emotion (pathos). The study suggests that such persuasive strategies can improve the social impact of discourse by rendering particular ideas more plausible and reliable, particularly in the context of sustainable development. This study highlights the importance of language use in shaping individuals' thoughts, emotions, and behaviours. Specifically, it provides insight into how persuasive appeals can affect social actors' perceptions of social and environmental reporting. By identifying and analysing the various persuasive appeals employed in these reports, Higgins and Walker's study enriches our

understanding of how language can influence social change in the context of sustainability reporting.

Finally, it is crucial to distinguish persuasion from manipulation. While persuasion entails legitimate control of the audience, manipulation involves negative and illegitimate control (Petiy, 2017). Manipulation aims to convince individuals of something against their will or interest (I. Fairclough and N. Fairclough, 2011; Khdair, 2016; Van Dijk, 2006). Although manipulation can sometimes be used for a noble cause, it is generally considered a negative strategy as it may be considered a form of domination or power abuse (Van Dijk, 2006). Parental authority over children and professorial authority over students can lead to the manipulation of the respective parties. For instance, encouraging a child who does not want to attend school by falsely stating 'If you go to school, you will become a doctor', can be perceived as an illegitimate and manipulative act. On the other hand, saying 'If you go to school, you will have a better chance of becoming a doctor' persuades the child without providing them with complete certainty, making it a more legitimate approach. This does not imply that children cannot manipulate their parents, but this is not attributable to their power status. Thus, the main distinction between persuasion and manipulation is that the former is legitimate, while the latter is illegitimate.

Manipulation could be evaluated not only based on what is said in a given context but also on what is excluded. For example, during the COVID-19 pandemic, the media encouraged people to take the vaccine by saying that it would reduce the effects of the virus on individuals if they were to contract it. Although this conclusion is true, failing to mention that the vaccine may also cause harm and health issues is a means of manipulation. However, such evaluations may not be conclusive, as it may be challenging to ascertain whether the exclusion of certain information was intentional or unintentional without insight into the speaker's intentions. Therefore, as argued in the previous section, evaluation should focus on what is included in the text rather than what is excluded.

2.4 Persuasion in Arabic

Effective persuasive communication relies on selecting the appropriate language variety to use in a given context. To gain a comprehensive understanding of the various Arabic varieties and their effects on persuasion, it is essential to begin

with the concept of diglossia. Diglossia refers to the coexistence of two different varieties of a language, where one is considered the formal or high variety, used in official contexts such as education or literature, and the other is considered the informal or low variety, used in everyday context such as conversation or popular media (Ferguson, 1959). In the case of Arabic, Modern Standard Arabic (MSA) is primarily used in formal spoken or written contexts, such as political speeches and media, while the various regional colloquial Arabic dialects (CA) are utilised in informal spoken or written communication (Al-Shareef and Hain, 2016). Suchan (2014) asserts that Arabs hold MSA (Al-fus-ha) in high regard due to its perceived superiority over other forms of Arabic. This superiority may stem from the fact that MSA is more closely aligned with classical Arabic, which is regarded as the language of God and used in the *Qur'an*, the holy book of Muslims.

Despite regional variation in phonology, lexicon, grammar, and idioms (Zaharna, 2009), MSA is consistent across all Arab countries (Suchan, 2014). Nonetheless, everyday terms, such as those for clothing, food, and beverages, vary from region to region. Communication across different regions may require greater effort to comprehend than communication within the same region, but it does not impede comprehension altogether.

After presenting the different varieties of the Arabic language, it is necessary to examine how they can be effectively used in speeches to persuade the audience of a particular viewpoint. The use of the standard Arabic language might give the impression of greater authority, as argued by Suchan (2014), as people hold it in high regard due to its complex lexicon and grammatical forms. However, using a more colloquial dialect may help the speaker build an emotional bond with the audience, thus becoming more persuasive (Wang, 2010). Presenters in TEDx talks in Saudi Arabia are allowed to use either MSA or the local variety of CA, the Najdi dialect. They have the linguistic rhetorical choice of either demonstrating authority through the use of MSA, building an emotional bond through the use of a regional dialect or shifting between the two.

One way to examine persuasion in discourse is through the use of linguistic strategies (Suchan, 2014). Rhetorical strategies are often utilised to make a weak argument appear more convincing, thereby increasing its persuasive power (I. Fairclough, 2017). This study argues for the importance of integrating an analysis of the rhetorical strategies employed in the talks examined with the analysis of

argumentation. In other words, it emphasises the importance of analysing how certain rhetorical strategies are used to highlight the main argument or any premises of it. Such an analysis contributes to achieving a more in-depth CDA.

A number of researchers (e.g., Ahluwalia and Burnkrant, 2004; Alduhaim, 2019; Johnstone, 1991; Khdaïr, 2016; Koch, 1983; Shakour, 2014; Suchan, 2014) have addressed rhetorical strategies in Arabic. These strategies include rhetorical questions, repetition, figurative speech, religious phrases, pronouns, and humour. The next part presents an overview of the meaning and usage of these strategies in Arabic discourse.

Rhetorical questions are a type of question that does not require an answer from the audience. Speakers use them to draw the audience's attention to a particular point (Ahluwalia and Burnkrant, 2004). This device enables the audience to reflect on their lives and become more engaged with the topic of the speech. Shakour (2014) argues that rhetorical questions are crucial in any persuasive speech. He supports this claim by analysing the use of rhetorical devices by Arab high school students, finding that students ended any discourse unit with a rhetorical question. This strategy might have been used to attract the audience's attention and direct them towards a specific idea, thereby becoming more persuasive.

In addition, repetition is a linguistic feature commonly found in Arabic texts and refers to the recurrence of words and phrases within a conversation or text (Suchan, 2014). Cacioppo and Petty (1989) and Sameer (2017) suggest that repetition is used by speakers to attract the audience's attention towards a specific point of view. Its various functions include persuading the audience of a particular claim and displaying strong emotion during arguments (Johnstone, 1991; Khdaïr, 2016).

For example, Koch (1983) analysed standard Arabic texts written in the second half of the twentieth century involving persuasion and noted that they contain repetition and paraphrasing. Johnstone (1991) and Suchan (2014) expand this analysis to include not only written standard Arabic but also spoken regional varieties of Arabic. In addition, Lahlali's (2012) study of Nasrallah's⁴ speeches

⁴ Lebanese cleric and political leader.

reveals that the speaker uses repetition for various ideological purposes to influence and reinforce the thoughts of the Islamic society he lives in, along with the political factors that surround him.

Furthermore, figurative speech is a linguistic strategy that is positively viewed in Arabic persuasion (Suchan, 2014). People use figurative speech to make an argument more persuasive, which includes metaphors (a comparison between two things), simile (a comparison between two things using 'like' or 'as'), personification (giving human qualities to non-human), hyperbole (an exaggeration to emphasise a point), irony (the use of language to express the opposite), and alliteration (repetition of the same sound or letter at the beginning of words) (Evans and Dooley, 2014). Zaharna (2009) suggests that the use of figurative speech in Arabic originates mainly from the *Qur'an*, which uses various examples of similes, metaphors, and analogies. Suchan (2014) also suggests that the use of metaphors in Arabic, especially those connected to the *Qur'an*, suggests a person's commitment and close relationship to God. In Saudi Arabia, where Islam and the *Qur'an* define the legal framework and moral values, using figurative speech or phrases may increase a speaker's credibility and make them more likely to convince their audience of their claims.

Another linguistic strategy used to convince the audience is the use of religious phrases (Alduhaim, 2019). Speakers sometimes use religious phrases to show power and authority, or to build an emotional bond with the audience (Suchan, 2014). Since Islam is the main religion in Saudi Arabia, speakers may use Islamic-related phrases or arguments to direct the audience towards a specific course of action. Alduhaim (2019) also suggests that speakers may use a Qur'anic verse to make their argument more persuasive. For example, Abu-Ain (2014: 196) investigated the use of religious references in King Hussein's speeches using Qur'anic verses. This is seen in the use of the verse:

الحياة والموت بيد الله سبحانه {وإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون}.

'Life and death are in the hand of God, {and when the time comes, none shall delay it nor advance it even by an hour}'.

The use of this verse focuses on the impossibility of postponing death. This verse has several broader effects on Islamic culture and practice. It encourages

Muslims to live their lives with a sense of submission to God's will. It also promotes the idea that death should be accepted as a natural part of life.

The use of words that stem from Islamic religion also reflects on a religious ideological reference (Alduhaim, 2019). For example, in Lahlali's (2012) analysis of Nasrallah's speech, he argues that his Islamic discourse register (such as using 'tawakkal 'ala Allah', which means 'rely on God' and 'illa be nasser Allah', which means 'only with God's help') gives a sense of religious identity with the Islamic audience. This analysis shows the importance of connecting language use to hidden ideologies to justify the persuasive strategies used.

Arabic speakers also use pronouns to direct the audience towards a favourable idea (Alduhaim, 2019). As with religious phrases, speakers may use pronouns to shorten the distance between them and the audience, thus building an emotional bond with them (Wang, 2010). El Samie (2016) suggests that it can also be used to enhance power and solidarity. In a study on ideology and power relations, Muqit (2012) used CDA to investigate how the linguistic use of pronouns in Osama bin Laden's speech represents ideology and how power is exercised through these ideologies. Muqit argues that the use of the linguistic pronouns 'Him' and 'He', referring to Allah (God), represents the belief that all Muslims have toward God, wherein the ideologies that define Allah's authority dominate everything. Furthermore, the use of the pronoun 'we' represents a shared belief between bin Laden and his group, signifying an equal power relation. When referring to US soldiers, Muqit shows that bin Laden used the pronouns 'them' and 'they', along with the expressions 'killer' and 'morally deprived'. This suggests that bin Laden perceived the US soldiers to hold different ideologies from his own group, thus not belonging to the same group.

It is noteworthy that the utilisation of pronouns in persuasion has been extensively studied in CDA across different languages. For example, Ulfah and Hidayat (2020) performed a CDA to analyse the use of parts of speech in an English TED talk. The findings revealed that speakers used modal verbs and personal pronouns, such as 'I' and 'we', to shorten the distance with the audience. The researchers acknowledged the need for a linguistic analysis of more than one TED talk to ensure that the findings are representative.

A final persuasive strategy that can be employed to create an emotional bond with an audience is the use of humour (Gallo, 2014). By eliciting laughter,

speakers can establish an emotional bond with their listeners, making their arguments more persuasive (Di Carlo, 2013). According to Levinson (1983), humour can also be used to 'maintain face' in a 'face threatening' situation, where a person's use of humour can both establish an emotional connection and mitigate potentially negative social consequences.

For instance, Rabab'ah et al. (2020) conducted a study analysing persuasive appeals in television commercials from six Jordanian and Algerian Arabic-speaking countries. The researchers found that humour was among the most commonly used persuasive strategies in these advertisements. The authors suggest that humour is used in these commercials to make audiences laugh, thereby attracting and persuading them to purchase the advertised product.

2.5 Persuasion in TED talks

There have been several linguistic investigations conducted on TED or TEDx talks. Tang et al. (2022) examined how SFL could reveal how speakers conveyed events and activities related to the COVID-19 pandemic in TED talks. The study analysed both semantic and semiotic functional usage in several talks. The findings showed that speakers relied on connecting semantics with context to explain the ideational meaning of keywords. They presented keywords in compound phrases, such as 'common cold' or 'pulmonary disease'. In addition, speakers employed multimodal functions, such as pictures, to support the semantic meaning of keywords. The researchers discovered that the keywords utilised by the speakers did not only hold their lexical meaning but also held a communicative value to the topic. Some expressions were used by the speakers to reflect a specific communicative intention. For instance, the use of 'pulmonary disease' conveys their opinion of the disease.

As the present study focuses on the use of persuasive language in TED talks, it is crucial to explore studies that examine the use of language as a persuasive tool in TED talks. One approach to persuade the audience in TED talks of a specific point is through rhetorical strategies. While rhetorical devices have been analysed in various studies (Derakhshani et al., 2021), the specific devices under examination vary between studies. Petiy (2017), for instance, analysed the persuasive strategies used in TED talks that address gender issues. In particular, the researcher focused on how TED speakers employ Aristotle's three appeals -

logos, ethos, and pathos - in their talks on gender. The study found that speakers often use logos to present evidence, statistics, or general truth to support their claims about gender. Pathos, on the other hand, was employed to evoke emotions towards the experiences of women and girls. Ethos, meanwhile, was used to establish the speaker's credibility on the subject of gender by quoting from trustworthy sources, using terminology relevant to the subject, or presenting personal experiences.

Di Carlo (2014) also conducted a study on the importance of credibility (i.e., ethos) in TED talks. The study revealed that credibility is gained through presenting visuals, familiar language, and storytelling. Di Carlo (2015) later examined the importance of pathos in TED talks and found that speakers use pathos to establish bonds with the audience through the use of emotions, storytelling, and values. Both studies highlight the role of personal elements in ethos and pathos appeals. By sharing personal stories, speakers can use ethos to establish credibility and pathos to create an emotional connection with the audience. Linking personal experience and storytelling with credibility and emotion creates a more persuasive message that resonates with the audience.

In another study, Di Carlo (2013) analysed humour in three TED talks. The study argued that humour in these talks could be best related to pathos (i.e., a way to personally bond with the audience). The analysis was driven by theories described by Raskin (1985) and Attardo (1994). The findings suggested that speakers used humour to spread joy, thus capturing the audience's attention and contributing to building an emotional bond with them. Capturing the audience's attention and building such a bond could be argued to making the speaker more persuasive.

Another study conducted by Attiya (2022) examined persuasion through narratives in ten American English and ten Egyptian Arabic TEDx talks using Cockcroft and Cockcroft's model of persuasion and Aristotle's three persuasive features (logos, ethos, and pathos). The analysis of logos, ethos, and pathos revealed more similarities than differences in their usage in English and Arabic TEDx talks. These similarities included the use of emotive words, graphic vividness, and irony. However, the study found that Arabic talks employed more repetition and hyperbole compared to the English ones.

Attiya's (2022) study is a recent contribution and the only known research in the literature that specifically investigates persuasion techniques in Arabic TEDx talks. This finding highlights the existing gap in the literature regarding persuasion in Arabic TEDx talks. The present study aims to address this gap by examining persuasion in TEDx talks in Saudi Arabia, a country where Arabic is spoken.

While some studies have linked their analysis of persuasive appeals in TED talks to Aristotle's rhetorical features of logos, ethos, and pathos, others have examined the use of rhetorical strategies without making such links. For example, Zhumadilova (2020) examined the persuasive effect of metaphors in two TED talk speeches, arguing that the use of metaphors made the claims more persuasive. However, the findings cannot be generalisable as the researcher only analysed two speeches, highlighting the need for further research to reach more robust conclusions.

In addition, Ludewig (2017: 4) argues that humour is a prominent feature of TED talks. For example, one speaker analysed by the author presented a humorous story about his grandmother putting a fish in a bathtub, which added an informal tone to the speech. Wang (2010) suggests that using a less formal language with the audience can contribute to building an emotional bond with them, thus increasing persuasiveness. The use of humour and storytelling in personal experiences can also build an emotional bond with the audience (Gallo, 2014).

While the aforementioned studies conducted on persuasion have provided valuable insights into language use and its impact on persuasion, they have not linked their analysis to the persuasive features defined by Aristotle, namely ethos, pathos, and logos. By analysing persuasion in terms of these three elements, we can gain a more comprehensive understanding of how language use can influence persuasion and identify the specific strategies used to achieve persuasive goals. The next section introduces the concept of political discourse, its relation to persuasion, and the different approaches to analyse political discourse.

2.6 Persuasion in political discourse

Political discourse is a form of communication that heavily relies on persuasion to advocate a particular agenda or viewpoint. However, there is ongoing debate

regarding what constitutes political discourse and what does not. This section explores the various approaches to the analysis of political discourse and how they have contributed to the current understanding of the concept.

2.6.1 What is political discourse?

The term 'political discourse' is complex and lacks a clear definition. On the one hand, I. Fairclough and N. Fairclough (2012) and Van Dijk (1997) contend that 'political discourse' should only encompass the macro-level of analysis, focusing on discourses performed by political actors in a political context. On the other hand, Amaghlobeli (2017), Cap (2010), Chilton (2004), and Hay (2013) suggest that political discourse includes any social actions that involve power and a struggle for domination to influence and persuade others.

The objective of this study is not to establish a rigid definition of political discourse, but it asserts that language use that involves a struggle for power and employs linguistic strategies commonly used by politicians (e.g., argumentation and persuasion) may be analysed using political discourse analysis methods. For instance, speeches by a school principal, a father addressing his child's behaviour, and presentations at TED talks are not political in nature, but they share similar characteristics of persuasiveness and argumentation, allowing for their analysis using political discourse analysis methods.

Moreover, although the method employed in this research (PDA) is developed from the work of I. Fairclough and N. Fairclough (2012), whose focus is governmental political discourse, their method was originally formulated by Walton (2006, 2007) to suit any context that involves persuasive purposes. The following section presents an overview of the main approaches to the analysis of political persuasive discourses, leading to the approach employed in this dissertation.

2.6.2 Approaches to the analysis of politically persuasive discourse

When analysing political discourse, scholars often focus on specific features such as ideology, power, and domination. The concept of 'ideology' is investigated to understand how power is exercised through it, and how it contributes to power inequalities in political discourses (Thompson, 2007: 5). By examining the system of thoughts presented in any discursive practice, scholars can evaluate how it engenders a particular social practice. Another crucial aspect to the analysis of

political discourse is to investigate how actors sustain relations of power and domination, thereby maintaining social and political inequality. Scholars often examine the concept of ideology to understand the ways in which meaning is conveyed through various linguistic forms, and how it helps maintain social dominance within a specific social context.

There are several approaches to political discourse analysis, but this study focuses on three prominent models. The first two models discussed are Chilton (2004) and Wodak (2009), while the third model, developed by I. Fairclough and N. Fairclough (2011, 2012), serves as the main analytical framework for this study. This dissertation refers to the Faircloughs' model as PDA.

Chilton's (2004) approach to political discourse analysis is centred on how language is used by political actors to shape social reality and construct power relations, and how this mentally framed representation shapes our understanding of the world. The term 'frame' in this context refers to the cognitive shaping of how things in the world are perceived and understood in people's minds. Chilton's (2004) work delves into how political speakers can employ these cognitive frames of the world to shape public opinion. His approach also emphasises the importance of considering the spatial, temporal, and modal dimensions of language use. He argues that in order to fully understand the nature and impact of political discourse, it is necessary to consider the context in which it is produced and interpreted. For instance, when September 11th is mentioned, it brings to mind the catastrophes, the victims, and everything that occurred during specific temporal and spatial axes, as it is framed in people's minds. Addressing this frame emphasises the impact of this issue on public opinion.

In Chilton's (2004) book, the author presents texts from various political figures such as President Bill Clinton and George Bush, as well as Osama Bin Laden. The texts are analysed using various techniques, including an examination of the interactional behaviour and the effect of the speeches on society outside the interaction. Chilton argues that audiences need to be aware of other related discourses to understand political discourse fully. In addition, the author conducts an internal analysis of the interaction itself, including turn-taking and interruption, as well as a linguistic analysis of the syntactic structures of political discourse and how they may affect the speaker's message. For instance, the use of embedded

structures may allow the introduction of other concepts to support the speaker's claims.

Indeed, Chilton's three-dimensional analysis is a significant aspect of his approach to political discourse. By examining the spatial, temporal, and modal dimensions of a speaker's remarks, Chilton explores how these linguistic elements shape the mental representations of the speaker's intended message and how they resonate with the audience. In the case of President Clinton's speech on Kosovo, Chilton analyses the spatial deixis 'here' to represent the place of the speech, which in this context would be America. This spatial dimension helps situate the discourse and create a sense of connection between the speaker, the audience, and the referred location. In addition, Chilton examines the temporal deixis 'now' to represent the time of the speech, in this case, 1994. The temporal dimension allows the speaker to position the discourse within a specific time frame, shaping the audience's understanding of the issue. Furthermore, Chilton analyses the use of epistemic and deontic modality. Epistemic modality pertains to expressing the speaker's beliefs or knowledge about what actually happened, while deontic modality represents what should happen or is desired. By utilising these modalities, the speaker can influence the audience's perceptions of events and actions, as well as establish a sense of obligation or desirability regarding certain outcomes.

By incorporating these spatial, temporal, and modal dimensions, Chilton argues that political discourse can effectively ground the elements of the discourse in reality and help shape the mental representations of the audience. For instance, the use of terms like 'World War I' and 'World War II' can evoke strong associations with the loss of lives, thereby causing emotional responses and shaping the audience's understanding of the importance of the discussed topic.

Although Chilton's cognitive approach to political discourse is fundamental to understanding how discourses represent the world, there is a need to examine how these representations can be integrated within the theory of argumentation and deliberation (I. Fairclough and N. Fairclough, 2012). Wodak's Discourse Historical Approach (DHA), which was partially presented earlier in this chapter, is an approach that focuses on argumentation in analysing political discourse. Ruth Wodak (2009), like Chilton, views language in politics as action and focuses mainly on examining the different subgenres of discursive representation, such

as texts of different topics, arguments, micro-topics, or genres. She has made several contributions to the field of analysing political discourse (I. Fairclough and N. Fairclough, 2012). Wodak argues that language is not powerful in itself, but it is a way for people to express unequal power relations (Reisigl and Wodak 2016; Wodak 2001). She also asserts that ideology is a belief shared by a group of people and serves to establish and maintain unequal power relations through discourse.

DHA views discourse, both written and spoken language, as a form of social practice (Wodak, 2001). Scholars within this framework argue that there are dialectical relationships between particular discursive practices or events and the specific field of action in which they are embedded, such as institutional frames and social structures (N. Fairclough and Wodak, 2011; Wodak, 2001). This means that the situation or social setting shapes the discourse, and discourse influences and shapes social and political actions (Wodak, 2001a).

DHA also integrates background knowledge of the social and political fields in the analysis of the event observed. As a result, DHA is an interdisciplinary approach that examines a range of empirical observations, methods, and theories through triangulation. DHA's triangulatory approach is based on the notion of 'context', and considers four levels of analysis: the first is based on textual choices, while the other three are based on social theories of context:

1. The immediate language- or text- internal co-text;
2. The intertextual and interdiscursive relationship between utterances, texts, genres, and discourses;
3. The extra linguistic social/sociological variables and institutional frames of a specific context of situation (middle-range theories);
4. The broader socio-political and historical contexts, to which the discursive practices are embedded in and related (macro theories).

Wodak (2001b: 67, 2008: 13)

This method involves three steps: first, the researcher gathers as much information as possible about the social and political fields in which discursive events are embedded; next, the researcher performs an intertextual and interdiscursive analysis of the text (i.e., with other past or present related texts); and finally, the researcher integrates social theories with context (Reisigl and Wodak, 2001; Wodak, 2002).

In addition, Wodak examines strategies, such as argumentation, nomination, predication, perspectivation, and intensification (Reisigl and Wodak, 2016). These strategies are seen as a plan of practice utilised to achieve or reach a particular linguistic goal. Argumentation, for instance, involves the justification of claims, while nomination involves pointing out things using metaphors. Predication involves presenting positive and negative qualifications, while perspectivation involves presenting one's point of view. Intensification involves making the argument less intense by using tag questions or vague and indirect expressions (Reisigl and Wodak, 2016).

Wodak's principle of triangulation method focuses on argumentation as the primary concept of persuasive language (Reisigl, 2014). She suggests that CDA should not focus on investigating the validity of discursive practice but should justify why certain interpretations of arguments may seem more valid than others (Wodak, 2001a). DHA employs the concept of *topos*, which is the Greek word for 'topic', to describe and assess argumentation. In DHA, *topos* refers to 'an argument scheme that allows a conclusion to be derived from certain premises' (Black, 2014: 133). Topoi are 'the 'content-related warrants' or 'conclusion rules' which connect the argument with the conclusion' (Žagar, 2010: 5).

The notion of *topos* can be explained by the simple rule of 'if x, then y' or the idea that 'if authority x says that A is true, A has to be done' (Reisigl, 2014: 76). For example, when an officer claims that they were following the rules to reject blame for causing harm, they are applying the *topos* of 'law', which prescribes that 'if a law or otherwise codified norm prescribes or forbids a specific politico-administrative action, the action has to be performed or omitted' (Reisigl and Wodak, 2001: 79). However, if this *topos* is violated, then the conclusion becomes fallacious. In other words, the *topos* of 'law' cannot be used if the law does not prescribe such an action.

DHA begins by categorising the different *topoi* in a discourse, such as the *topos* of finance and the *topos* of education, and then linking them to relevant sociological theories to evaluate the power and ideology in the discourse. This allows for linking the arguments to their claims. However, the choice of *topoi* to be examined is not always transparent and may not relate to the data analysed.

For example, Wodak (2001b: 72) conducted a review on 'the analysis of discriminatory discourse: the case study of the FPO petition 'Austria first'. She

started by gathering social, political, and historical information about the text and performed an intertextual and interdiscursive analysis of it. She then presented research questions based on the problem at hand and selected five discursive strategies, namely argumentation, nomination, prediction, representation, and mitigation, which she thought were worth investigating in relation to the problem. Selecting and analysing only the rhetorical discursive means related to the problem could lead to a more in-depth analysis than analysing all of them.

Wodak then identified fifteen topoi that could be used to examine different forms of discrimination. However, Žagar (2010) argues that although the topos focuses on linking premises to conclusions, there is no simple and explicit reconstruction of how this is achieved. In other words, the analyst provides only the definition of the topos and a quote mentioning the link between the argument and the conclusion without a transparent reconstruction of it.

The present research concentrates on the analysis of persuasive discourses and therefore employs a more systematic approach that incorporates theories of argumentation, resulting in a more comprehensive understanding of how speakers attempt to influence and persuade audiences and how power and ideology are constructed through language use. This method, known as Political Discourse Analysis (PDA), was introduced by Isabela Fairclough and Norman Fairclough in 2011 and 2012.

I. Fairclough and N. Fairclough (2011, 2012) suggest that although early work on CDA focuses only on representation of social action, there was no attempt to link this representation to the action that is argued for. In this model, they argue that political discourse analysis combines CDA with theories of argumentation and embeds the whole within Aristotle's view on deliberation, i.e., what should be done (I. Fairclough and N. Fairclough, 2012: 18). I. Fairclough and N. Fairclough (2012: 86) assert that argumentation and deliberation are critical aspects of political discourse, and an evaluation of these aspects based on representations of the world would strengthen textual analysis in CDA. Therefore, by analysing the argumentative nature of the political speeches, scholars can achieve one of political science's primary aims: critically and systematically analysing political discourse.

For instance, N. Fairclough conducted an earlier analysis in 2000 based on the language of New Labour in Britain, primarily focusing on the representation of

'change' in the world. However, I. Fairclough and N. Fairclough (2012) later argued in their work on PDA that analysing representation could be seen as a premise to analyse what should be done, i.e., argumentation and deliberation. In other words, they argue that language should be seen as a tool for social action rather than just a tool for representation. Thus, CDA should focus on how the analysis of the representation of 'change' might contribute to practical reasoning about what should be done to understand how ideologies shape and are shaped by language use.

I. Fairclough and N. Fairclough (2012: 81) argue that the analysis of argumentation and practical reasoning does not directly lead to an analysis of ideology and power, which is the primary aim of CDA. Therefore, this approach calls for the inclusion of critical questions that challenge any practical argument (what the case is) and how it is justified by normative claims (what the case ought to be) or the linkage between the premises of an argument. By following this approach, the analyst may reveal hidden ideological values and how power is exercised through them, providing insights on how specific social beliefs and concerns shape practical reasoning for a particular action. In addition, integrating CDA with argumentation theory contributes to normative and explanatory critique by criticising powerful arguments that cannot be easily challenged or by questioning the reasonability of the link between the arguments and the values and goals (I. Fairclough and N. Fairclough, 2012). Chapter 4 provides a detailed exploration and assessment of this integration between the two approaches.

I. Fairclough and N. Fairclough (2011: 31) assert that an analysis of practical reasoning does not necessarily lead to an analysis of social change, as it may not provide information on whether a certain action will lead to social change. It is possible to suggest that a comprehensive understanding of social change requires a diachronic analysis that examines cultural changes over time. However, conducting a diachronic study on the cultural changes related to the Saudi 2030 Vision is not feasible due to the limited time period between its launch in 2016 and the data collection in 2018. As a result, this study will focus on a synchronic analysis of the data collected during the two-year period following the launch of the Vision. Despite this, the Faircloughs argue that an analysis of practical reasoning can provide valuable insights into how people's values, representations of the world, goals, and claimed actions are linked. It can also

reveal the order of discourse, which defines how speakers present their arguments, and provide ways to challenge seemingly powerful arguments.

To conduct an effective textual analysis within the field of CDA, I. Fairclough and N. Fairclough (2011) performed an in-depth analysis of Chancellor Alistair Darling's November 2008 pre-budget report. The authors argued for a systematic approach to identify, reconstruct, and evaluate any argument structure in political discourse. The analysis began with presenting the content of Darling's speech and identifying the report's normative claims and the reasons the speaker used to support these claims. Darling's main argument was about what should be done in response to Britain's budget crisis.

I. Fairclough and N. Fairclough (2012) then divided each argument into several categories, such as claim, counter-claim, argument, counter-argument, values, and means-goal. They also suggested arranging these arguments with their justifications and claims in a tree diagram to make understanding and drawing upon the linkages between the categories easier. Dividing and categorising the parts of the speech into arguments and counter-arguments, with justifications for both, were mainly used to critically evaluate arguments through a set of critical questions.

While the Faircloughs argue that a critique of practical reasoning does not entail a critique of power and domination (i.e., the aim of CDA), it raises questions that may lead to an analysis of ideological assumptions and power relations. For example, the Chancellor's invocation of the value of 'fairness', prompts questions regarding how this value may dominate public space. I contend that although the framework presented does not follow the Faircloughs' intention of reaching a systematic methodology and permits the inclusion of several features specific to the text under analysis, it outlines the most critical features of any political discourse analysis and provides an effective starting point for researchers operating within this framework.

Furthermore, Piñones-Rivera et al. (2022) applied I. Fairclough and N. Fairclough's (2012) method to analyse Chile's migrant healthcare policy. Their objective was to identify the argumentative premises and the ideological assumptions of these policies. They began by assessing the circumstantial, goal, value, and means-goal premises. The authors contend that it is feasible to analyse these policies not only based on what is included but also on what is

excluded. It could be argued, however, that while the researchers were able to examine what is excluded in the policies, their conclusions on what was excluded may be questioned since they cannot be definite whether certain points were deliberately or unintentionally omitted unless they have access to policymakers' minds. Therefore, as previously argued, analysts should concentrate only on what is included and disregard what has been excluded.

In addition, Erdocia (2021) conducted a study on the policy of gender-neutral language in Barcelona City Council, Spain, utilising I. Fairclough and N. Fairclough's (2012) PDA approach. Erdocia performed a critical analysis of sixteen policy documents and interviewed three female policy decision-makers who were involved in the development of the policy. The aim of the interviews was to obtain arguments relating to the production of the policy, which were analysed in relation to the policy course of action taken.

However, the study's methodology might be subject to bias as the researcher interviewed only female senior figures and not male decision-makers. This approach could weaken the evaluation as the analysis of arguments from different genders could yield distinct results. The reason behind interviewing only female figures was not clearly stated in the study. It could be due to the assumption that female voices are usually not heard, or these were the people who were willing to participate.

Nonetheless, the findings of the study revealed that the policy was affected by ideological positions of the policy makers and that power relations played a significant role in the deliberation of language. Therefore, utilising the PDA approach in the analysis of the data contributed to understanding how language shapes and is shaped by ideological assumptions and power relations. Upon a thorough investigation of the three principal methods of analysing political discourse, the subsequent section of this study offers a comprehensive comparison of these approaches, including an analysis of their respective advantages and disadvantages.

2.6.3 Similarities and differences between the approaches to political discourse analysis

The PDA proposed by I. Fairclough and N. Fairclough shares some similarities with the approaches previously discussed, namely Chilton's and Wodak's, in that

they all focus on representations. However, there are also notable differences in the way they analyse and examine these representations. Chilton's approach centres on how actors present the real world, while the Faircloughs investigate how the analysis of these representations could be linked to argumentation, specifically deliberation for action. In other words, the Faircloughs' main interest is on language as a means for social action rather than solely as a means of representation of the world.

As DHA and PDA are the two versions of CDA that primarily focus on argumentation, a discussion of their main similarities and differences is warranted. Firstly, both approaches utilise a plausible approach to analysing the data. This involves making hypotheses and building on those that best fit the available data to reach plausible conclusions (Walton, 2006). It also entails considering the negative consequences of following the counter-claim. For example, if a doctor is to prescribe a medicine for a patient, they would examine the facts based on the patient's symptoms and then build hypotheses or a hypothesis of what action to take, as well as what action to avoid.

Secondly, while I. Fairclough and N. Fairclough's approach shares some similarity with Wodak's in that both involve argumentation, the way in which argumentation is investigated differs. Wodak views argumentation as a strategy, alongside nomination (reference), predication, perspectivation (involvement), and intensification (mitigation) (I. Fairclough and N. Fairclough, 2012). Conversely, I. Fairclough and N. Fairclough (2012) examine argumentation as a speech act representing an activity that people perform to justify their claims. Speech acts define how utterances are used to perform a certain action (Austin, 1962). For example, when people converse, they typically perform a type of act, such as greeting, asserting, asking, promising, etc.

However, it is debatable whether strategies and discourse can be effectively separated. Reisigl (2014: 90) argues that, as strategies are a type of action and discourse is a form of action, it is necessary to examine 'discursive strategies'. Moreover, if discourse and argumentation are aimed at achieving a goal, it is illogical to suggest that the goal exists outside of the discourse. Thus, argumentation should be viewed as both a speech act and a discursive strategy utilised to achieve a specific goal. This highlights the importance of investigating the rhetorical strategies employed in the data.

Thirdly, the Faircloughs differ from Wodak in their use of Aristotle's term 'topoi'. Rather than topoi, the Faircloughs employ the concept of argumentative schemes, such as 'the scheme of practical reasoning', to connect arguments or premises to conclusions. While topoi in DHA can include highly abstract patterns linking premises to claims, such as consequence or definition, in other instances, they may be content-based, such as topos of culture or topos of racism (I. Fairclough and N. Fairclough, 2012). However, the Faircloughs focus solely on identifying the abstract patterns that connect premises to the claims, and contend that examining an unlimited range of topoi may detract from identifying the more essential abstract argumentative schemes in an argument. In other words, concentrating on content-based topoi may divert the attention from more critical argumentative schemes in a particular counter-claim. Therefore, in alignment with I. Fairclough and N. Fairclough (2012) and Zagar (2010), this study advocates for an examination of the connection between arguments and their premises to the conclusion through abstract, formal, and functional concepts, rather than as a content-related concepts, in order to limit the number of classifications.

A study by Zappettini (2019) supports the latter claim, where the researcher analysed data from the Brexit referendum website related to the official 'leave' and 'remain' campaigns. The analysis included an investigation of topoi, such as 'if x then y' (Reisigl, 2014), and the use of specific representations of the world to frame argumentative schemes supporting the 'leave/ remain' claim. The approach proposed by I. Fairclough and N. Fairclough (2012) was used to map the arguments into circumstantial premises, goal premises, and means premises. This analysis demonstrated that the argumentative schemes employed in the campaign led to a new understanding of the logic of Brexit as providing Britain control to enact beneficial policies.

In summary, the current study aims to analyse persuasion in TEDx talks, and therefore the Political Discourse Analysis (PDA) approach proposed by the Faircloughs is chosen as the most suitable analytical framework. Compared to Ruth Wodak's Discourse Historical Approach and Chilton's approach, the Faircloughs' approach places greater emphasis on the strategic use of argumentation and persuasion, which is highly relevant to the analysis of TEDx talks where speakers attempt to persuade their audience to adopt a particular

viewpoint or take a specific action. By integrating argumentation theory into CDA, the Faircloughs' approach provides a robust framework for analysing how speakers' ideological assumptions and power relations impact the way they construct their arguments through language use. However, it is important to acknowledge that the PDA approach proposed by the Faircloughs is not without limitations. The following subsection highlights some of these.

2.6.4 Critiques of I. Fairclough and N. Fairclough's PDA approach

The Faircloughs' model for the analysis of political discourse has received critiques from scholars in the field. One such critique, put forth by Hay (2013), suggests that the model's focus on practical argumentation and deliberation limits the scope of analysis in political discourse by failing to account for instances where power is exercised without deliberation, such as through normative argumentation or name-calling. Therefore, this study argues that in addition to the examination of deliberation in discourse, epideictic and forensic rhetoric are also crucial in PDA. Praising or blaming individuals or actions and defending or condemning past actions can contribute to making the argument stronger, thus enhancing its rationality and persuasiveness. Therefore, although deliberation may be deemed the most crucial aspect of PDA, it should not be separated from epideictic and forensic rhetoric.

Another critique, also put forth by Hay (2013), challenges the Faircloughs' definition of political discourse, which is limited to political actors in political institutions. Hay argues that some discourses that utilise features of political persuasive discourse may be analysed using political methods of analysis. This study is in line with Hay's assertion that discourses that possess persuasive and argumentative characteristics can be analysed using political methodologies.

Finlayson (2013) raises a different critique of the Faircloughs' work, arguing that it focuses too heavily on the political dispute at the level of conclusions, rather than at the level of representational premises, such as the conceptions of circumstances in the real world. Finlayson argues that political actors aim to share a certain premise with their audience, connect it with common conceptions, and elevate one over the other to naturally reach a shared conclusion, rather than simply making the audience agree with conclusions derived from a shared premise. While it is essential to consider the representational scheme in

analysing the intended conclusion, speakers may be swayed by arguments that are not sound or representationally acceptable, making the analysis of the conclusion itself more critical. Nevertheless, this does not negate the significance of the representational scheme in the analysis of the intended conclusion.

For instance, in the Faircloughs' (2012: 86) evaluation of Tony Blair's speech, the rational acceptability of Blair's representation of the situation should be assessed as a means of analysing the action the arguer is proposing. Although it is the overall persuasiveness of the argument, including its logical coherence and pragmatic force, that ultimately determines its effectiveness in convincing the audience, an analysis of the representational scheme can help to identify how the speaker frames the issue and the underlying assumptions and power relations that shape their argument. Therefore, a comprehensive analysis of political discourse must consider both the representational scheme and the reasonability of the argument itself.

Furthermore, a challenge with earlier and more recent research on CDA is that it relies heavily on the researcher's interpretation of speeches (Finlayson, 2013), which can lead to bias and subjectivity in interpretations. As Erdocia (2021: 8) notes, subjectivity in qualitative analysis cannot be entirely avoided, but presenting ways to mitigate this subjectivity may validate the analyst's discussion. One approach for addressing this issue is to examine other interpretations through audience perception. In addition, Richardson (1998: 221) argues that texts are best understood through different ways of reading and understanding reality, and that reception analysis, which examines audience response alongside textual media analysis, can provide a more nuanced understanding of how meaning and response complement each other.

For example, Mackrill et al. (2021) investigated the impact of language used in 1866 TED talks on the audience. The study found that talks using simpler language, personal pronouns, and positive emotional language were the most popular. Furthermore, the study investigated the effects of talks given by academic and non-academic speakers and found that both types of talks were equally popular. However, the study's limitations lie in the inability to identify precisely what swayed the audience, such as whether the audience was convinced by the speakers' stories, speaking style, attractiveness, or other dimensions.

2.7 Conclusion

This chapter provided an overview of CDA and its main proponents. CDA is defined as a methodological approach that investigates how social practices, events, and texts are ideologically shaped by relations of power and struggles for domination to sustain social inequality. The chapter examined the primary approaches to CDA proposed by N. Fairclough, Van Dijk, and Wodak. It also introduced the concept of persuasion and its potential analysis within this research context. This chapter argued that although the TEDx talks in Saudi Arabia are not explicitly political, they involve persuasion and a struggle for power that could be analysed using political methods. It also highlights previous studies conducted on persuasion in TED and TEDx talks, emphasising the existing gap in the literature regarding the limited studies on persuasion in Arabic discourse. The current study aims to fill this gap by examining persuasion in Saudi TEDx talks.

The chapter also explored the three main approaches to political discourse analysis proposed by Chilton, I. Fairclough and N. Fairclough, and Wodak. This chapter suggests that while Chilton's cognitive approach to political discourse is fundamental to understanding how discourses represent the world, there is a need to examine how these representations can be integrated within the theory of argumentation and deliberation. In addition, while the DHA has focused on political discourse's argumentation, there has been no systematic attempt to identify, reconstruct, and analyse political discourse.

Thus, this study advocates for a systematic approach to the analysis of argumentation in political discourse, primarily focusing on practical reasoning, as proposed by I. Fairclough and N. Fairclough (2011: 244). This chapter argues that with an integration of argumentation theory into CDA, the Faircloughs' approach provides a robust framework for analysing how speakers' ideological assumptions and power relations in Saudi TEDx talks affect the way they construct their arguments through language use.

While acknowledging the strengths of the Faircloughs' approach, the chapter also highlights some of its limitations and suggests ways to mitigate them. One of the limitations identified is that the Faircloughs' approach has been criticised for focusing only on deliberation, thus neglecting other types of rhetoric such as

epideictic and forensic. To address this, the study suggests the inclusion of an analysis of these types of rhetoric in future studies. Another limitation is that the Faircloughs' approach has mainly been applied to political discourse performed by political actors in a political context. However, the current study argues that this method could be employed in other discourses that share features of political discourse, such as argumentation and persuasion, but are not performed by political actors nor in a political context. Furthermore, the Faircloughs' approach has also been criticised for relying mainly on the interpretations of the analyst, which can be subjective. To address this issue, the chapter suggests the inclusion of other interpretations performed by the audience, which could contribute to a more precise and less subjective analysis of how speakers' use of language shapes and is shaped by ideological assumptions and power relations.

Chapter 3

Theoretical Framework

3.1 Introduction

This chapter aims to investigate and justify the theories that are utilised in the analysis of the ten Saudi TEDx talks, considering the research purposes outlined in Chapter 1 and the relevant literature reviewed in Chapter 2. Section 3.2 examines the *argumentation theory*, which evaluates how speakers direct their audience towards a specific course of action through practical reasoning. Section 3.3 provides an overview of I. Fairclough and N. Fairclough's (2011, 2012) approach to political to discourse analysis. Section 3.4 delves into *framing theory* and its integration with the analysis of argumentation to provide a more profound understanding of how speakers use language to steer their audience towards a desired conclusion, followed by a dialectical evaluation of argumentation in Section 3.5.

3.2 Argumentation theory

This study aims to analyse persuasive speeches delivered as Saudi TEDx talks. One approach to examining persuasion in discourse is through argumentation. According to Sri (2019), argumentation is the skill of convincing an audience of a particular viewpoint, which is directly relevant to persuasion (Perelman and Olbrechts-Tyteca, 1969). Pasquier et al. (2003) posit that argumentation has a cognitive effect on persuasion, as building an argument directly influences the audience's view or action.

The significance of argumentation in persuasion cannot be overstated. By examining the texts in the current study, it is possible to recognise that the speakers use argumentation to persuade the audience toward a specific conclusion. Therefore, this dissertation argues for the importance of analysing *argumentation theory* as part of the discourse analysis process.

Chaim Perelman and Lucie Olbrechts-Tyteca introduced the notion of argumentation in persuasion in their book *Traité de l'argumentation: La nouvelle rhétorique* (1958) (Eemeren and Grootendorst, 2004). They argue for the need to have a theory of argumentation that focuses on the reasoning for a particular

action (Perelman and Olbrechts-Tyteca, 1969). To find a link between argumentation and the data in hand, it is essential to examine what the term means and what kind of data it examines. Eemeren and Grootendorst (2004: 1) define argumentation as:

A verbal, social, and rational activity aimed at convincing a reasonable critic of the acceptability of a standpoint by putting forward a constellation of propositions justifying or refuting the proposition expressed in the standpoint.

Based on this definition, argumentation is understood as a verbal activity that involves language use, social interaction, and rational thought. The purpose of argumentation is to persuade individuals to adopt a specific viewpoint by presenting supporting information. However, not all language use is considered argumentation; it must be directed towards a specific goal, expressing support for a particular standpoint or rebuttal of another (Eemeren and Grootendorst, 2004). The primary genre of political and persuasive discourse is argumentation, as its primary objective is to guide the audience towards a specific conclusion (I. Fairclough and N. Fairclough, 2012).

In CDA, analysts must pay attention to argumentation as an analytical method (N. Fairclough, 2013). Finlayson (2007: 552) suggests that an argumentative turn is necessary in political science to address the contested and uncertain context of political decision-making. Scholars of argumentation study how premises and reasoning lead to conclusions (Eemeren and Grootendorst, 2004). Since ascertaining the truthfulness of an argument or its premises is not always possible, the current study suggests that argumentation theory should focus on rational acceptability, rather than the validity of arguments, as argued by I. Fairclough and N. Fairclough (2012).

The current study argues that this argumentative turn can also be applied to persuasive discourse. Ludewig (2017) suggests that argumentation features are present in TED talks, where speakers aim to persuade their audience to adopt a particular viewpoint or take action. For instance, in her analysis of Brene Brown's speech, Ludewig highlights how Brene presents her insecurities before moving on to her main claim about the effects of vulnerability. Brown's argument ultimately centres on the importance of understanding vulnerability to overcome

issues of insecurity. Such a progression of ideas is common in TED talks and serves to direct the audience towards a specific perspective.

In addition, in the academic paper by Lazurkina and Chebotareva (2021), the authors argue that the analysis of persuasive appeals in Aristotle's rhetoric, namely logos, ethos, and pathos, can be applied to the study of argumentation in TED talks. The authors suggest that the persuasiveness of a TED talk is defined by the speaker's ability to build a logical argument, establish personal credibility, and create an emotional bond with the audience. This viewpoint is consistent with the present study's assertion regarding the significance of analysing the three persuasive features in the evaluation of argumentation in Saudi TEDx talks.

3.3 The Faircloughs' PDA

This section discusses the integration of argumentation theory with CDA to evaluate the text's ideology and relations of power systematically. In particular, the section introduces the practical reasoning approach proposed by I. Fairclough and N. Fairclough (2011, 2012) in their model for the analysis of political discourse (i.e., PDA).

When evaluating text in a specific context, scholars focus on two specific types of argumentative reasoning: practical and theoretical (I. Fairclough and N. Fairclough, 2012). Practical reasoning examines how the agent or actor presents reasons for performing a particular action and achieving a specific goal, whereas theoretical reasoning is concerned with reasons for believing. In practical reasoning, the goal is to modify people's intentions for action, while in theoretical reasoning, the aim is to modify their beliefs (Harman, 1986). For example, if an agent says that based on the weather forecast, it will rain tomorrow, they are using theoretical reasoning. Conversely, if the agent says that since it will rain tomorrow, one should take an umbrella, they are using practical reasoning.

In the PDA approach, I. Fairclough and N. Fairclough (2011, 2012) focus only on practical reasoning. They argue that all political discourse relies on deliberation, and when agents deliberate, they are arguing for considering particular actions against other alternative ones, thus using practical reasoning. The authors base their argument on the assumption that political discourse is inherently practical and concerned with changing the world rather than understanding it.

In the academic literature, there is a debate about the relationship between theoretical and practical reasoning. While some scholars, such as I. Fairclough and N. Fairclough (2012: 35), argue that there is a fundamental difference between these two types of reasoning, others, such as Harman (1986: 113), suggest that they are intertwined. For instance, practical reasoning may be based on theoretical reasoning. Taking the action of bringing an umbrella, for example, may be based on the theoretical reasoning that it will rain, as indicated by the weather forecast. Conversely, practical reasoning may lead to a change in beliefs about the world, such as when observing someone carrying an umbrella, which may indicate that it is likely to rain.

In addition, Audi (2001) posits that practical and theoretical reasoning can potentially conflict with each other. For instance, if an individual holds a theoretical belief that watching a particular movie would not be enjoyable, they may choose not to watch it. In this case, theoretical reasoning appears to have defeated practical reasoning. However, there may be other more compelling reasons for them to watch the movie, such as not wanting to disappoint a friend, which may lead them to act against their initial belief. In such cases, practical reasoning of watching the movie takes precedence over theoretical reasoning of the movie not being enjoyable.

Moreover, practical reasoning may also be subject to defeat by other more important practical reasons, and theoretical reasoning may be subject to defeat by other more important reasons. The defeasibility of practical reasoning is tied to the concept of plausible arguments, as discussed by I. Fairclough and N. Fairclough (2012) and Walton (2006, 2007). Plausible arguments are based on presumptions that can be defeated by other reasons. Thus, the conclusion of a plausible argument is reasonably acceptable unless other reasons arise that cause one to reject it. For instance, while traveling abroad for research may be a plausible action, it may be defeated if it conflicts with other more important goals, such as staying close to family and loved ones.

After comprehending the practical reasoning that underlies arguments, it is essential to examine how it can be evaluated in CDA. The Faircloughs propose that PDA is a form of practical argumentation that involves presenting a set of premises to support a claim or conclusion regarding what *ought to* be done. These premises consist of a 'circumstantial premise', which identifies and

highlights a problematic existing state of affairs, a 'goal premise', which establishes a future state of affairs as a goal based on the values or concerns argued for (i.e., 'value premise'), and a 'means-goal premise', which specifies the action required to attain the goal stated in the 'claim' (I. Fairclough and N. Fairclough, 2012). It is noteworthy that these elements are not rigid and can encompass other components based on the analysed text, such as evidence or objections that may strengthen the argument.

Upon understanding the core premises of an argument, it is necessary to clarify certain aspects. I. Fairclough and N. Fairclough (2012: 45) assert that goals should not be identified through phrases such as 'I want' or 'I desire'. They contend that the best approach to comprehend goals is as a future state of affairs achieved through actions that the agent *ought to* perform and are consistent with normative moral and social values. In other words, a goal represents a future state of affairs that an agent may or may not desire but is compelled to fulfill due to its linkage to moral or normative values. For instance, if an individual argues for the removal of litter from the streets, it reflects the value of cleanliness and the agent's obligation to advocate for this action for the goal of achieving a clean environment. Although this action may not be desirable to all, it is deemed desirable because of its connection to moral and social values.

In addition to presenting one or more goals in an argument, speakers may do so implicitly or explicitly (Torkington et al., 2020). While agents tend to express goals that align with societal norms explicitly, those that run counter to prevailing ideologies may be expressed implicitly. For example, a speaker arguing for increased hospital capacity to treat the sick is likely to express this goal directly, given its alignment with the ideological importance of healthcare institutions. However, a speaker with a medical degree may have an implicit goal of securing additional job opportunities, but may choose not to express it explicitly to avoid being perceived as biased or subjective.

Value, according to I. Fairclough and N. Fairclough (2012), may pertain to a person's concerns (e.g., friendship and honesty) or to moral principles (e.g., fairness). Not all actions, however, are informed by values that concern the agent. Despite this, by making an argument, the speaker is demonstrating concern, regardless of whether or not they hold that concern themselves. That is, they are indicating that they *ought to* be concerned based on genuine or moral and

institutional concerns. For example, whether or not an agent is personally invested in street cleanliness, they should still be concerned about it as it reflects a moral and social value.

The value premise, as I. Fairclough and N. Fairclough (2011) note, limits the set of possible actions for achieving the intended goal. For instance, if someone's goal is to distribute candy to a group of children without regard for any values, they may give some children more candy than others. However, if the agent's goal is based on the value of 'fairness', this constrains the action from distributing candy randomly to only giving all children an equal amount. Thus, the significance of values lies in restricting actions that might otherwise lead to the intended goal, rather than expanding them.

Once we have understood the various premises of an argument in practical reasoning, it is necessary to consider how they can be reconstructed in a textual format. I. Fairclough and N. Fairclough (2012: 49) assert that in practical reasoning, agents do not simply move from one premise to another in an argument. Agents engage in a process of deliberation, wherein they evaluate the proposed action in light of their values and concerns, and determine the most appropriate means of achieving their desired ends. In other words, agents deliberate in favour of one action over alternative actions by engaging in practical reasoning to determine the means that will best achieve their intended goal.

The Faircloughs propose two approaches to practical reasoning: the argument from circumstances and goals, which encourages a specific action based on a particular value or concern as the appropriate course of action, and argument from negative consequences⁵. The first recommended action is not arbitrary, but is instead selected based on its likely efficacy in facilitating the agent's movement from an undesirable circumstance to a more desirable goal that aligns with a given value premise. This type of practical reasoning can be reformulated as follows:

⁵ A comprehensive description of how the arguments are presented in the diagram is provided in subsection 4.5.1.

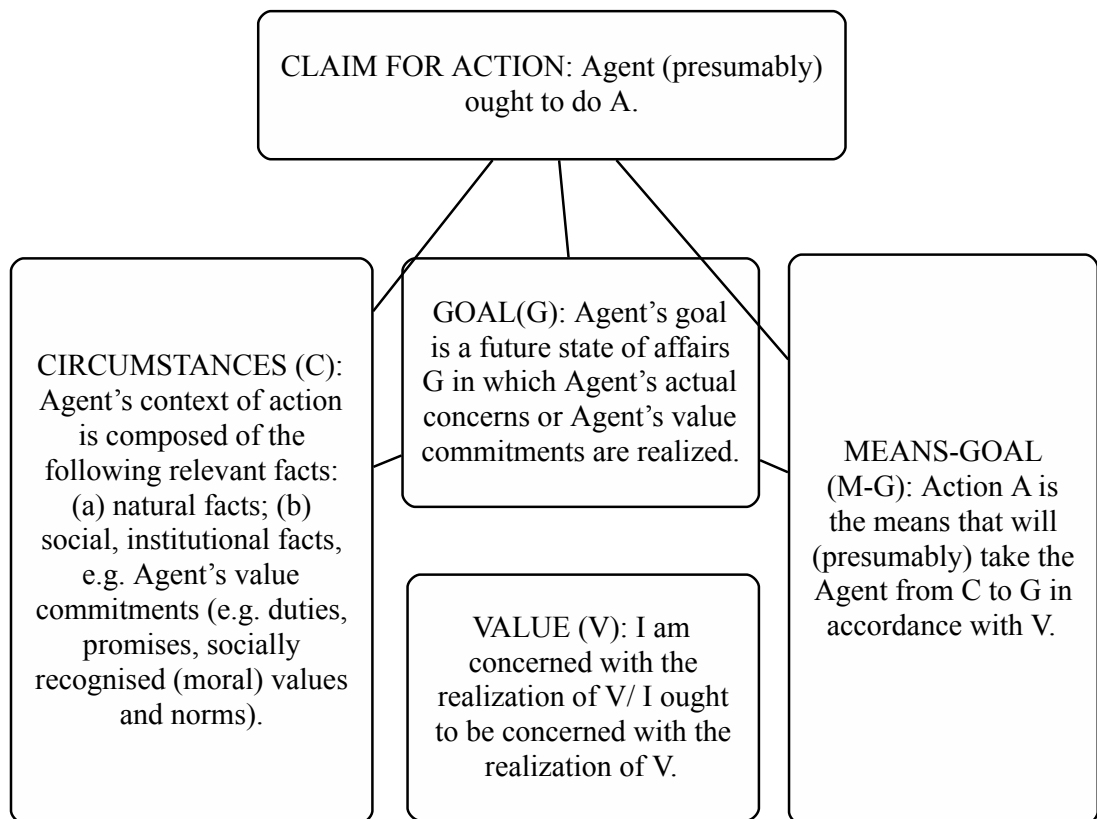


Figure 3-1. Reconstruction of a practical argument

I. Fairclough and N. Fairclough (2012: 49) propose an alternative form of practical reasoning that focuses on arguments from negative consequences. This approach involves weighing reasons for a particular claim against reasons that oppose it, which entails considering the likelihood of negative consequences occurring if a certain action is taken. Put differently, an agent may believe that if they were to undertake action A, then negative consequences that hinder the achievement of their goals are likely to arise. By presenting a counter-argument that highlights the negative consequences that may arise, the agent may strengthen their main argument and make it more persuasive.

To integrate this approach with the former one, the Faircloughs suggest that practical arguments involving negative consequences be considered as a counter-argument to practical arguments based on the progression of goals from circumstances. This framework is presented in I. Fairclough and N. Fairclough (2012: 51):

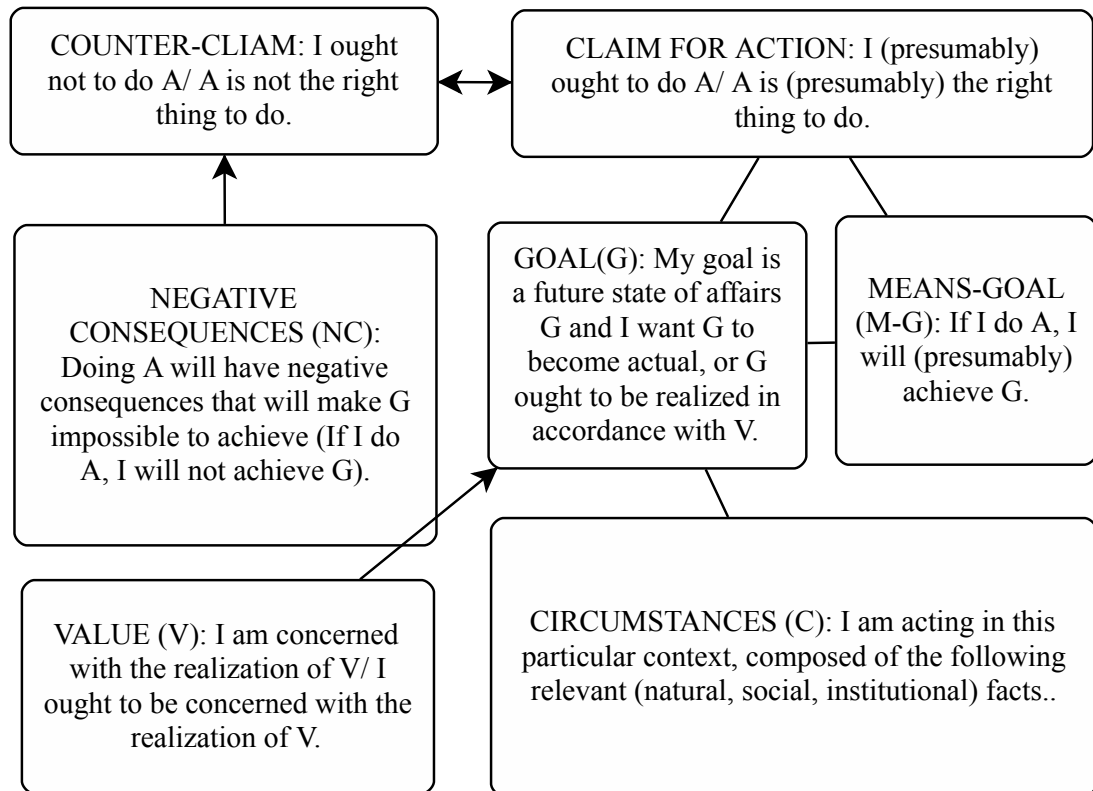


Figure 3-2. Argument and counter-argument

I. Fairclough (2016) asserts that actions can result in intended as well as unintended consequences, which may be foreseeable or unforeseeable. When making a claim, speakers may either present only foreseeable unintended consequences or may also include unforeseeable ones based on their own experiences. For instance, promoting the consumption of milk for children's health may unintentionally burden families who struggle to afford it on a daily basis, and may also lead to unforeseeable consequences such as digestive issues for some children. While the speaker may mention the former as an obvious foreseeable unintended consequence, they may only present the latter if they have personal knowledge of such unforeseeable outcomes.

I. Fairclough and N. Fairclough (2012: 89) contend that the identification of premises and claims in a text offers a descriptive analysis of the argument, but fails to provide an adequate evaluation of the argumentative process, which concerns deliberation on what course of action should be taken. Therefore, it is crucial to examine why a particular proposal is being advocated for over alternative proposals. The authors argue that the best approach to evaluate an argument is by testing the logical, rhetorical, and dialectical aspects involved.

When evaluating the logical acceptability of an argument, some argue that the premises must be true for the argument to be valid. However, validating all premises may not always be possible (I. Fairclough and N. Fairclough, 2012). Therefore, from a logical standpoint, a good argument is one that is 'rationally persuasive', which means it offers rational reasons for the conclusion with justifications, even if it is not entirely sound. In addition, determining the quality of reasons as 'good' or 'bad' (rationally acceptable or not) is not based on a fixed rule, but on individual judgment. An argument that appears rational to one person may not seem so to another. For example, an argument for purchasing a specific shirt because it is on sale may seem rational to one person but not to another. Hence, it is imperative to evaluate the text from the perspective of the audience, in addition to that of the analyst, to arrive at a more comprehensive evaluation of the argument's persuasiveness.

In addition to rational reasoning, it is crucial to consider other factors that contribute to persuasion. The Faircloughs suggest that arguments unsupported by rational reasoning may still be persuasive due to their rhetorical language, which can make a weak argument appear more convincing than it actually is (I. Fairclough, 2017). An example of how rhetorical devices contribute to persuasive speech is demonstrated in Ponton's (2016) analysis of Bill Clinton's confession to the American people about his involvement with Monica Lewinsky. Findings revealed that Clinton utilised rhetorical devices to enhance the progression of his argument and to establish a sense of detachment and authority with the audience. One instance of this is exemplified through his application of amplification in the phrase, 'I intend to reclaim my family life for my family', which served to emphasise his argument on the significance of family values. Therefore, this study asserts that incorporating an examination of rhetorical strategies is essential in comprehending how speakers utilise them to make specific premises more salient (framing), with the aim of directing the audience towards a particular conclusion.

The Faircloughs propose an additional aspect for investigation, namely dialectical reasoning, which asserts that argumentation primarily entails a dialogue that involves differences of opinion (I. Fairclough and N. Fairclough, 2012). This approach posits that argumentation is best comprehended by means of testing the acceptability of a specific standpoint through critical questioning, in order to

resolve differences in opinion. To critically challenge the premises of the argument, or the link between them, and arrive at an explanation of the reasonableness of the claims made, the Faircloughs suggest adopting the dialectical framework put forth by Walton (2006, 2007). This approach may prove useful in analysing the data, as it contributes to the critical evaluation thereof. The following two sections provide a comprehensive review of *framing theory* and its application in this study, as well as an overview of the dialectical framework suggested by Walton (2006, 2007).

3.4 Framing theory

While the PDA approach proposed by the Faircloughs emphasises the importance of presenting an argumentative turn in political discourse analysis, Lazurkina and Chebotareva (2021) argue that convincing someone of a particular viewpoint requires more than just presenting an argument. It may also require the use of rhetorical strategies to highlight specific parts of the argument, thus directing the audience towards a preferred conclusion. In light of this, I. Fairclough and Mădroane (2016) suggest incorporating the concept of 'framing' in the evaluation of argumentation. Framing refers to the ways in which speakers emphasise specific premises over others to guide the audience towards a particular conclusion. By considering framing alongside argumentation, PDA can provide a more nuanced understanding of how political discourse shapes people's beliefs and values.

The notion of framing is frequently used in cognitive linguistics, political media, and communication studies. The most often cited definition of framing is presented by Entman (1993: 52):

Framing essentially involves selection and salience. To frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described.

It is important to clarify that the concept of 'frame' as discussed by Paul Chilton (2004) differs from the framing theory presented in this section. Chilton's analysis explores how language use is interconnected with framed representations of the

world, as exemplified by the September 11th incident discussed in subsection 2.6.2. In contrast, the framing theory discussed here pertains to how individuals utilise language to guide the recipient towards a specific conclusion.

To enhance the analysis of persuasive speech, I. Fairclough (2016) and I. Fairclough and Mădroane (2016) suggest integrating argumentation theory with the evaluation of how speakers frame particular premises within their argument. The authors proposed the use of a deliberative scheme similar to I. Fairclough and N. Fairclough's (2011) argumentation theory, alongside a set of critical questions, to evaluate the deliberation and decision-making of public debates on the British government's austerity policy and the Roşia Montană project, respectively. This involves examining how speakers use linguistic devices, such as metaphors, analogies, and persuasive definitions, to guide the audience towards a favourable conclusion.

The researchers suggest that framing can be accomplished by making certain premises, such as goals, values, or negative consequences, more salient than others. They argue that individuals use metaphorical phrases, such as 'X is Y', analogies, such as 'X is like Y', or persuasive definitions, such as 'X is defined as Y', to redefine premises in a particular way, leading the audience to a favourable conclusion. The repeated use of metaphors, such as the term 'axe' used over 83 times, is another method of framing the austerity policy. In addition, I. Fairclough and Mădroane (2016) analysed the metaphor 'robbery' to describe the Roşia Montană project, framing it in terms of the rule of law. They argue that framing the issue in terms of negative consequences is intended to direct the deliberative process towards rejecting a specific conclusion.

I. Fairclough (2016) also emphasises the use of non-metaphorical phrases to frame certain premises of the argument, such as the term 'risk', which was used repeatedly in the austerity debate to emphasise negative connotations. However, selectively choosing a non-metaphorical term from all the terms in the corpus may lead to subjective analysis. To mitigate such critiques, researchers could focus solely on the figurative speech used to frame specific parts of the argument to mitigate subjectivity and bias in their choice of analysis. This study also argues for the importance of analysing other rhetorical strategies to achieve a more in-depth analysis of framing in CDA.

Therefore, it can be argued that the analysis of framing enhances the analysis of argumentation. For example, in the study presented in subsection 2.6.2, I. Fairclough and N. Fairclough (2011) performed a PDA of the Pre-Budget report using a perspective that emphasised the role of language in shaping and reflecting power relations. By looking at the text, it is possible to identify the metaphor 'we should all share fairly the burden of the future' (lines 75-76) as a means by which the speaker framed the value premise of 'fairness'. By evaluating how this frame is used to persuade the audience of a certain point of view, valuable insights can be gained into how the speaker emphasises everyone's equal role in building the future and that everyone should contribute fairly to the public finances.

3.5 Dialectical argumentative framework

Walton (2006, 2007) posits that arguments take the form of dialogues, involving at least two participants who engage in critical questioning to test the acceptability of claims. I. Fairclough and N. Fairclough (2012: 55) argue that practical reasoning should be evaluated not only on how well the producer can justify a claim but also on how it can withstand criticism. However, presenting a justification for a claim may protect it from criticism. Therefore, both the justification of the claim and its critical evaluation should be considered.

Walton (2007) proposes three ways to critically evaluate practical reasoning arguments: by questioning the acceptability of premises, attacking the link between premises and the conclusion, and mounting a counter-argument to refute the validity of the argument. These critical questions are examined in-depth in Section 4.5.1 of the methodology chapter.

However, I. Fairclough and N. Fairclough (2012: 63) argue that the main problem with Walton's evaluation is that it needs to show whether some questions are more significant than others. They propose that challenging an argument by mounting a counter-argument that shows the conclusion proposed is unacceptable is more significant than testing the soundness of the premises. They also suggest that negative consequences of an action can lead to rejecting the argument's rationality, while questioning the rational acceptability of the circumstances may not necessarily lead to the rejection of the whole argument.

This viewpoint emphasises their main argument on the importance of action over representation of reality, as presented in subsections 2.6.2 and 2.6.4.

3.6 Conclusion

This chapter provided an overview of the key theories that inform the data analysis for the current research, namely argumentation theory and framing theory. The chapter emphasised the significance of integrating an analysis of argumentation, based on the PDA approach proposed by I. Fairclough and N. Fairclough (2011, 2012), with CDA and highlighted the importance of integrating framing theory with argumentation theory in CDA. By linking these theories to the PDA framework utilised in this study and the dialectical framework proposed by Walton (2006, 2007), a more comprehensive CDA can be achieved. Specifically, this approach can help to uncover how language shapes and is shaped by ideological assumptions and power relations.

Chapter 4

Methodology

4.1 Introduction

This chapter outlines and justifies the methodological procedure adopted in this research, considering the research aims and the theoretical framework presented in the previous chapter. Section 4.2 provides an overview of the research design and justifies the link between the theoretical framework and the methodology adapted to address the research questions in this study. Section 4.3 presents and justifies the method used for data collection. Section 4.4 discusses ethical considerations considered during data collection and translation. Section 4.5 justifies the method applied for data analysis, which includes an evaluation of the arguments made, as well as critical assessment of the questions posed. In addition, this section presents the method used for identifying rhetorical strategies in the data and how they can be analysed. The subsequent subsection justifies how an analysis of ideology and power relations can be revealed through the method applied for data analysis. Finally, the last subsection describes the method used for distributing and analysing a survey investigating the audience's perception of the persuasiveness of the talks.

4.2 Research design

In the preceding chapter, the theoretical framework that informs this research was introduced. Based on this framework, the qualitative Political Discourse Analysis (PDA) approach proposed by I. Fairclough and N. Fairclough (2012) was identified as the appropriate method for this study. The PDA approach seeks to integrate CDA with argumentation theory by means of practical reasoning. This integration aims to reveal how language shapes and is shaped by ideological assumptions and power relations. The PDA approach involves reconstructing persuasive arguments into circumstances, goals, values, and means-goal and then subjecting them to a dialectical framework adapted from Walton (2006, 2007), which critically challenges the premises or the links between premises.

This study contributes methodologically in four ways. Firstly, the analysis incorporates Aristotle's proposed persuasive types (deliberative, forensic, and

epideictic rhetoric) and persuasive appeals (logos, ethos, and pathos) in the evaluation of argumentation in the data. Secondly, the critical questions used to evaluate argumentation, while primarily adapted from I. Fairclough (2016) and Walton (2006, 2007), are modified and justified by me. Thirdly, an analysis concerning the use of rhetorical strategies to highlight certain parts of the argument is included. Fourthly, a survey on the audience's perception of the persuasiveness of the talks is conducted to complement my analysis of the data, thereby mitigating any potential analyst bias.

This interdisciplinary approach enables the systematic extension of normative and explanatory critique to the critical evaluation of the text. Although the PDA approach does not directly evaluate power relations and ideology, it poses questions that may lead to such evaluations. The research design is illustrated in the following figure:

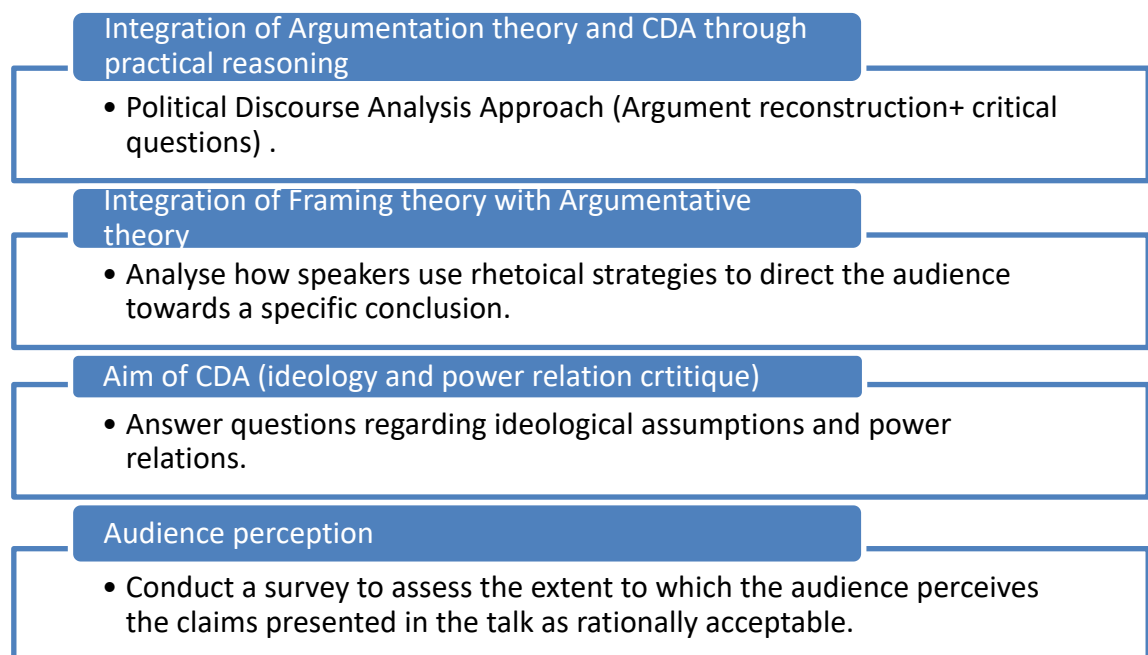


Figure 4-1. Research design illustrating the interdisciplinary approach adopted in this study

4.3 Data collection

The data collection for this study focused on TEDx talks from Saudi Arabia that were presented after the launch of the Saudi 2030 Vision on April 25th, 2016. TEDx talks are available on various audio and visual platforms, but for this study, only videos posted on YouTube were used, as it is considered the most frequently

used application in Saudi Arabia, based on a report by Kemp (2022) presented in subsection 1.2.1.

The TEDx talks chosen to be analysed in this study were deliberately selected because they prominently employ persuasive language techniques to engage and convince their audiences. This choice aligns seamlessly with my study's overarching aim: to explore the intricate ways in which speakers' language use shapes and is shaped by ideological assumptions and power dynamics. By closely examining these talks, my goal is to uncover the underlying mechanisms and strategies that govern the intersection between persuasion and discourse, shedding light on the complex interplay between language, ideology, and power relations.

Given the substantial number of talks delivered post the Vision's launch that incorporate persuasive techniques, a discerning approach to topic selection was employed. Specifically, the methodology entailed a random selection of specific talks from the broader spectrum of TEDx talks. Through random selection, I aim to create a representative sample that captures the diversity of persuasive strategies and ideological assumptions within the broader TEDx talks dataset. This approach allows for a rigorous and in-depth analysis while effectively managing research resources, ensuring the robustness of my findings.

Furthermore, the presenters of Saudi TEDx talks included two female presenters and eight male presenters, which reflected a gender mixture approach rather than a gender-balanced approach. However, it should be noted that the primary objective of this study is to examine the overall representation of both genders in Saudi society, rather than to compare gender representations.

The sample size for this qualitative research was determined based on the aim of providing an in-depth analysis of a small sample of data, as opposed to quantitative research that focuses on generalisable findings from larger samples, as described by Dornyei (2007). I sought to strike a balance between providing an in-depth analysis and findings that could be generalised to other similar texts. Therefore, an in-depth analysis was conducted on as much data as possible, and data collection ceased once patterns and repetition in the analysis emerged.

The following table presents the videos collected for data analysis, including the duration, date, place, and number of views.

Table 1. Ten Saudi TEDx talks used for data analysis

Name of the presenter	The topic of the TEDx talk	Duration	Date	Place	Number of views at 19/01/2023	URL link to YouTube video
Ahmad Al-Awad	With your passion, you can	15:30	April 18 th , 2018	Ha'il College of Technology in Ha'il	11,887	https://youtu.be/bF7-cO1pHJg
Wijdan Aljahoori	Drawing with Saffron	15:30	February 25 th , 2017	Prince Sultan University in Riyadh	1,200	https://youtu.be/9OX40iilpM
Ali AlAzazi	Where to? To infinity and beyond	13:54	February 25 th , 2017	Prince Sultan University in Riyadh	8,900	https://youtu.be/orvZiBaSM9g
Hasan Alshemari	Success is about developing skills in a continuous and organised way	15:00	February 25 th , 2017	Prince Sultan University in Riyadh	878	https://youtu.be/ryaFOkEdUiU

Mohammed Othman	Pain followed by hope	14:06	April 18 th , 2018	Ha'il College of Technology in Ha'il	24,000	https://youtu.be/hCdMViYKDH4
Metaab Al-Jubreen	Impossible is but a word	7:36	April 26 th , 2017	Nayyara Hall in Riyadh	1.1 million	https://youtu.be/Q2GLkMusXuU
Tawfeeq Ba Mitrif	Freestyle football and the change	15:59	February 25 th , 2017	Prince Sultan University in Riyadh	682	https://www.youtube.com/watch?v=Cc4wSXCWwpl&t=24s
Raghad Al-Harbi	Wake your intelligence up	12:14	April 26 th , 2017	Nayyara Hall in Riyadh	866,000	https://youtu.be/2-haJ-uEjQ0
Meshal Alharasani	We are all inventors	17:28	November 15 th , 2018	King Abdulaziz University in Jeddah	4,300	https://youtu.be/0P4JsblXuyk
Mufeed Alnowaisr	The life of successful people	17:43	November 15 th , 2018	King Abdulaziz University in Jeddah	370,000	https://youtu.be/D_RaFSD96TU

4.4 Ethical considerations

This section addresses the ethical considerations that were observed during the collection, transcription, and translation of TEDx talks for this study. TEDx talks are subject to usage policies⁶ that prohibit commercial use and require attribution to the TEDx organisation. Accordingly, all TEDx talks examined in this research are attributed to the TEDx organisation and used exclusively for analysis, adhering to the TED talk usage policy.

Transcribing and translating the data from Arabic to English requires special attention to accuracy and reliability. To ensure the ethical representation of the data, a certified translation company was employed to provide high-quality translations. The chosen company, Saleh Alomar Certified Translation, has extensive experience in translating legal documents, including birth certificates, marriage/divorce papers, degrees/diplomas, and medical reports. Using a verified company ensures that the translation is reliable and ethical.

The translation agency was engaged to transcribe Arabic TEDx talks from video recordings and manually create written transcripts in Arabic. These talks predominantly used Arabic as the primary language of communication; however, there were instances in which speakers incorporated English words or phrases. Subsequently, the translation agency manually translated the Arabic transcripts, inclusive of the English elements, into English. It is essential to acknowledge that, due to the inherent nuances and intricacies of language, some degree of inevitable loss in translation may occur during this intricate process.

My role and cultural background must also be considered in this study's ethical considerations. As a Saudi citizen, fluent in the primary language (Arabic), and familiar with the importance of the 2030 Vision, my choice of data to be analysed was facilitated. However, my cultural background may introduce unconscious bias and overlook cultural aspects that someone less familiar with Saudi culture may notice. Nevertheless, my extensive exposure to other cultures due to her

⁶ <https://www.ted.com/about/our-organization/our-policies-terms/ted-talks-usage-policy>

extended time abroad may help mitigate subjectivity and increase objectivity in data analysis.

4.5 Method for data analysis

As this dissertation aims to conduct an in-depth data analysis that goes beyond numbers, it adopts a qualitative approach. The data analysis method consists of three significant steps. The first step involves the adaptation of I. Fairclough and N. Fairclough (2012) argumentative turn to CDA, wherein the primary argument is reformulated into circumstances, goals, values, and means-goal. The second step involves the use of a dialectical argumentative framework adapted from Walton (2006, 2007), which applies critical questions to the primary argument based on its argumentative reconstruction. This approach facilitates effective CDA by evaluating how ideologies are shaped and shape language use for persuasion. The final step entails analysing data collected through an open-ended questionnaire that seeks to understand the audience's perception of the rational acceptability of the arguments presented during a singular talk. The following subsections provide a detailed description and justification of how these approaches are applied in the current study.

4.5.1 Argumentative approach

This paper focuses on the argumentative evaluation of TEDx talks in Saudi Arabia, utilising the practical argumentative framework (PDA) proposed by I. Fairclough and N. Fairclough (2012). This framework advocates for the integration of argumentation theory and practical reasoning with CDA to analyse persuasive political discourse critically and systematically. In addition, this study performs a critical evaluation of the argument's reconstruction by questioning its premises or the link between them, as recommended by Walton (2006, 2007).

Before detailing the data analysis method, it is necessary to acknowledge that, as presented in subsection 2.2.2, while N. Fairclough (2003) emphasises the importance of intertextual analysis in CDA by examining what is included and excluded in discourse, this method may not apply to all discourses. Certain factors, such as the TEDx talks' regulations, can influence what speakers are allowed to present. Moreover, the limited duration of these talks, usually under 18 minutes, can also constrain the content presented. In other words, it is

impossible to arrive at a conclusive analysis of why certain points are excluded unless the speaker's psychological state is known. Therefore, this research can only examine what the speaker included in the speech.

To conduct an analysis of an argument, it is necessary to begin with a contextualisation of the speaker, the setting in which they are delivering their talk, and the main topic. This contextualisation can help to validate some of the points presented by the speaker and provide a better understanding of the purpose of their speech. Subsequently, the overall content is presented, with a focus on identifying the main claims made in the text. The speaker may be advocating for one or more claims for action, each supported by various lines of reasoning presented in various locations throughout the text. To provide a thorough analysis, this study offers a comprehensive examination of the reformulations of these claims, identifying each structure of practical reasoning in a separate diagram, as outlined in I. Fairclough and N. Fairclough (2012: 45).

To reconstruct these reformulations of practical reasoning, the research process begins with the coding of each argument's claims and premises. There are two primary approaches to coding patterns in research: deductive and inductive. The deductive approach involves starting with a predetermined code and building upon it using the available data, while the inductive approach generates codes based on the data in a bottom-up manner (Creswell, 2014). This study employs a mixed approach, utilising both deductive and inductive methods. Initially, predetermined themes categorised by I. Fairclough and N. Fairclough (2011, 2012), such as claim, counter-claim, negative consequences, value, goal, and means-goal, are deductively coded. These premises are identified based on what the speaker explicitly mentions in the talk.

However, the value premise may not always be explicitly stated as the speaker may assume that the audience is already aware of it. Therefore, as an insider of the Saudi culture, I will predict the implicit value premise based on the action the speaker is advocating for and the goal. In addition, the speaker may have an implicit goal alongside the explicit one. Since the speaker did not explicitly present the explicit goal, they may have intentionally done so, and such an action requires a thorough critical evaluation. Hence, in the reformulation of the argument, only the explicit goal will be included, and the discussion of the implicit goal will be left for the critical evaluation later on.

Since these themes are not fixed and may include other elements based on the text under examination, I also incorporate an inductive approach to coding themes. For example, a speaker may present evidence or objections that strengthen their argument (I. Fairclough and N. Fairclough, 2012). Furthermore, this study argues for the importance of exploring additional premises of the argument, such as the positive consequences of following the proposed action, unintended negative consequences that may arise from following the proposed action, and other premises that may be discovered in the available data. These premises are coded using NVivo, which allows for their connection to the data at hand. Using NVivo in qualitative research offers several advantages, particularly in terms of coding, categorising, and organising data in a structured and systematic manner. This software facilitates the flexibility to make adjustments, additions, or deletions as needed, streamlining the process of creating visual representations like the concept map presented in figure 4-2. These visual tools are invaluable for uncovering and elucidating patterns and relationships within the data.

The analysis proceeds to describe the main premises of the argument and the types of reasoning employed by the speaker in each argument. Following the approach advocated by I. Fairclough and N. Fairclough (2011, 2012) and Walton (2006, 2007), this dissertation views practical reasoning in persuasive discourse as a plausible argument – a defeasible proposed course of action that is presumed to achieve the intended goal. It also explores the possibility that practical reasoning may be overcome by theoretical reasoning or other practical reasoning that considers more important considerations.

While the Faircloughs maintain that deliberation for action is the most crucial aspect of political discourse analysis, this dissertation underscores the significance of evaluating epideictic and forensic rhetoric in addition to deliberation – i.e., claims for action. Thus, some speakers may present premises that involve attacking or defending past events (forensic rhetoric) or praising or criticising the current state of affairs (epideictic). One way to examine the persuasiveness of an argument is to analyse how it employs the three rhetorical dimensions – logos, ethos, and pathos – elucidated by Aristotle (Murthy and Ghosal, 2014).

Furthermore, I will provide a diagram of each argument presented in the speech reconstructed into its premises – namely, circumstances, goal, means-goal, and value – utilising the framework proposed by I. Fairclough and N. Fairclough (2012: 45). The diagram also includes other potential premises that could be presented in each argument.

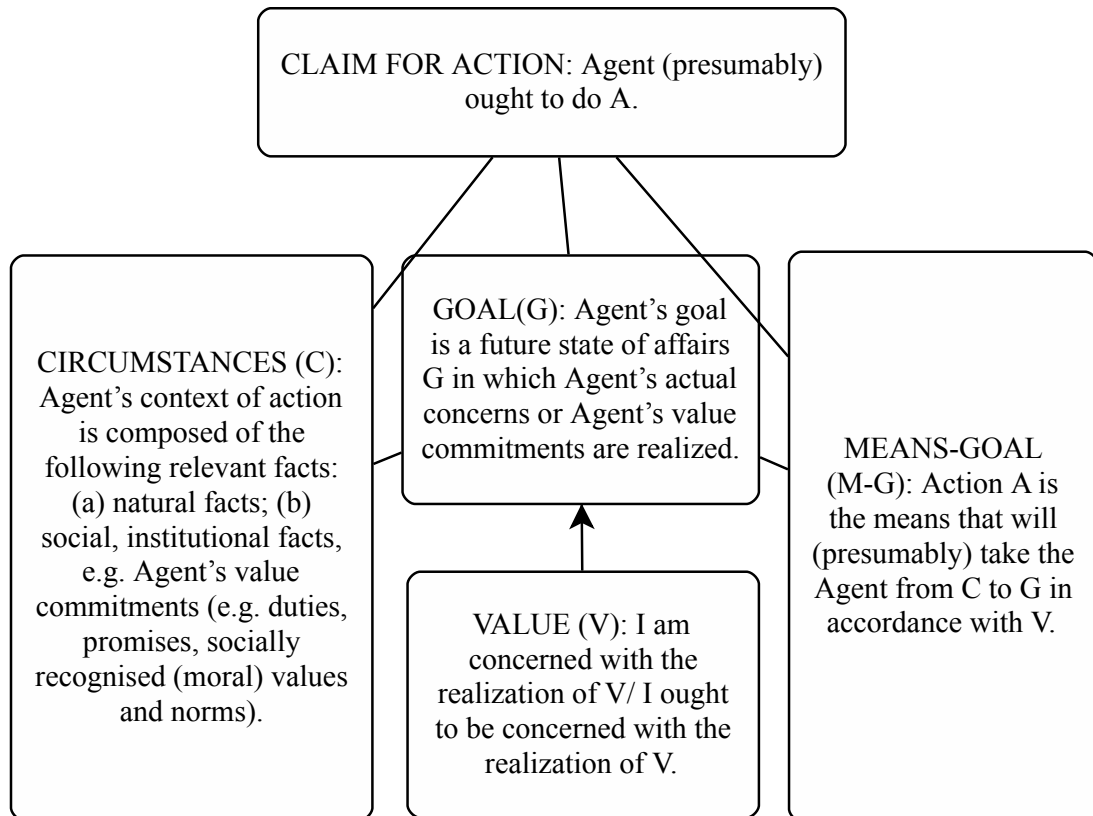


Figure 4-2. Argument reconstruction in practical reasoning

To create a visual representation of each argument in the speeches, I initiate the process by introducing a concept map in NVivo. In NVivo, each figure is assigned a specific name for better organisation. As discussed in subsection 3.3, arguments can stem from circumstances and goals, which, in turn, promote a particular course of action where the underlying value or concern informs the goal. To commence the diagram, I begin by incorporating the first two shapes, labelling them as 'Circumstance' and 'Goals,' and connecting them with a straight line. The value or concern is then added, and an arrow signifies its relationship with the goal, indicating that the value plays an informing role in the goal. Following this, both the 'Circumstance' and 'Goals' components are connected with a shared straight line labelled 'Means-Goal.' Ultimately, the joint connection between the 'Circumstance' and 'Goals,' along with the 'Means-Goal,' is

connected with an arrow directed towards the 'Claim for Action.' This visually represents how these premises collectively inform the recommended course of action for the Agent based on the presented premises.

In line with the discussion in subsection 3.3, an alternative approach to analysing arguments involves considering negative consequences, where some speakers may introduce a counter-claim to challenge the main claim for action. To illustrate this type of argument visually, I follow a similar process to the one outlined in the preceding paragraph. I initiate by creating a diagram that follows the same initial steps. Next, I connect the main 'Claim' with a two-way arrow to indicate its relationship with the 'Counter-claim,' highlighting their opposition to one another. Then, I introduce a 'Negative Consequence' element, accompanied by an arrow pointing towards the 'Counter-claim.' Simultaneously, a connecting straight line joins the 'Negative Consequence' with the 'Goal,' illustrating how engaging in the action presented in the counter-claim may impact the achievement of the goal premise.

It is essential to emphasise that the diagrammatic representation of arguments allows for flexibility, and additional elements can be introduced using an inductive approach, tailored to each specific argument. For instance, the inclusion of a 'Positive Consequence' can be achieved through a straight line connecting the 'Circumstance' and 'Goal' premises. All these components converge and point toward the possible action to be taken, symbolising that engaging in the action will yield positive consequences that bolster the attainment of the intended goal.

Lastly, it is imperative to clarify that the content incorporated into the diagrams is directly sourced from the TED talks. Any additional inclusions made by me are denoted within square brackets. For example, to illustrate, implicit values, which were not explicitly articulated in the talks but were analysed and identified by me, are enclosed in square brackets.

Subsequently, this dissertation assesses the reconstructed main argument by challenging the premises or the connections between them. I. Fairclough (2016: 60) presents a summary of the various methods of challenging an argument using critical questions (CQ) initially adopted from Walton (2007). These questions are outlined in the following table:

Table 2. Critical questions for the evaluation of practical arguments

Challenging the rational acceptability (truth) of the premises

CQ1 Is it true that, in principle, doing action (A) leads to goal (G)?

CQ2 Is it true that the Agent is in circumstances (C)?

CQ3 Is it true that the Agent actually has the stated goals and values (motives)?

Challenging the reasonableness of the conclusion

CQ4 Are the intended consequences of A (i.e., the goal) acceptable?

CQ5 Are the foreseeable unintended consequences (e.g., risks) of A acceptable?

Challenging the inference

CQ6 [Among reasonable alternatives,] is A comparatively better in the context?

The current study chose to adapt I. Fairclough's (2016) critical questions for policy evaluation instead of Walton's (2007) questions. Although both sets of questions cover similar aspects of argument structure and rational acceptability, I. Fairclough's method includes an additional question that evaluates the circumstances in which the speaker is situated. The current study argues that this question is essential in evaluating argumentation in discourse, as it is important to consider the contextual factors that might influence the speaker's argumentation. If the circumstances are not rationally acceptable, the entire claim may be regarded as unreasonable or unnecessary. Therefore, the inclusion of I. Fairclough's additional question provides a more nuanced and contextualised approach to policy evaluation, which is particularly relevant in the current study's research context.

An evaluation of how the critical questions can be amended to fit the evaluation in this research is necessary. Regarding CQ1: **Is it true that, in principle, doing action (A) leads to goal (G)?**, CQ2: **Is it true that the Agent is in circumstances C?**, and CQ3: **Is it true that the Agent actually has the stated goals and values (motives)?**, I. Fairclough's (2016) first question challenges the rational acceptability of the premise that doing A (an action or policy) will lead to

G (a desired goal or outcome), based on the provided evidence and reasoning. This question requires an evaluation of whether a reasonable connection exists between the proposed action and the intended outcome. The second question relates to the rational acceptability of the obstacles or constraints that an agent may encounter while attempting to execute the proposed action. The third question challenges the rational acceptability of the stated goals and values that drive the agent's proposed action. This question aims to determine the sincerity and consistency of the agent's motives with their stated goals and values. It also assesses the presence of any hidden or conflicting motives that could potentially affect the outcomes of the proposed action.

However, the use of the term 'truth' in the original questions may create confusion between truth as validity and truth as rational acceptability. In her study, I Fairclough (2016) specifically focuses on examining the rational acceptability of the premises or the link between them based on the available evidence and reasoning, rather than their validity. To avoid this confusion, the first question should be reworded to: **Is the proposed action reasonable to achieve the intended goal?** and placed under '*challenging the reasonableness of the conclusion*', as it challenges the main claim for action (i.e., conclusion) (CQ3). In addition, regarding the second question, I. Fairclough does not examine the truth of whether the speaker is in a problematic situation but rather questions whether the situation is genuinely a problem that requires a solution. Asking '**Is it true that the Agent is in circumstances C?**' could be misinterpreted as questioning the validity of the situation itself rather than questioning whether it is perceived as a problem or not. Therefore, this question should be rephrased as: **Is the situation described in a rationally acceptable way?** to assess if the situation is genuinely a problem, without changing its category.

The third question, i.e., **Is it true that the Agent actually has the stated goals and values (motives)?**, should be rephrased from 'truth' to 'rationally acceptable' and should be merged with the fourth question, i.e., **Are the intended consequences of A (i.e., the goal) acceptable?** In I. Fairclough's (2016) study, the first question aims to examine the rational acceptability of the stated goals and values presented by the speakers by questioning whether there might be hidden goals that were not overtly disclosed. On the other hand, the second question centres on evaluating the rational acceptability of the goal itself and

whether it clashes with socially accepted values. Given that both questions revolve around challenging the acceptability of the stated goals and values and probing for any implicit goals, this study integrates these two questions in: **Are the stated goals and values rationally and morally acceptable? Does the speaker have other implicit goals?** Given that this question focuses more on the acceptability of the goal and value premises, it should be placed under challenging the rational acceptability of the premises (CQ2).

When considering an action, it is important to evaluate its unintended consequences and whether there are alternative actions that could avoid those consequences. The fifth question, **Are the foreseeable unintended consequences (e.g., risks) of A acceptable?**, concerns the acceptability of the foreseeable unintended consequences, such as costs or risks. In Section 3.3, it was discussed that speakers may present both foreseeable and unforeseeable unintended consequences in their claim based on their personal experience. Nevertheless, the absence of unforeseeable unintended consequences in the speaker's presentation does not necessarily imply that the analyst can challenge the action on this issue, as the likelihood of such consequences occurring is relatively low. In addition, I. Fairclough (2016) posits that only unforeseeable unintended consequences that raise a critical objection to the action should lead to its rejection. However, it can be challenging to determine who is qualified to make a judgment on the acceptability of these consequences, as personal judgment often comes into play. As a result, the analyst can only challenge a claim that presents foreseeable unintended consequences, as they are more probable to occur.

Regarding evaluating the rational acceptability of foreseeable unintended consequences, it is possible to argue that during a persuasive act, speakers should disclose foreseeable unintended consequences of the action they advocate for. Failure to do so could be viewed as a form of manipulation. Nonetheless, it is crucial to note that TED and TEDx speakers are constrained to a specific time limit, which necessitates prioritising certain information over others, thereby restricting the amount of information they can present. Consequently, as noted in subsection 2.2.2, analyses of the talks can only be based on the information the speakers present and not on what is not mentioned.

The sixth question, **[Among reasonable alternatives,] is A comparatively better in the context?**, pertains to whether an action is comparatively better than other reasonable alternatives in the given context. According to Kock (2007), the existence of alternative means should not be used to refute a claim for action, as there will always be other means available. I. Fairclough and N. Fairclough (2012) further argue that alternative premises should only be presented to challenge the existing premise if the proposed means lead to negative consequences.

For example, consider a scenario where one wishes to learn how to bake a cake. Enrolling in a cooking class is a proposed action, but alternative actions, such as buying a cookbook or watching instructional videos, also exist. The mere existence of alternative actions does not disqualify the proposed action; rather, the proposed action is only rebutted if it fails to achieve the main goal. Thus, alternative actions that mitigate unintended consequences, such as cost, may be considered. However, it is important to note that while alternative actions may address certain unintended consequences, they may also have their own drawbacks that negatively impact the achievement of the main goal. As such, no claim can be deemed 'better', but an alternative claim may mitigate unintended consequences and challenge the main claim.

Taking these issues into account, it may be useful to combine the fifth and sixth questions into a new question: **Are there alternative actions that might avoid foreseeable unintended consequences (i.e., costs)?** (CQ4). This new question falls under the '*challenging the inference*' category, as it seeks to test the proposed claim or conclusion by evaluating alternative actions that may contribute to avoiding unintended consequences.

The proposed evaluation questions for persuasive speeches are presented in the following table. It is important to note that the questions need not be answered in the order in which they are presented.

Table 3. Critical questions for the evaluation of practical arguments for the current research

Challenging the rational acceptability of the premises

CQ1 Is the situation described in a rationally acceptable way?

CQ2 Are the stated goals and values rationally and morally acceptable? Does the speaker have other implicit goals?

Challenging the reasonableness of the conclusion

CQ3 Is the proposed action reasonable to achieve the intended goal?

Challenging the inference

CQ4 Are there alternative actions that might avoid foreseeable unintended consequences (i.e., costs)?

The evaluation of arguments through critical questions can enhance CDA by providing a systematic and rigorous approach to identifying and assessing the underlying assumptions and implications of the discourse. By asking the proposed critical questions, analysts can gain a deeper understanding of the ideological assumptions and power relations in play.

4.5.2 Persuasive strategies

As discussed in the previous chapter, the aim of CDA is to analyse and evaluate how language is used in relation to power and ideology. The original PDA approach, as proposed by I. Fairclough and N. Fairclough (2011, 2012), focuses primarily on the analysis of argumentation. However, as presented in Section 3.4, Lazurkina and Chebotareva (2021) argue that it takes more than simply presenting an argument to persuade someone to adopt a particular perspective. To enhance the persuasiveness of their arguments, speakers may utilise various persuasive strategies, which causes individuals to be persuaded by arguments that lack rational reasoning (I. Fairclough and N. Fairclough, 2012). Speakers may use these linguistic structures to draw the audience's attention to a specific point of view.

For this reason, in alignment with I. Fairclough (2016) and I. Fairclough and Mădroane (2016), the current study advocates for an integration of framing theory

with argumentation theory to examine how speakers employ language to steer their audience toward a particular conclusion. While I. Fairclough (2016) and I. Fairclough and Mădroane's (2016) approach only addresses the analysis of metaphoric and non-metaphoric language, this research underscores the importance of conducting a comprehensive linguistic analysis to reinforce the overall CDA. Integrating this investigation with the analysis of argumentation may render the analysis more systematic and comprehensive.

To identify the relevant themes related to rhetorical strategies used in the data, this dissertation employs a deductive approach by investigating established patterns of strategies outlined in Section 2.4. These strategies include figurative speech, repetition, rhetorical questions, religious phrases, pronouns, and humour. After identifying the persuasive strategies used in the talks, they are coded using NVivo, and the codes are linked to the three persuasive appeals proposed by Aristotle: logos, ethos, and pathos. This feature aids in the construction of a thematic analysis by enabling me to systematically generate and investigate themes or patterns that emerge from the coded data. The study then analyses how these themes can be linked to the premises of the arguments analysed in the previous chapter, which allows for a deeper analysis of how rhetorical strategies may shape the audience's perception of the argument's premises.

By evaluating how speakers use rhetorical strategies to make certain premises more salient than others, the study aims to critically evaluate the persuasive techniques employed and examine their relationship to power and ideology. For instance, some speakers may use rhetorical questions to emphasise the severity of a situation and demonstrate how their proposed claim can address the issue, making it more persuasive. This analysis provides a comprehensive understanding of the powerful role played by persuasive strategies in discourse and the underlying ideologies that are emphasised in the claim.

4.5.3 Ideology, power, and domination critique

The central aim of CDA is to critique ideology, power, and dominance. The Faircloughs suggest that while a critical evaluation of practical reasoning does not lead to a direct critique of domination, power, and ideology, it can prompt critical questions that contribute to analysing these concepts. Ideologies can be

evaluated in questions like, 'Why do these particular beliefs and concerns endure over long periods?', 'Why do they have powerful resonance for many people?', or 'What effects do they have on continuities and changes in social life'? (I. Fairclough and N. Fairclough, 2011: 17).

According to the Faircloughs, examining how relations of domination change in social interactions is also crucial. They argue that a critique of ideology can be seen as part of a critique of domination in any social structure. A critique of ideology involves examining the normalisation, naturalisation, and pervasiveness of particular beliefs and concerns, while a critique of domination focuses on what is dominant in them. In other words, ideology entails what is perceived as expected and natural, while domination involves what is more regular and what is more natural. For example, the questions regarding the value premise might involve how things of value (e.g., fairness and responsibility) dominate public space. In addition, the use of certain rhetorical strategies, such as religious language, can shed light on dominant ideologies in society and their impact on persuasive language use. For example, a religion that is dominant in a society may be used to reinforce social hierarchies and power relations, such as age or gender.

Furthermore, questioning the speaker's immediate and implicit goals can also contribute to understanding the ideologies and power relations at play. If a speaker is advocating for a goal that goes against a moral value or dominant ideology, they may not present it explicitly to avoid controversy and reduce the persuasiveness of their argument. For instance, if the speaker is against the dominant ideology that people should be accepted for jobs based solely on educational attainment, they may choose to present this goal implicitly. They might use a figure of speech to make their argument more persuasive while advocating direct confrontation with the dominant ideology.

An examination of the premises or the connections between them in dialectical critical analysis can also serve as a platform for critiquing ideology, power relations, and domination. Through a critical evaluation of the argument, one can interrogate the ways in which power relations and ideological frameworks shape and inform the argument being made. This process involves an evaluation of how the argument might be influenced by certain ideological assumptions or power dynamics that are inherent in the context in which the argument is being made.

In addition, the focus of the analysis should not only be on identifying the persuasive strategies used by the speaker or writer, but also on examining how language use and strategic choices are shaped by and shape power relations and hidden ideological means. The choices made by speakers reflect their worldview and help create a sense of connection and communication with the audience (Johnstone, 2008; Jones, 2012). For example, the use of religious figurative language may echo the importance of religion in the society or community in which the speaker and audience reside.

4.5.4 Audience's perception of the persuasiveness of the arguments

As outlined in 2.6.4, the primary limitations of qualitative analysis is its reliance on the evaluator's interpretation, leading to potential issues with subjectivity and bias (Erdocia, 2021). To address this challenge, Richardson (1998) emphasises the importance of incorporating perception and textual analysis, recognising that individuals' understanding of speeches may differ. To incorporate audience perspectives, this study utilises an open-ended questionnaire to examine the Saudi population's perception of the rational acceptability of the claims made in the TEDx talks. Questionnaires are a valuable tool for reporting facts, attitudes, and other states, allowing for the inclusion of lay perspectives and mitigating the absolute authority of the analyst (Martin, 2006). The questionnaire aims to investigate the persuasiveness of the TEDx talks, reasons for accepting or rebutting the claims made, and recognition of the talks' relevance to the 2030 Vision.

It is worth mentioning that prior to conducting the survey, ethical approval was obtained from the relevant committee at the University of Leeds⁷. Furthermore, no questions were included that could be considered offensive to Saudi cultural values or the Islamic religion. In addition, all personal information collected during the survey was confidential and fully anonymised. I conducted the data analysis, and only the research team (comprising the supervisors and I) had access to the participants' responses. Where direct quotes from participants have been used, code numbers were assigned to maintain total anonymity. By taking these ethical

⁷ Ethical clearance reference number is FAHC 20-070.

considerations into account, I sought to ensure the safety and comfort of the participants throughout the research process.

As previously discussed, in quantitative research, the objective is to select a sample that can represent the entire population. Conversely, in qualitative research, the focus is on selecting a sample that can provide valuable and in-depth data (Dornyei, 2007). In this study, the aim was to explore the participants' understanding of TEDx talks in greater depth. To achieve this, 18 participants from Saudi Arabia were selected to complete an open-ended questionnaire.

Due to my residing in the UK and the difficulty of distributing the survey in person in Saudi Arabia, an online platform called Jisc Online Survey was used to administer the survey. The participants were also residents of Saudi Arabia, as this was the population of interest, and it was more feasible to reach them from their country of origin. The survey was distributed via commonly used platforms in Saudi Arabia, such as WhatsApp, Twitter, and email, and participants were encouraged to forward the survey to anyone they thought might be interested in participating. This strategy aimed to ensure a diverse range of participants from different age groups and social backgrounds, thus minimising potential bias and subjectivity in the participant selection process. Moreover, the survey was not distributed to linguistics researchers as they may have been too familiar with the purpose of discourse analysis, potentially affecting their responses.

The first page of the survey⁸ contained information about the research, including the participant's right to withdraw from the survey at any time. Participants were required to indicate their agreement to complete the survey before proceeding to the next page. If a participant declined to provide consent, they were directed to the survey's final page, which thanked them for their interest. Notably, all questions in the survey were mandatory, and participants were required to answer each question on each page to advance to the next page.

After obtaining informed consent from participants, the survey asked questions about age, gender, and dialect⁹. To ensure compliance with ethical guidelines, the survey only included participants who were 18 or older. In addition, the survey

⁸ See Appendix 1 for the participation sheet.

⁹ See Appendix 2.

provided a list of five main Saudi dialects, and participants were asked to indicate which dialect(s) they recognised. If participants were unfamiliar with any of the dialects listed, their responses were excluded from the survey. This exclusion aimed to involve participants familiar with the cultural framework (i.e., the Saudi 2030 Vision) that this paper focuses on, and to reduce the number of responses from the excluded population.

4.5.4.1 Survey questions¹⁰

Once the participant has given their consent and the suitability criteria have been verified, they are directed to the survey questions. At this stage, participants are requested to watch a TEDx talk video selected based on the length, i.e., more than 12 minutes long. The chosen talk features Ahmad Al-Awad and was delivered at Ha'il College of Technology in Ha'il on April 18th. In this talk, the speaker recounts personal stories to advocate for the importance of pursuing one's passions. The decision to include only one talk in the survey is motivated by two factors. Firstly, the duration of the talk, which is approximately 15 and a half minutes, may be lengthy and challenging for participants to watch and follow. Secondly, including additional talks could further exacerbate the survey's level of difficulty, making it increasingly laborious for participants to complete.

After viewing the video, participants are requested to indicate whether they watched the entire duration of the video and if the speaker's voice was consistently audible. In the event that participants respond negatively to both questions, they are redirected to the final page accompanied by a note expressing gratitude. Following this, they are required to provide brief responses, one to two sentences long, to the following three questions, which are relevant to the research: (1) What do you think is the message behind the speech? Responses to this question are expected to contribute to the research objectives and may provide new insights or corroborate my analysis. This integration of my analysis with the audience's perception can help mitigate potential issues of bias and subjectivity associated with critical discourse analysis. (2) To what extent are you persuaded by this message, and why? Responses to this query can yield insights into the persuasive tactics that were effective or ineffective in shaping

¹⁰ See Appendix 2 for survey questions.

one's opinion. (3) How is this message related to the Saudi 2030 Vision? The third question aims to assess the participants' ability to establish connections between the video and the 2030 Vision and to determine the ways in which they perceive this relationship.

The analysis of this primarily qualitative data incorporates both qualitative and quantitative aspects. Descriptive statistics are employed to summarise the number of claims perceived as acceptable or not acceptable. The primary analysis method, qualitative analysis, explores participants' justifications for accepting or rejecting the claims. This approach enables the identification of underlying patterns and themes that could potentially uncover implicit ideologies or power relations. By integrating audience perception analysis, this study mitigates the risk of bias and subjectivity and enhances the credibility and reliability of the findings. It also contributes to a more comprehensive and nuanced understanding of the TEDx talks' impact and potential influence on the Saudi population.

4.6 Conclusion

In conclusion, this chapter outlines the method employed in the dissertation, namely Political Discourse Analysis. This approach advocates integrating argumentation theory with CDA to comprehend how language constructs and is influenced by power relations and ideological assumptions. In addition, the chapter discusses the collection of data, including the ten Saudi TEDx talks transcribed and translated into English by a certified translation company, and ethical considerations that were performed to ensure that the study was conducted ethically.

Regarding data analysis, the chapter began with a discussion of how the arguments in the speeches will be reconstructed. It posits that, unlike I. Fairclough and N. Fairclough's (2011, 2012) sole focus on deliberation, an analysis of argumentation should also include an evaluation of epideictic and forensic rhetoric. The chapter also assesses the critical questions provided by I. Fairclough (2016) and modifies them to align with the study's purpose. Moreover, the study includes an evaluation of the use of rhetorical strategies to frame an argument or any of its premises. The final step of the analysis comprises a survey on the audience's perception of the persuasiveness of the arguments presented.

This survey aims to be integrated with my evaluation to reduce potential analyst bias. The interdisciplinary approach employed in this study seeks to contribute to a more comprehensive evaluation of how power and ideologies are constructed and influenced by language use.

Chapter 5

Reconstruction of Arguments

5.1 Introduction

This chapter outlines the reconstructions of the arguments made in ten TEDx talks in Saudi Arabia that took place after the launch of the Saudi 2030 Vision (i.e., after April 25th, 2016). The analysis of each TEDx talk is conducted individually, beginning with a brief overview of the presenter's background and the topic addressed in the speech. The background information is gathered from the description provided with each video on the TEDx YouTube channel, which includes details about the speaker's professional and personal background prior to delivering the speech. By examining this information, the analysis aims to provide context and insight into the speaker's perspective and the ideas they presented during the talk.

The method used for this analysis is adapted from I. Fairclough and N. Fairclough (2011, 2012) and aims to examine the practical reasoning structures used by speakers, including various claims and reformulations of arguments. The reconstruction of arguments encompasses key components such as the main claim, goal, means-goal, and value, as well as other premises, such as counter-claim, negative or positive consequences, foreseeable or unforeseeable consequences, and evidence.

This chapter also analyses the use of persuasive types proposed by Aristotle, including deliberative, forensic, and epideictic, their appeals to logos, ethos, and pathos, and how they are linked to the different premises of the arguments made. This chapter aims to provide a deeper understanding of how language use in Saudi TEDx talks reflects and reinforces specific ideologies and power relations.

5.2 Reconstruction of the arguments in ten Saudi TEDx talks

This section is structured according to the names of the speakers who delivered TEDx talks in Saudi Arabia. These speeches were delivered in different regions of Saudi Arabia, including Riyadh, Jeddah, and Ha'il. Each speech may include one or more reconstructions of related or unrelated arguments, and each argument is depicted using separate diagrams that illustrate the premises and

their relationships. As presented in the previous chapter, the speeches have been translated from their original language, Arabic, to English by a certified translation agency in Saudi Arabia (Saleh Alomar Certified Translation).

5.2.1 Ahmad Al-Awad

This section analyses a TEDx talk delivered by Ahmad Al-Awad at Ha'il College of Technology in Ha'il on April 18th, 2018, for 15 and a half minutes, entitled 'With your passion, you can' (Al-Awad, 2018). Ahmad Al-Awad is a media production manager, radiologist, TV presenter, and leader of the scout team HailShabab, currently serving as the head of the radiology department at King Salman Specialised Hospital.

In his speech, Ahmad recounts his educational journey, from primary school to university, describing the challenges he faced and the strategies he employed to achieve his goals. By using a personal narrative, Ahmad appeals to both pathos and ethos to persuade the audience of the significance of perseverance and practise in developing one's passion for achieving the desired goal, which is informed by the value of happiness.

Using the practical reasoning structure proposed by I. Fairclough and N. Fairclough (2012), the next part presents various reformulations of Ahmad's argument, demonstrating how argumentation can be built through circumstances, goals, means-goal, and other premises to support practical reasoning on what should be done. In this talk, Ahmad emphasises the importance of pursuing one's passion (i.e., claim for action), which he supports by presenting a series of circumstances he has experienced and how following his passion has helped him reach his desired goals, despite some unintended and unforeseeable negative consequences.

The first circumstance Ahmad presents occurred during his primary school years, where he aimed to participate in the school broadcast to become famous. To achieve this goal, Ahmad suggests joining the broadcast team, but this action led to unintended and unforeseeable negative consequences, including hesitation and ridicule from his peers when he attempted to present. While the initial claim for action appeared rational, the additional premise of unforeseeable negative consequences led Ahmad to reconsider his argument. He then presented an alternative action of practising and developing his public speaking skills, which

would enable him to participate in the school broadcast and achieve his goal of becoming famous.

By highlighting unintended consequences that arise from following the main claim, Ahmad's argument aligns with the idea presented in Chapter 3 that practical arguments are persuasive arguments that may be rejected if there are overriding reasons against them. In this instance, Ahmad advocates for pursuing one's passion but emphasises that failure to practise and prepare for it may lead to adverse outcomes. As a result, the claim could be revised to 'develop and work on your passion'.

Through weighing alternative actions towards achieving the goal - participating without preparation or participating after adequate preparation - Ahmad's argument advances from deliberation through practical reasoning on what course of action will likely achieve the intended objective. The speaker employs storytelling, based on personal experience, to appeal to the audience's emotions while presenting facts and logic, thus utilising logos, ethos, and pathos in persuasion. The preferred action helped Ahmad move from the circumstantial premise to achieve his goal of becoming famous, which he argues is linked to the value of happiness. The argument is supported by the positive consequences of Ahmad's ability to become a broadcast presenter in preparatory school. He used forensic rhetoric (i.e., representation of factual evidence) to support the deliberative rhetoric and persuade the audience on what action should be taken. This argument could be reconstructed as follows:

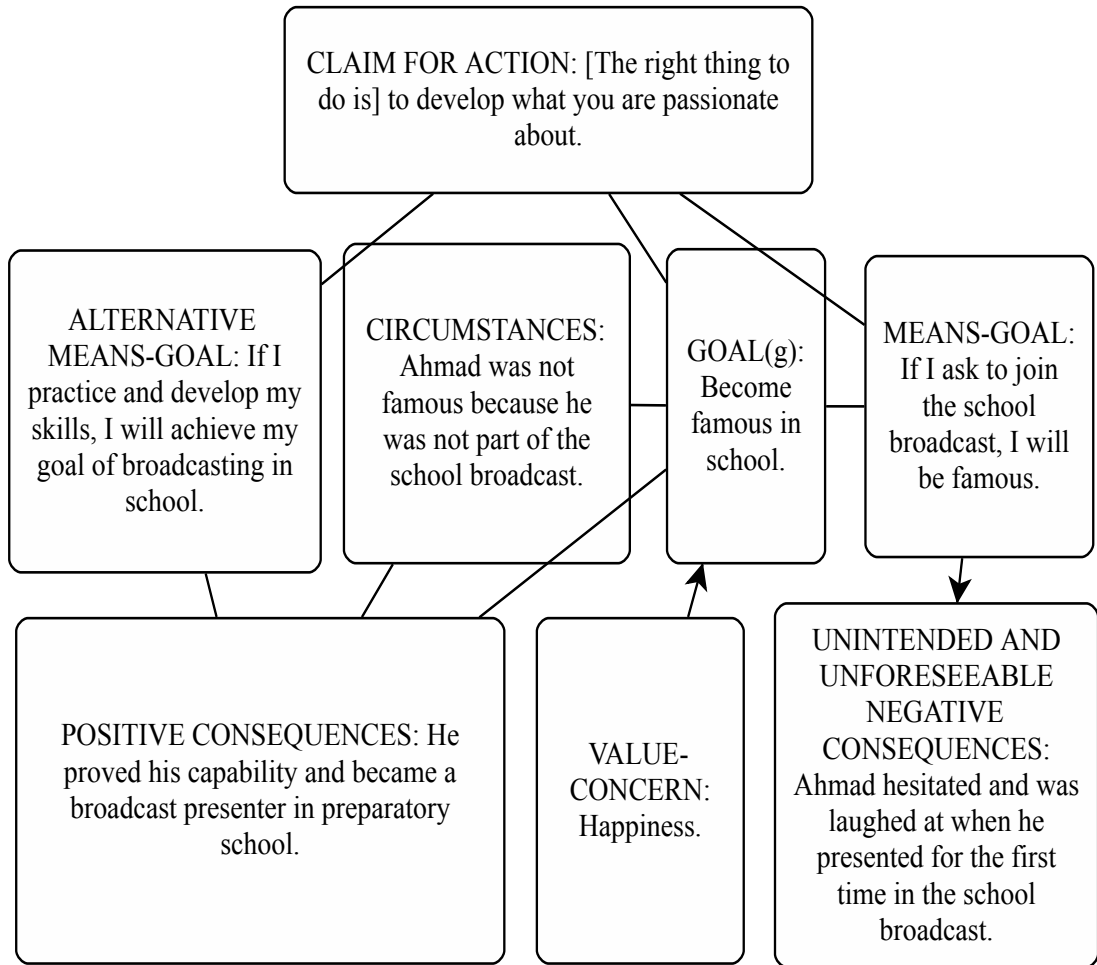


Figure 5-1. Structure of the first stage of practical reasoning in Ahmad's speech

In the second situation, Ahmad aimed to develop his computer skills by using his older brother's computer, which he was not allowed access to. Ahmad's goal was to move from the undesirable situation of not knowing any computer skills to the desirable one of having them. However, Ahmad's brother did not allow him to use his computer, creating an obstacle to achieving his goal. Ahmad resorted to sneaking into his brother's room and using his computer, which resulted in his brother catching him once, causing an unintended negative consequence. This supports the claim that practical reasoning is plausible but could be defeated by other more important reasons. Therefore, the action should include obtaining his brother's permission to use the computer to develop his computer skills further.

Ahmad's actions can be understood through the representation of authority described through epideictic rhetoric. Being the elder brother, Ahmad's brother had power over him, and this hegemonic relationship caused Ahmad to secretly

use his brother's computer. This representation of authority reflects theoretical reasoning, which explains claims for particular actions (I. Fairclough and N. Fairclough, 2012). Although this representation of authority may not be valued in all societies, it is considered highly valuable in Saudi society.

Despite the negative unforeseeable consequences, Ahmad's claim for action helped him achieve his goal of developing his computer skills. Ahmad presented positive consequences resulting from his actions, which he experienced when he reached secondary school and demonstrated his computer skills in front of his classmates. Once again, Ahmad used forensic rhetoric by presenting factual evidence based on his own experience through storytelling to logically support the deliberative decision on what action should be taken. He also presented values and beliefs through epideictic rhetoric that defines the broader ideological hegemonic relationship between him and his older brother, thus informing the action that he took. In doing so, he employed logos, ethos, and pathos in persuasion. This argument could be reconstructed as follows:

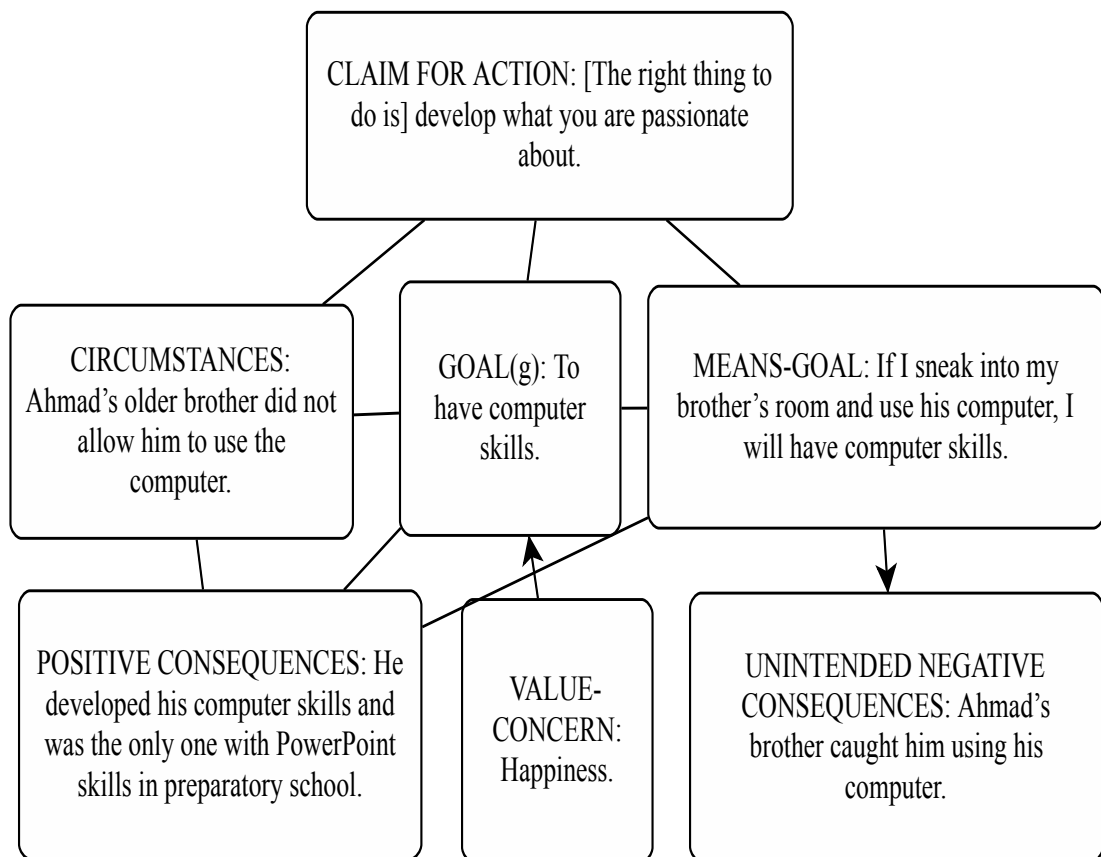


Figure 5-2. Structure of the second stage of practical reasoning in Ahmad's speech

In the third scenario, Ahmad aimed to become part of the community services by joining a scout group outside of school. The implicit value of being involved in community services informed his goal. The implicit value is denoted within square brackets, as elaborated in subsection 4.5.1, to signify that it does not directly convey the speaker's exact words. However, Ahmad's parents refused to allow him to engage in activities outside of school to avoid any potential distraction from his studies, leading to unintended and unforeseeable negative consequences. Due to his parents' legitimate power over him, this representation of the world through theoretical reasoning informed what actions were possible and what were not. Therefore, the value of obeying his parents outweighed the value of community services, and an alternative action of focusing on community services within the school was proposed.

This alternative action eventually led him to become a leader in a scout camp, where he proved the teacher who called him spoiled wrong, resulting in positive consequences. Therefore, the positive consequences of following the proposed action became a premise for deliberating through reasoning about what should be done. Consequently, Ahmad employed forensic rhetoric by presenting personal facts through storytelling, logically supporting practical reasoning on what ought to be done, thus using logos, ethos, and pathos in persuasion. Furthermore, he employed epideictic rhetoric by presenting values and beliefs that define parental authority in society and appealed to credibility and emotion in persuading the audience to act. This argument could be reconstructed as follows:

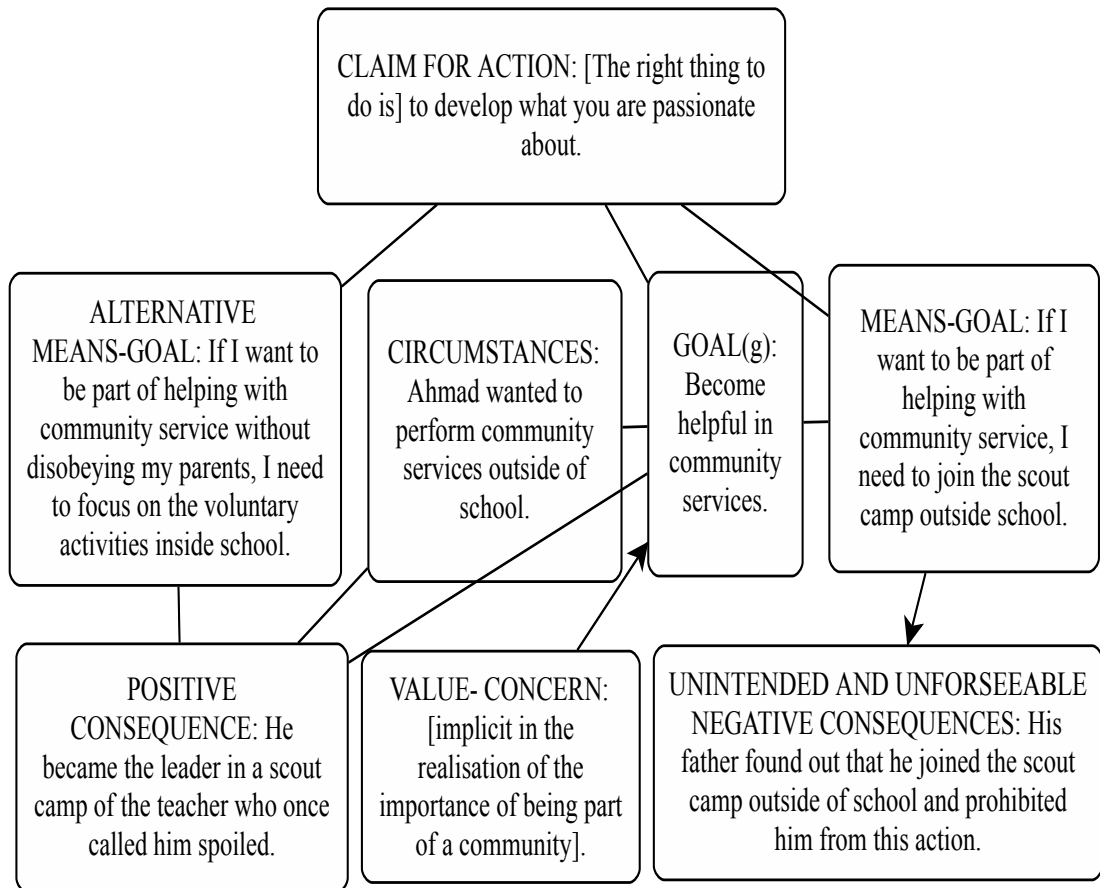


Figure 5-3. Structure of the third stage of practical reasoning in Ahmad's speech

The fourth circumstance centres on Ahmad's ambition of becoming a dentist by studying abroad. This aspiration is underlined by the implicit value of success. However, Ahmad's mother obstructed his ambition by refusing to allow him to study abroad, leading to unintended and unforeseeable negative consequences. The authority of Ahmad's mother over him (i.e., theoretical reasoning) dictated what actions he could take, ultimately defeating practical reasoning. Thus, the examination of values through the use of epideictic rhetoric provides an ideological analysis of the power dynamics between a mother and her son in Saudi society, and how this relationship influences decision-making. This is because other more important considerations related to Islamic ideology, such as obeying one's parents, override the pursuit of personal goals. Consequently, the proposed action was rejected.

Nevertheless, Ahmad's father intervened and encouraged him to pursue an alternative action of applying for a major in radiology in their city, which was

related to his aspiration of becoming a doctor. Due to his father's higher authority, practical reasoning prevailed over Ahmad's, and he took the alternative action suggested. This decision led Ahmad to become the head of the radiology department in a hospital, resulting in a positive consequence. Ahmad used this factual evidence to present forensic rhetoric, which logically supports the deliberation of practical reasoning on the appropriate course of action, utilising logos, ethos, and pathos in persuasion. This argument, based on the circumstances presented leading to the intended goal, could be reconstructed as follows:

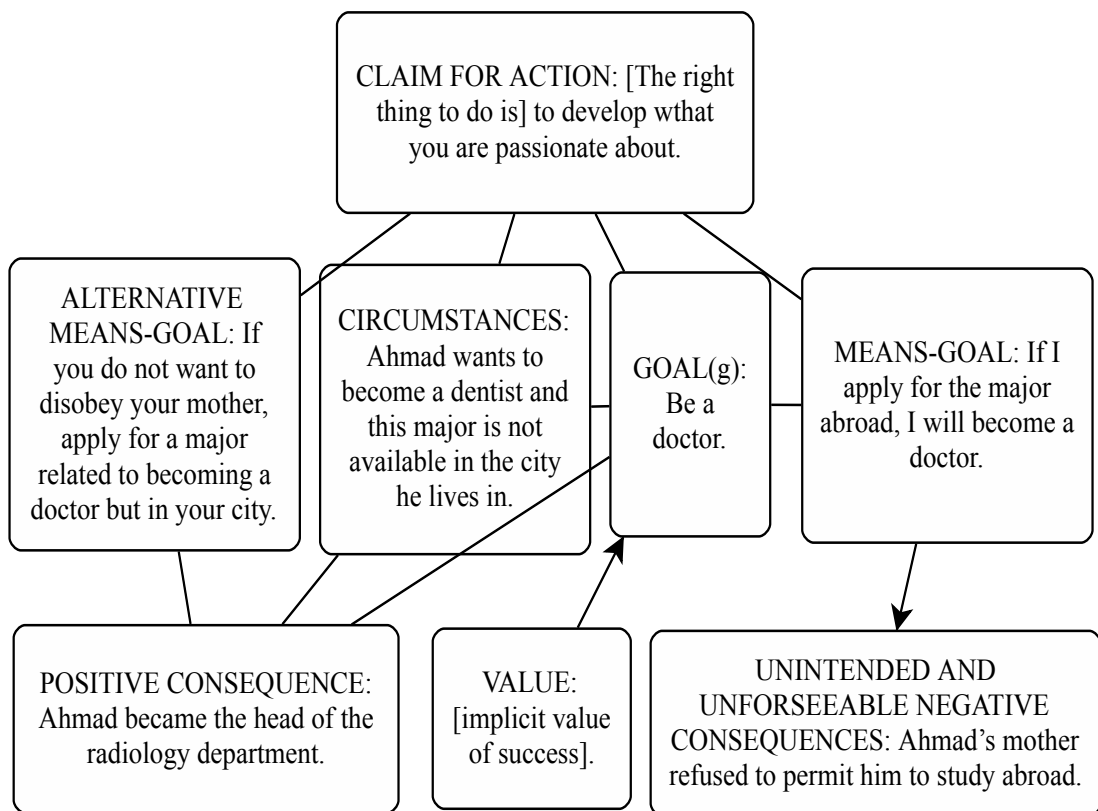


Figure 5-4. Structure of the fourth stage of practical reasoning in Ahmad's speech

Ahmad's argumentative strategy involved not only presenting claims for actions that helped him overcome circumstantial premises to achieve his intended goal but also including a counter-claim to the main argument. He did this by presenting the proverb 'Jack of all trades, master of none'. In response, Ahmad argued that this counter-claim has the negative consequence of labelling individuals who do not have two, three, or four masters as liars. By presenting this counter-claim,

Ahmad engaged in practical reasoning by weighing reasons on what should and should not be done to reach a desirable conclusion.

Although the value of achievement was not explicitly stated, Ahmad's goal was likely based on this value. This general claim was directed towards his audience, and he supported it by presenting personal achievements and goals he reached later in his life after overcoming the circumstances he mentioned earlier. These achievements included mastering six programs of design, montage, and graphics, being a leader in a scout group, being a presenter on six official channels, and becoming the head of the radiology department at the hospital. Ahmad's use of storytelling to present these personal achievements represents factual evidence through forensic rhetoric. Through this argumentative approach, he deliberated logically on what action should be taken and what should be avoided, thus using logos, ethos, and pathos in persuasion.

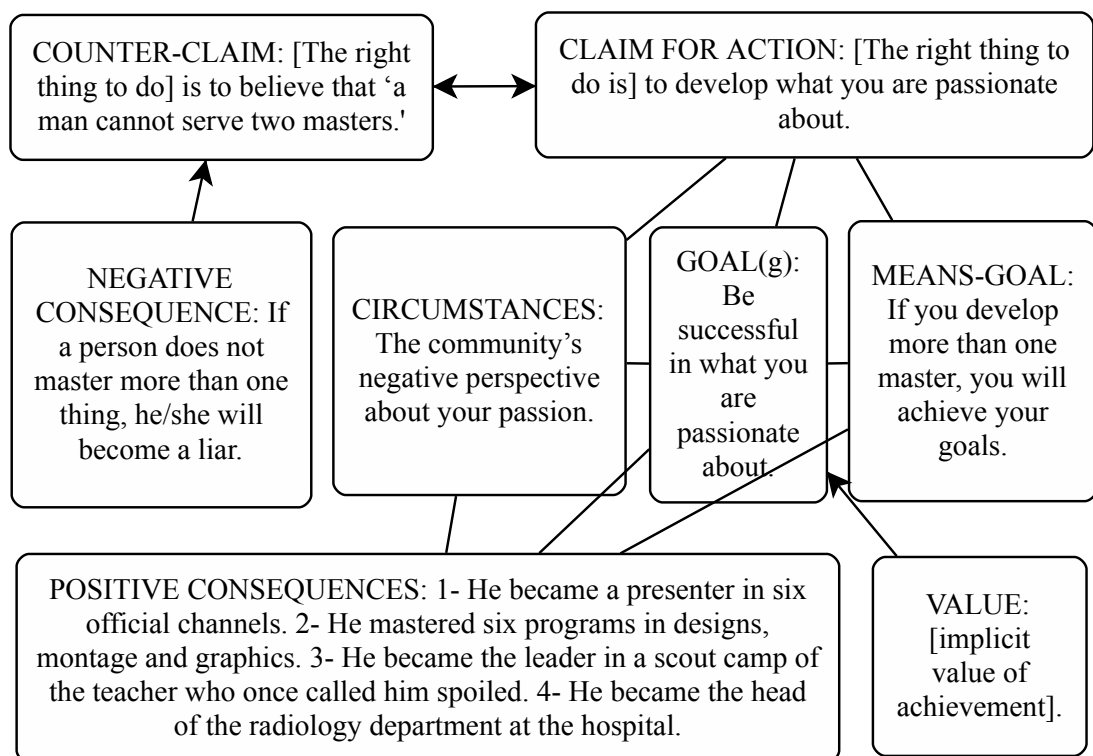


Figure 5-5. Structure of the fifth stage of practical reasoning in Ahmad's speech

This text presents an argument on developing one's passion, which is formulated in various ways. The main approach used is practical reasoning, which involves considering the circumstances, goals, and values of following the proposed claim for action. Ahmad supports his arguments by presenting factual evidence through

forensic rhetoric, highlighting the unintended negative consequences of following the proposed claim or counter-claims that might hinder achieving the intended goal. Ahmad employs the persuasive appeals proposed by Aristotle, namely logos, ethos, and pathos, to present his argument in a convincing manner.

In addition, the analysis of epideictic rhetoric in the speech reveals theoretical considerations that shed light on the values and beliefs that govern the relationship between individuals and their older siblings and parents in Saudi society. These factors inform the power dynamics that exist within these relationships, and how they shape an individual's practical reasoning and decision-making. Throughout his speech, Ahmad reveals power relations that impact his ability to pursue his passion. For instance, he describes how his older brother forbade him from using his computer, and how his father and mother prevented him from joining a scout group outside of school and studying abroad, respectively. Ahmad acknowledges that the Saudi and Islamic ideology places his family members in a position of higher authority, which affects his ability to act on his passion. The language used in his speech reflects this power dynamic.

5.2.2 Wijdan Aljahoori

The following analysis is derived from Wijdan Aljahoori's TEDx talk, 'Drawing with Saffron', which was delivered on February 25th, 2017, for 15 and a half minutes, at Prince Sultan University in Riyadh (Aljahoori, 2017). Wijdan is an artist renowned for her innovative use of materials such as saffron. She has displayed her works in numerous galleries and participated in various conferences.

In this talk, Wijdan employs pathos to persuade the audience by recounting her artistic journey in chronological order and highlighting her unique style of drawing with saffron. She contends that individuals should focus on and promote their passions and talents, asserting that doing so will help them attain their desired objectives, such as recognition and remuneration. In addition, Wijdan stresses the significance of receiving validation for one's artistic abilities from not just family members, but also other people.

At each stage of her life, Wijdan expounds on the actions she took to achieve specific goals and the positive or negative consequences they had. Her first encounter (i.e., circumstance) occurred during a high school art competition, where Wijdan decided to enter with one of her paintings. In proposing this action,

Wijdan employs plausible reasoning to achieve her intended goal. Winning the competition was a more desirable outcome for Wijdan, indicating the implicit value of achievement. Winning the contest provided Wijdan with a sense of validation of her artistic skills. Through forensic rhetoric, she uses personal factual evidence to support practical reasoning on what should be done, utilising logos, ethos, and pathos in her persuasive discourse. This argument could be restructured in the following manner:

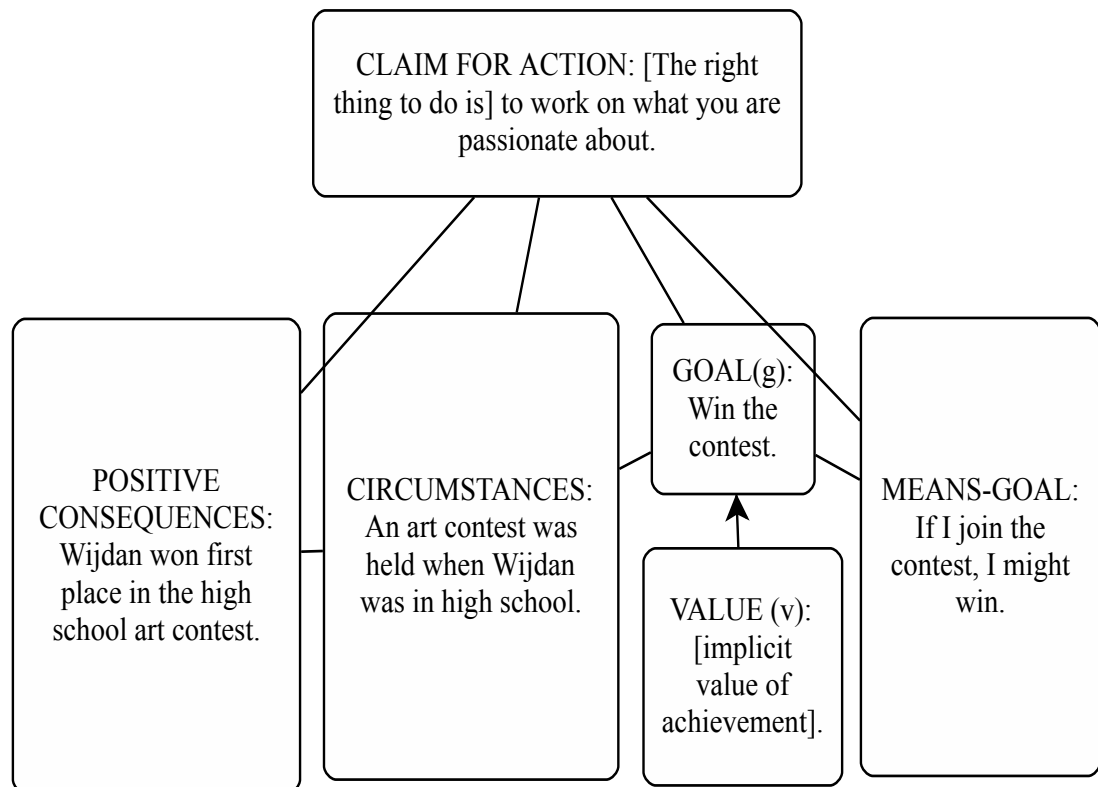


Figure 5-6. Structure of the first stage of practical reasoning in Wijdan's speech

After completing high school, Wijdan entered a painting contest involving over 65 artists. Despite the competition being fierce, she emerged as the winner, attaining first place. The goal of winning, in this case, is informed by the implicit value of achievement. Wijdan employs plausible reasoning to advocate for an action that she believes would achieve the intended objective. As a result of winning the contest, Wijdan received validation not only at the school level but also at a more advanced level. Her painting was published in various prestigious magazines, including National Geographic, Al-Riyadh, and Al-Jazirah. By presenting personal factual evidence to support the claim logically, Wijdan utilises forensic rhetoric to

bolster practical reasoning for her claim, thereby employing logos, ethos, and pathos to persuade her audience. The argument can be reconstructed as follows:

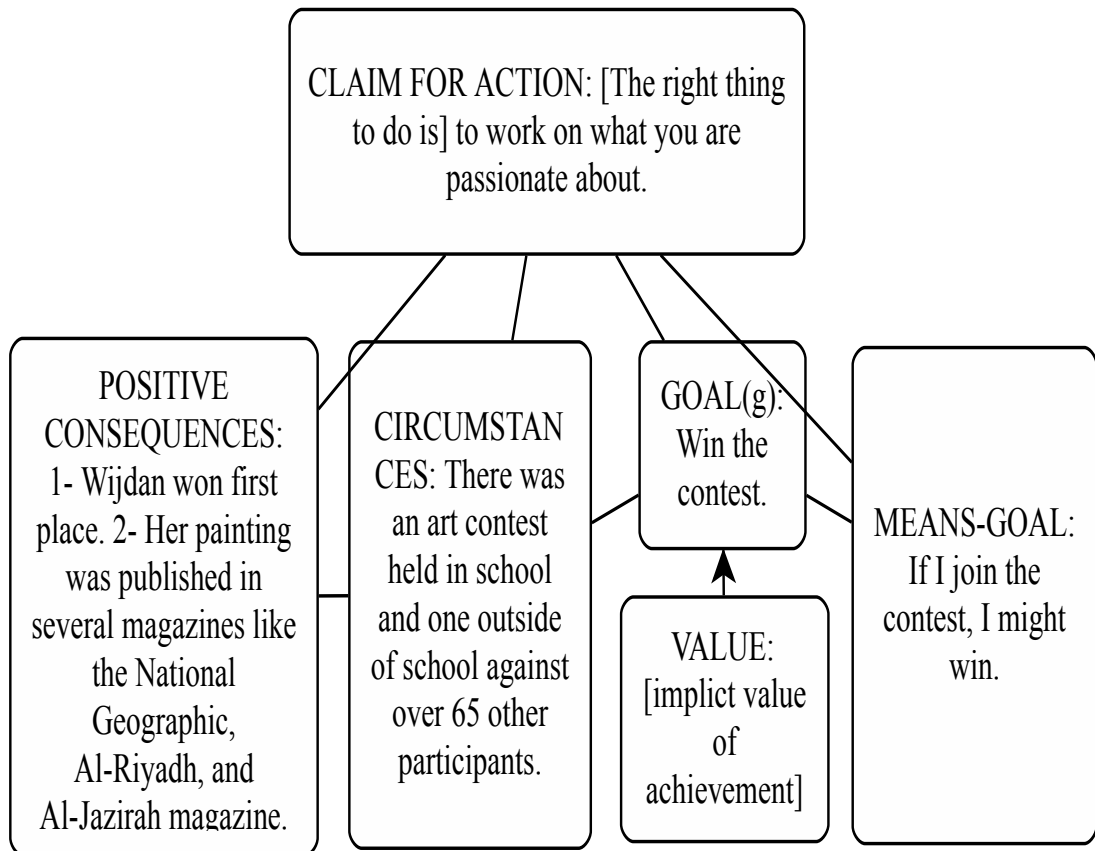


Figure 5-7. Structure of the second stage of practical reasoning in Wijdan’s speech

In the given scenario, Wijdan found herself unemployed and without a bachelor’s degree, which motivated her to pursue the more desirable goal of obtaining a job. The practical reasoning behind this action is informed by the reality that individuals must work to earn a living. Wijdan's decision to apply for any available job is a plausible reasoning approach to achieving her intended goal. However, the unintended and foreseeable negative consequence of taking a job in an area unrelated to her passion resulted in Wijdan being dissatisfied with her work. This argument can be reconstructed as follows using forensic rhetoric:

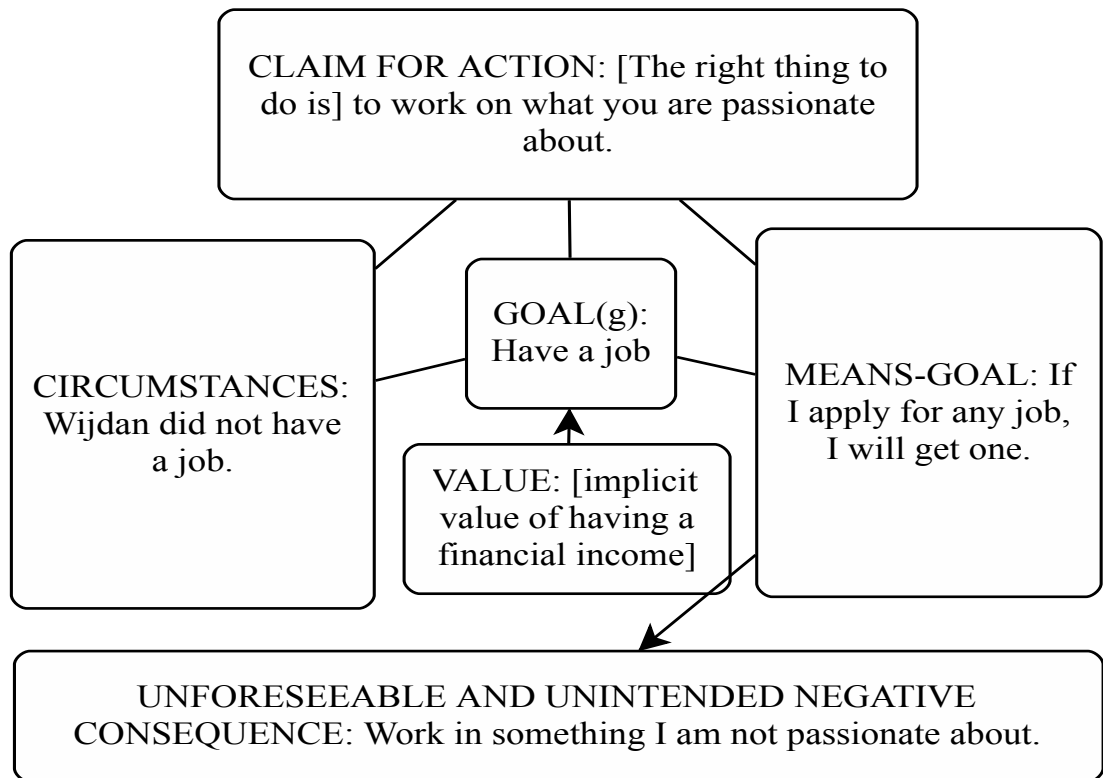


Figure 5-8. Structure of the third stage of practical reasoning in Wijdan's speech

After realising that working in any available job was not aligned with her passion, Wijdan took a different action of becoming an art teacher in a school. This action was informed by the implicit value of the importance of having a financial income while doing something she was passionate about. However, as this job usually requires holding a BA degree, taking this action without a degree led to the unintended and unforeseeable negative consequence of receiving the lowest salary out of all the teachers and quitting her job. Through presenting personal factual evidence, Wijdan uses forensic rhetoric to logically support practical reasoning on what actions to avoid in certain circumstances, and thus using logos, ethos, and pathos in persuasion. This argument highlights the importance of considering unintended consequences and revising claims for action to align with the main goal of working on something you are passionate about.

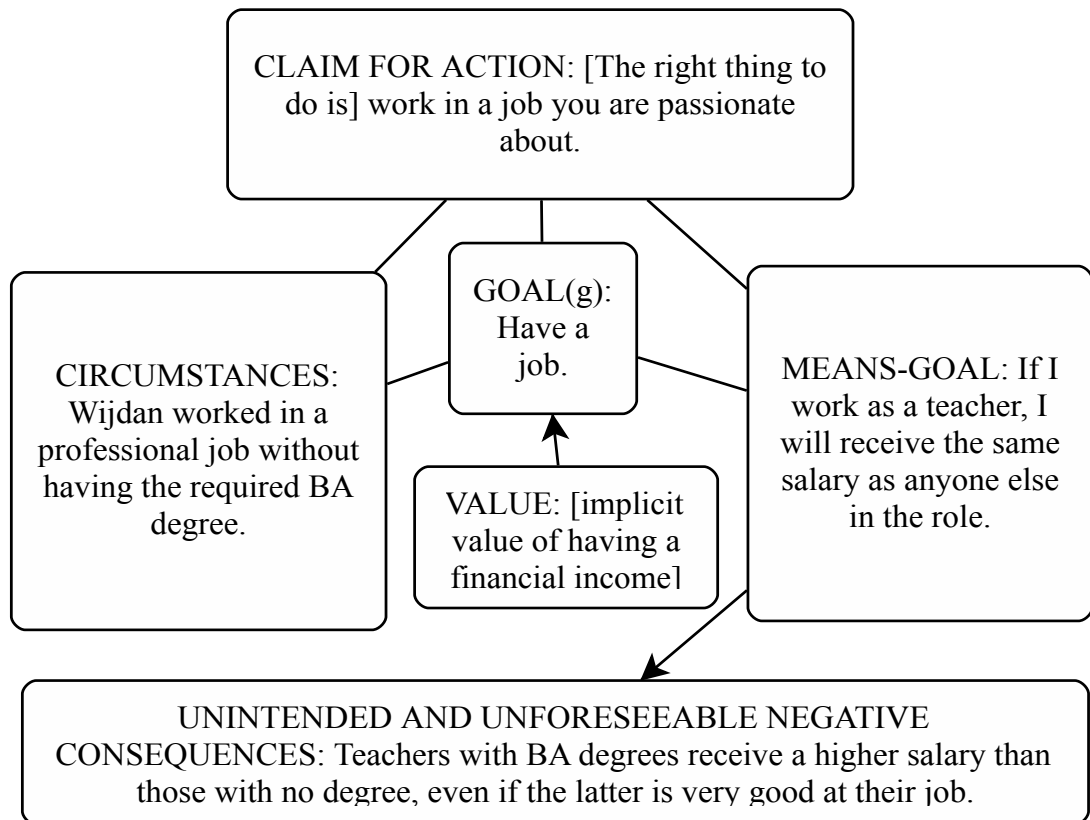


Figure 5-9. Structure of the fourth stage of practical reasoning in Wijdan's speech

Wijdan's action of quitting her job and continuing her BA studies aimed to reach the more desirable goal of having a better-paid job, which is informed by the implicit value of financial income. The implicit value of the importance of having financial income informs this goal. However, because she was not passionate about studying and completing her BA (i.e., theoretical reasoning), this led to the unintended and unforeseeable negative consequences of not continuing her studies. Therefore, theoretical reasoning in this argument defeated practical reasoning on what should be done. In other words, through the use of epideictic rhetoric, Wijdan presented her values and beliefs to support her argument that pursuing a better-paid job is a more desirable goal than settling for a job with lower financial benefits. Wijdan presented evidence from personal experience to logically support her argument that pursuing a better-paid job is a more desirable goal than settling for a job with lower financial benefits, thus using *logos*, *ethos*, and *pathos* in persuasion. Her argument highlights the plausibility of practical reasoning, which could be rejected if it affects other more essential goals. This argument could be reformulated as follows:

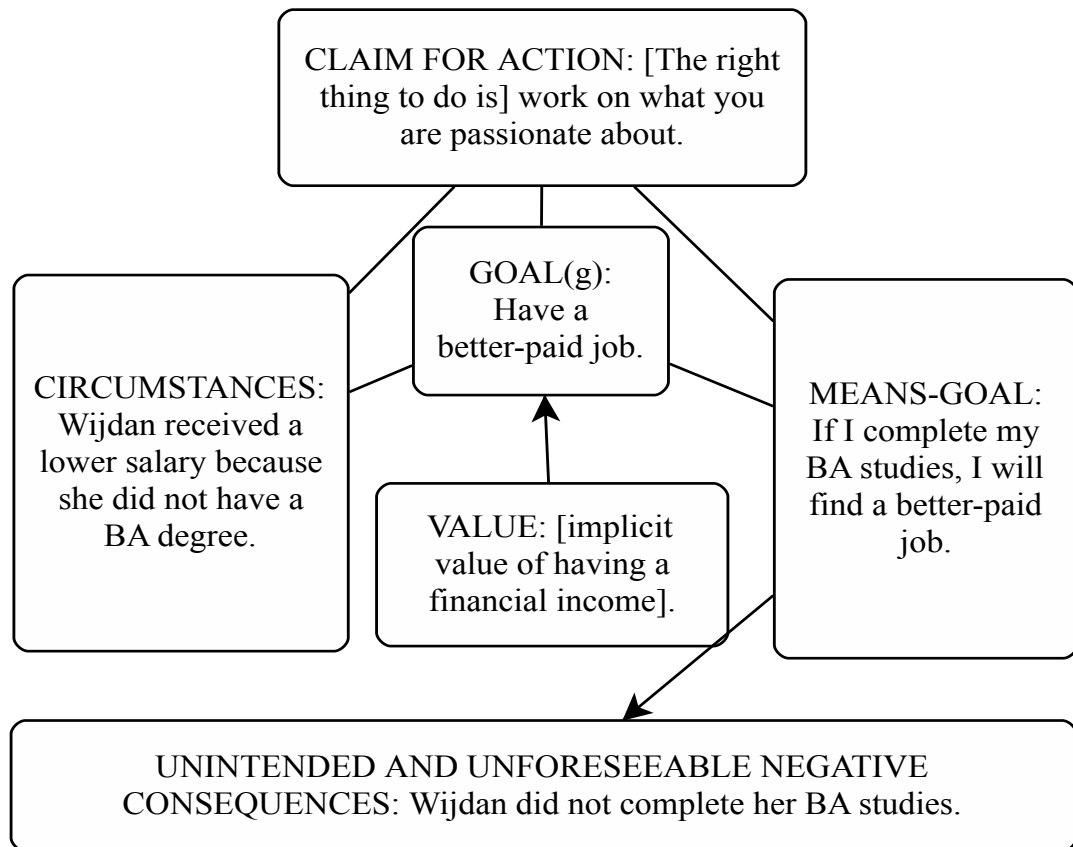


Figure 5-10. Structure of the fifth stage of practical reasoning in Wijdan's speech

Wijdan next is deliberating on a course of action based on overriding considerations. Her realisation that pursuing one's passions supersedes obtaining a degree is indicative of her practical reasoning. Upon leaving university, Wijdan decided to pursue painting, which aligned with her interests, to achieve the goal of having a job, which is implicitly informed by the value of having a financial income. She accepted a job painting walls at a school but was unexpectedly terminated. Subsequently, Wijdan received offers to paint private villas, but her brother prevented her from continuing with this job due to its late hours. The decision to defer to her brother's authority was informed by theoretical reasoning, which dictates that a brother in Saudi Arabia has legitimate power over his sister. As a result, practical reasoning was overruled by theoretical reasoning, and Wijdan ultimately quit painting. The values and beliefs (epideictic rhetoric) in Saudi society that inform such power dynamics are key to understanding the deliberative actions taken by Wijdan in this scenario. In addition, the use of personal experiences to support this argument incorporates logos, ethos, and pathos in persuasive discourse. This argument could be reconstructed as follows:

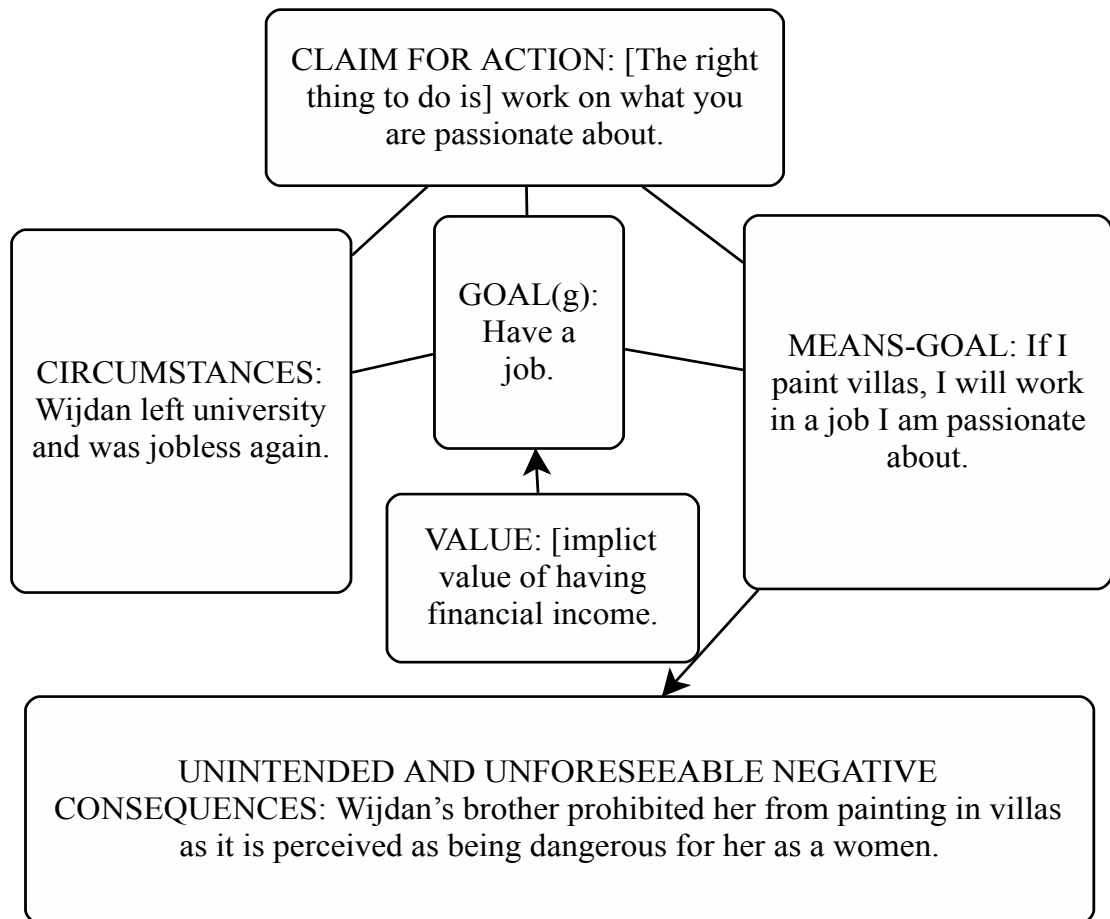


Figure 5-11. Structure of the sixth stage of practical reasoning in Wijdan's speech

Wijdan decided to draw on Starbucks cups and share her artwork online, which had a transformative impact on her life. By pursuing her passion and gaining recognition, she was able to achieve her goal of working and being compensated for her art. This action led to numerous positive outcomes, including receiving orders from the US and Gulf countries, recognition from Starbucks USA and Middle East, invitations to attend conferences and paint portraits, opportunities to portray guests on a TV show, and an opportunity to participate in the Janadriyah Festival¹¹. By utilising personal experience and a quote from Pablo Picasso, Wijdan effectively employed forensic rhetoric to logically support her deliberative argument for action, thereby utilising logos, ethos, and pathos to persuade her audience. This final argument could be reconstructed as follows:

¹¹ A cultural and heritage festival held annually for two weeks near the capital city of Saudi Arabia.

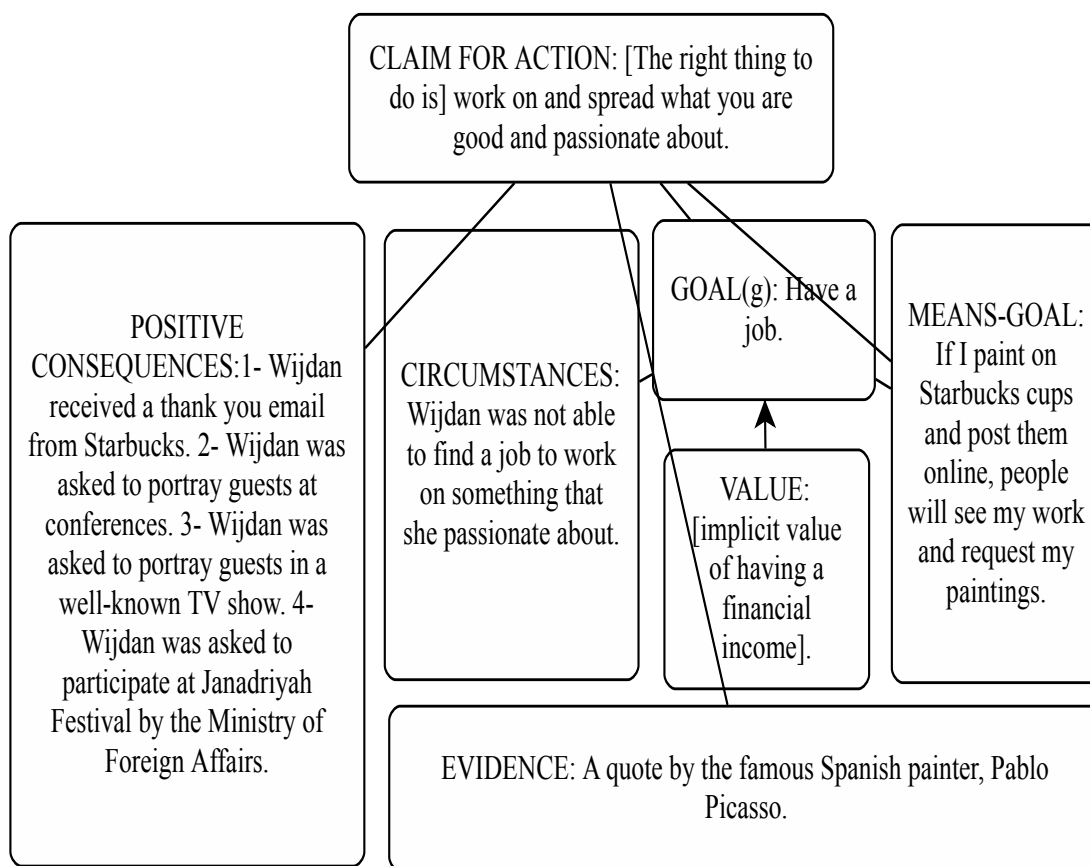


Figure 5-12. Structure of the seventh stage of practical reasoning in Wijdan's speech

Wijdan's argumentation in her speech was based on practical and theoretical deliberation, as she weighed the potential outcomes of various actions and considered potential obstacles to achieving her goals. This approach is known as epideictic rhetoric, which emphasises the use of values and beliefs to persuade an audience. She also utilised forensic rhetoric by presenting factual evidence to support her arguments. At the core of her argument was the idea that individuals should pursue their passions in order to find fulfilling employment. She utilised logos, ethos, and pathos to effectively persuade her audience to accept this claim and take action accordingly.

A close analysis of the language used in her speech reveals a power dynamic between Wijdan and her brother. When she mentioned that her brother prohibited her from painting on villas, this implied that he held a position of authority over her. This dynamic may be influenced by the unequal power relations between men and women in Saudi Arabia. Thus, an examination of language use can provide insight into power dynamics and social hierarchies.

5.2.3 Ali AlAzazi

In his TEDx talk at Prince Sultan University in Riyadh on February 25th, 2017, Ali AlAzazi argues for an equation that allows individuals to pursue goals they are passionate about indefinitely, for almost 14 minutes (Alazazi, 2017). AlAzazi, a media consultant and trainer based in Saudi Arabia. As the creator and presenter of several TV programs at Almajd Saudi Network, in this talk, AlAzazi argues for an equation that makes goals people are passionate about last forever (i.e., infinitely).

In his speech titled 'Where to? To infinity and beyond', Ali AlAzazi begins by asking the audience to write down their life goals, which he presumes are finite in nature. He then proposes that individuals should strive to have an infinite impact, inspired by the Islamic value of doing something that has lasting significance. To support this claim, AlAzazi cites the teachings of Prophet Mohammed as evidence of the importance of pursuing actions with an infinite impact. Through the use of forensic rhetoric and factual evidence, AlAzazi employs logos to persuade his audience of the validity of his argument.

In addition, AlAzazi presents a counter-claim that individuals should avoid actions with momentary effects, as they do not contribute to an infinite impact. This perspective demonstrates his deliberative approach, as he weighs the potential outcomes of different actions and argues for a specific course of action based on theoretical considerations of social ideological values. He employed epideictic rhetoric to support his deliberation for action.

Overall, Ali AlAzazi utilises both theoretical and practical reasoning to support his argument for pursuing goals with infinite impact. His use of personal and cultural perspectives, combined with logical reasoning and counter-claims, adds depth and complexity to his persuasive approach. This argument could be reformulated through the following:

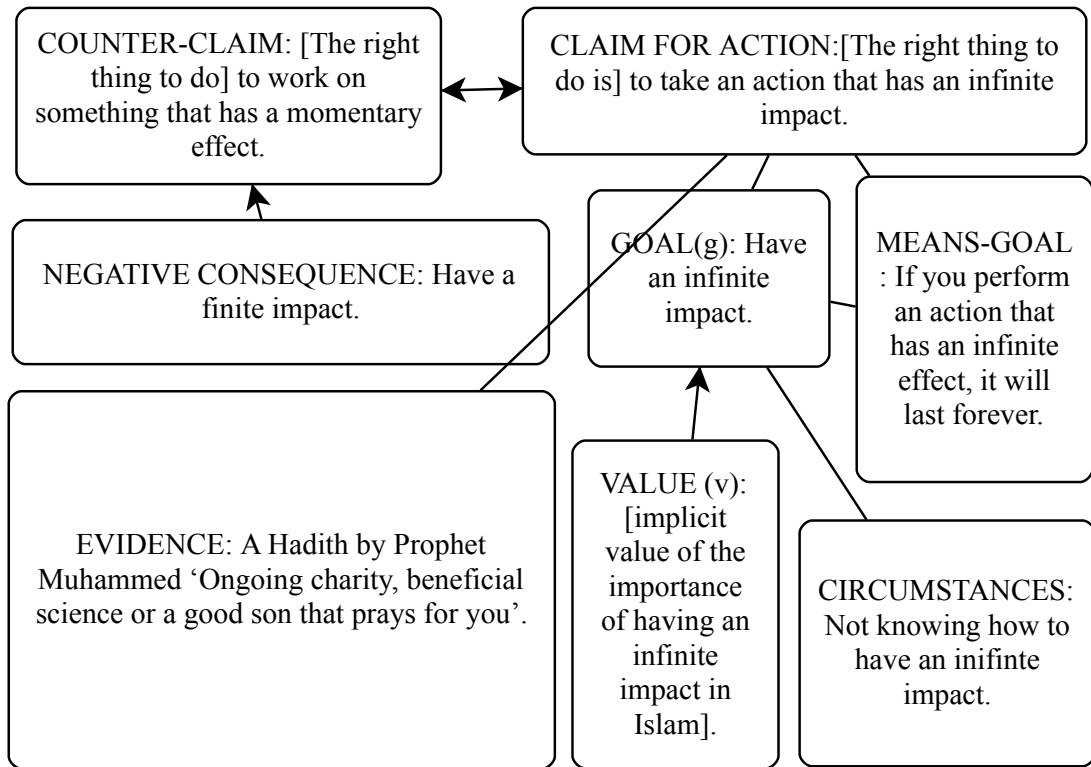


Figure 5-13. Structure of the first stage of practical reasoning in Ali's speech

Ali then presents ways in which actions could be taken to achieve a goal with an infinite impact. He argues that a person should add passion to a goal with no passion and turn it into action, which is again implicitly informed by the value around the Islamic importance of having an infinite impact. He suggests that a person will have achieved the goal by only having the intentions to achieve it. Ali uses theoretical reasoning from Islamic ideologies to support practical reasoning on what action to take. In other words, he uses values described by Islamic ideologies through epideictic rhetoric to support deliberation for action. He also presents an abstract equation, suggesting that if a person multiplies their goal by 10, they will eventually achieve it.

Next, Ali presents his achievements in life as evidence of the positive consequences of following the argued claim (i.e., working passionately) to reach the goal of having an infinite impact, thus using ethos in persuasion. The positive consequences of following the argued claim include presenting a technical program that changed people's lives forever, developing and presenting a cinema-associated program that motivates youth to deliver their messages on screen, and developing and presenting a program called 'Jinan' that links life with

the hereafter. Ali argues that his actions helped him achieve the goal of having an infinite impact on others. Therefore, it is possible that Ali used a representation of past factual evidence through forensic rhetoric to support his main argument for the action that presumptively achieves the intended goal, thus using logoi in persuasion.

Finally, Ali presents nine laws he learned through his experiences, which are part of practical reasoning of what should be done. He presents a verse from Quran as evidence supporting his central claim of the importance of having an infinite impact. This argument could be reformulated as a persuasive discourse for taking action to achieve the goal of having an infinite impact on others as follows:

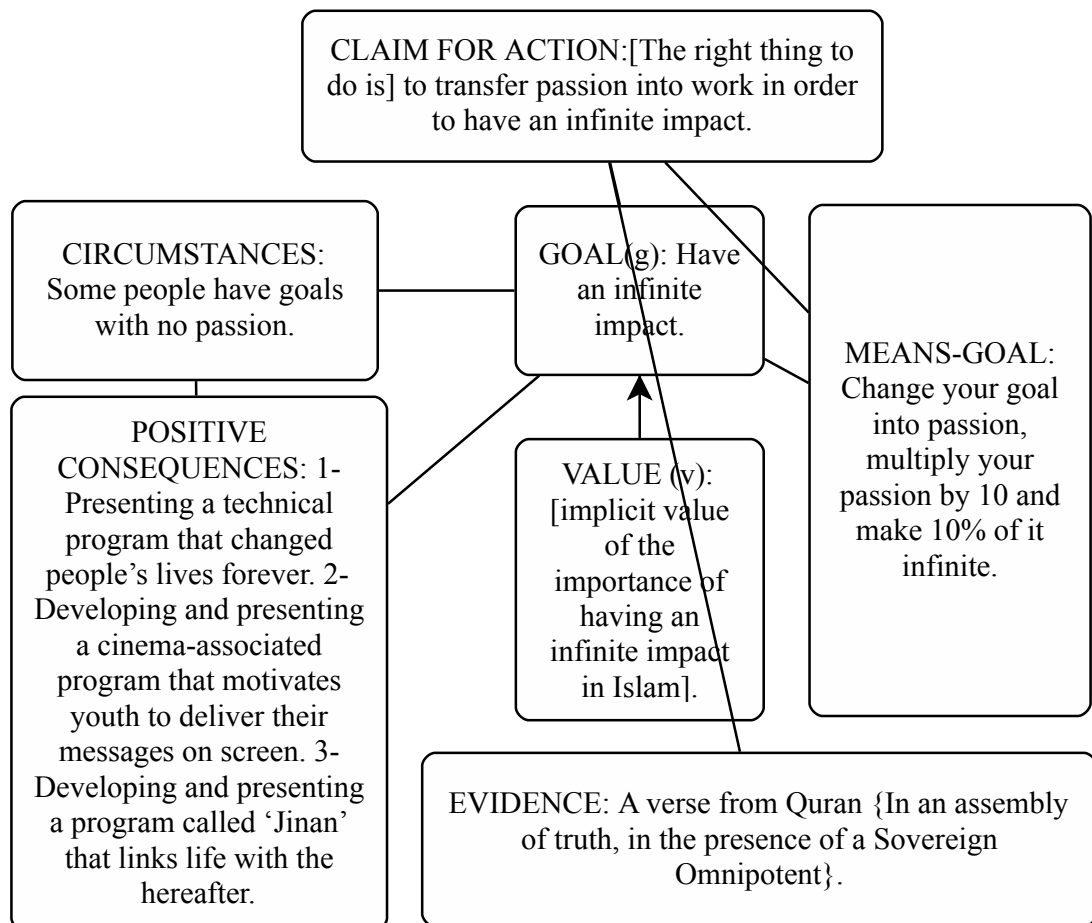


Figure 5-14. Structure of the second stage of practical reasoning in Ali's speech

After analysing Ali's speech, it can be suggested that he employed plausible reasoning to construct his argument. His argument reflects his thoughtful analysis of the broader social and ideological implications of individual actions. He emphasised the need for actions that have a lasting impact and contribute to a

larger societal goal. This approach aligns with the values of many social movements and emphasises the importance of collective action and solidarity.

In Ali's argumentation, he presumes that some individuals may hold goals that lack passion, which may not necessarily be accurate for all members of his audience. In addition, he bases his argument on an abstract equation that may not be entirely realistic in all situations. However, Ali effectively employs epideictic rhetoric to support his theoretical and practical reasoning in his argumentation. By appealing to shared values and beliefs, he is able to engage his audience on an emotional level and support his central argument that individuals should add passion to their goals in order to achieve an infinite impact.

Furthermore, Ali employs forensic rhetoric by drawing on evidence from the Quran and Hadith to support his practical claim for action, which enhances the logos in his persuasion. In addition, he presents his personal experience to support his argument logically, which employs ethos and logos in persuasion. However, while Ali presents several considerations to support his reasons for the main argument, his reasons are primarily abstract, which means that the main claim could be disputed.

Nevertheless, relating these reasons to personal accomplishments and Islamic evidence from the Quran and Hadith may bolster their effectiveness. It is also important to note that Ali's use of Islamic evidence to support his argument suggests that Islamic ideologies are influential and dominant in Saudi Arabia.

5.2.4 Hasan Alshemari

The speech delivered by Hasan Alshemari at TEDx in Ha'il College of Technology on February 25th, 2017, titled 'Success is about developing skills in a continuous and organised way', spanned nearly fifteen minutes (Alshemari, 2017). As an otolaryngologist who earned his degrees from McGill University in Canada and Harvard University in the United States, as well as serving as an assistant professor at Harvard University, Hasan argued for adhering to specific rules to attain success and presented one of his inventions to support his main claim for action.

Hasan initiated his speech by advocating for the necessity of successful individuals (i.e., circumstances) to achieve a successful advanced and civilised society (i.e., goal). The value of being effective is implicit in this goal of

constructing a society. He postulates that this could be accomplished by nurturing its individuals, making his main claim that focusing on the development of individuals is essential to building a successful society. He encapsulates the principles (i.e., means) of developing oneself to reach the goal of having a thriving society (i.e., goal) in four words: planning, personal growth, potential, and passion. All four principles could be deemed plausible reasoning about what should be done to attain the desired goal. Furthermore, the concept of a thriving society is in line with the second objective of the Saudi 2030 Vision.

Subsequently, Hasan presents the positive outcomes he achieved by adhering to his claim. He recounts a personal anecdote of inventing a medical methodology that was implemented in the USA. After successfully implementing his method, it received a patent and was registered under Hasan's name. Given that this positive outcome supports his claim of the importance of self-development, it is possible to suggest that the presentation of personal factual evidence through forensic rhetoric logically supports the deliberation of what action should be taken, thus employing logos, ethos, and pathos in persuasion. This argument could be reformulated as follows:

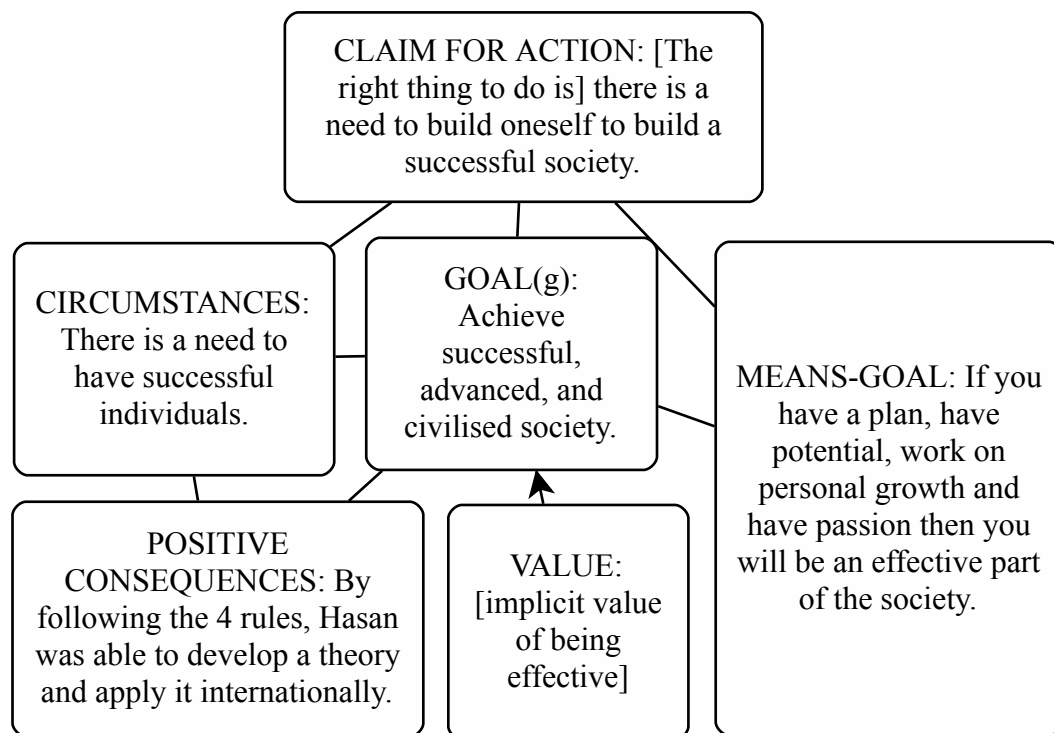


Figure 5-15. Structure of practical reasoning in Hasan's speech

Upon reconstructing the main argument of Hasan Alshemari's TEDx speech, it becomes apparent that he presented his four achievement rules with a deliberative approach in order to persuade the audience to take the right course of action towards personal development and societal progress. Hasan argued that adhering to these four rules would facilitate individual growth, leading to the development of society. In support of his claim, he shared a personal story of successfully inventing a medical methodology, which he used as evidence through forensic rhetoric to logically support his argument, utilising logos, ethos, and pathos in persuasion.

However, Hasan's argument lacked clarity in connecting how following the four rules specifically contributed to his personal achievement or the development of society. He failed to establish a clear link between his circumstances and the conclusion, which resulted in an insufficient inclusion of various considerations and a lack of effective weighing of reasons to support his argument. Consequently, the reconstructed argument reveals limitations in the speaker's ability to adequately connect the claimed action to the intended outcome.

5.2.5 Mohammed Othman

The following analysis evaluates a talk given by Mohammed Othman at TEDx Ha'il College of Technology on April 18, 2018, lasting approximately 14 minutes, entitled 'Pain Followed by Hope' (Othman, 2018). Mohammed, a Saudi social worker and TV presenter who was raised in an orphanage, employs the technique of storytelling to convey his message. Using ethos and pathos, he argues for the importance of optimism and how adverse circumstances can build resilience in individuals to face any challenge.

In the opening of his speech, Mohammed asks the audience to visualise being in his position, growing up in an orphanage without any knowledge of his biological parents. To cope with his situation, the teachers at the orphanage advised him to lead a simple life and strive for happiness, highlighting the significance of self-care. Mohammed expounds upon the importance of self-development and narrates how he focused on his academic performance, which resulted in obtaining a remarkable 98% in the fourth grade. This led to the nomination for enrolment in a private school with other students who were not living in an orphanage. By using storytelling to support factual evidence based on his

personal experience, Mohammed employs forensic rhetoric to logically support his claim for action, thereby employing logos, ethos, and pathos in persuasion. This plausible reasoning from circumstance to goal through a specific means based on a particular claim can be articulated as follows:

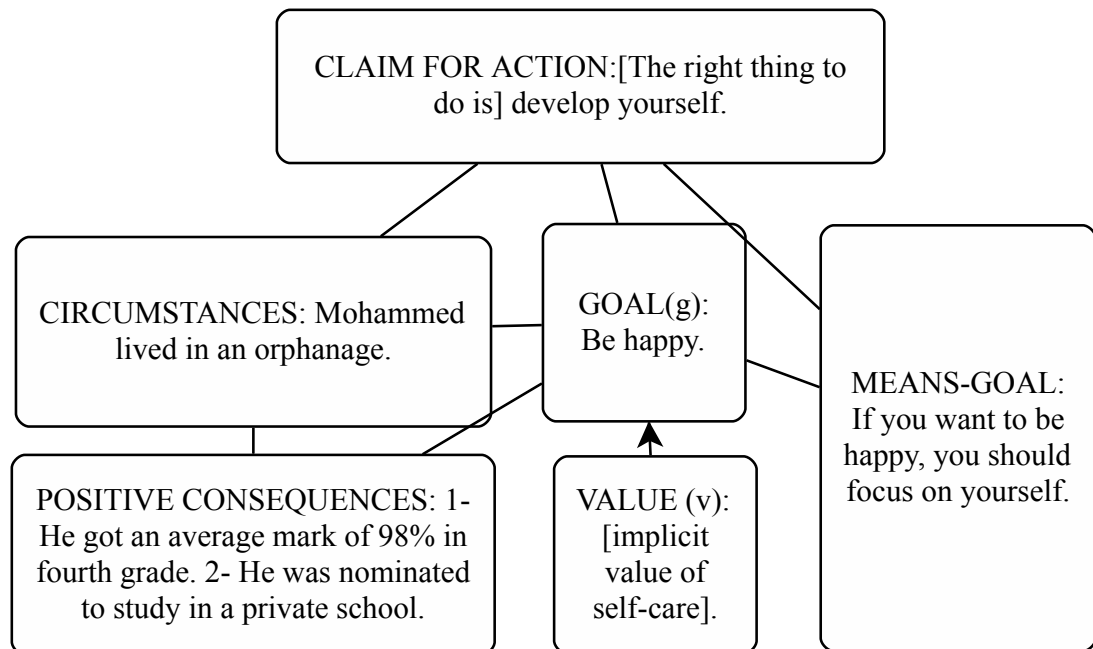


Figure 5-16. Structure of the first stage of practical reasoning in Mohammed's speech

Later in his life, Mohammed faced another circumstance where he discovered that his parents were unknown, even to the orphanage that raised him. The lady who raised him advised him to develop himself through the means of reading to achieve the goal of success, which is implicitly informed by the value of achievement. By following this action, Mohammed became an excellent presenter and had the opportunity to present in front of prominent figures such as the Minister of Affairs and the Governor of Ha'il province at the opening ceremony for King Salman Hospital. Mohammed utilised storytelling and personal experience to provide forensic rhetoric, using representations of factual evidence to logically support his argument for what action presumably leads to the intended goal, utilising logos, ethos, and pathos in persuasion. Therefore, the argument can be formulated as follows:

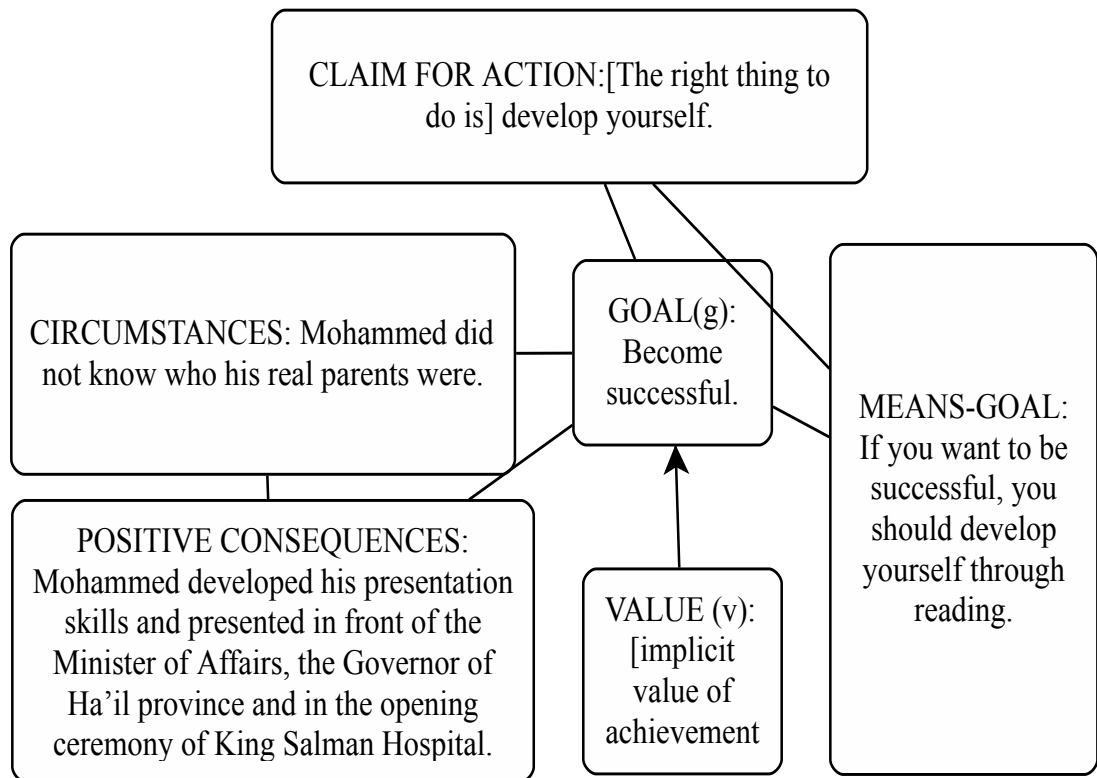


Figure 5-17. Structure of the second stage of practical reasoning in Mohammed’s speech

In the third circumstance, Mohammed faced rejection when people came to the orphanage to take children to stay with them over the weekend, and he was not chosen due to his skin colour. To cope with this situation and achieve the goal of releasing his anger, Mohammed claims that a person should take action that helps them release their emotions, which is implicitly informed by the value of self-care. Mohammed resorted to breaking the mirror in his room to release his anger, leading to unforeseeable negative consequences of being transferred to the House of Social Observation in Ha’il. Therefore, Mohammed used forensic rhetoric through storytelling to provide factual evidence to logically support his plausible argument of what action presumably achieves the intended goal, thus using logos, ethos, and pathos in persuasion. This argument could be reformulated as follows:

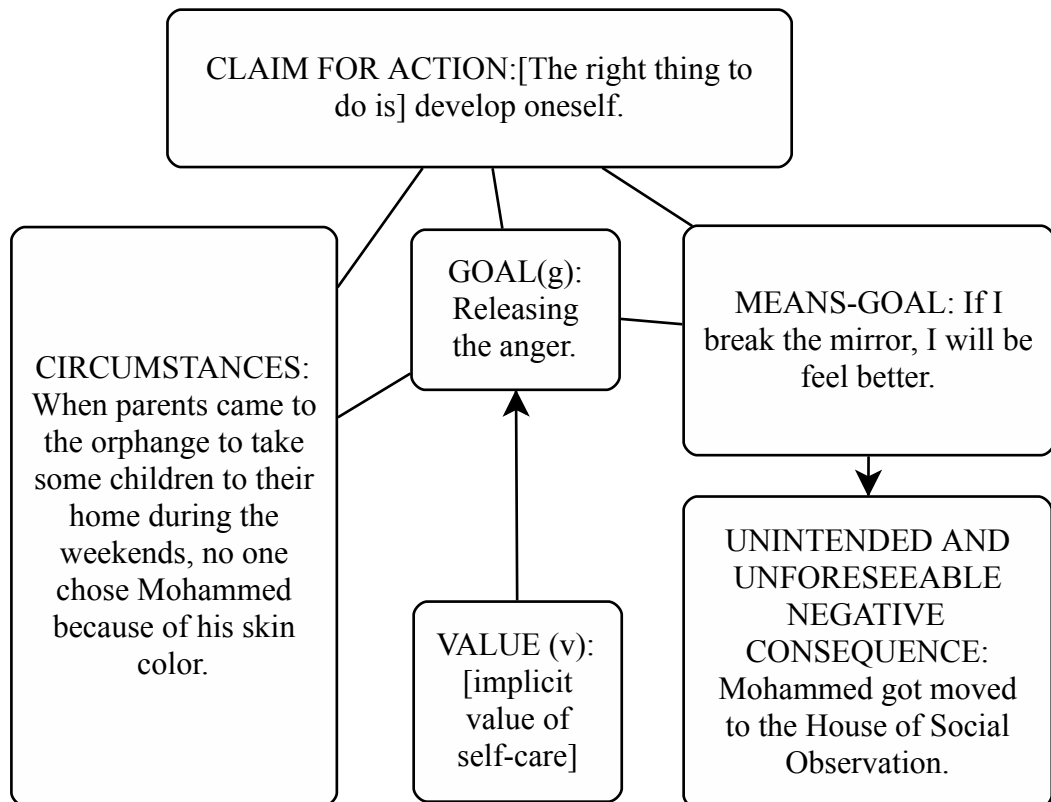


Figure 5-18. Structure of the third stage of practical reasoning in Mohammed's speech

In the House of Observation, Mohammed faced bullying about his origin and birth parents, a circumstance that he sought to overcome. Mohammed argued that to achieve the goal of happiness, which is implicitly informed by the value of self-care, he should develop himself by focusing solely on his schoolwork and ignoring the negative comments from other children. The positive consequence of this action was that Mohammed ranked highest in his class. Therefore, through the use of forensic rhetoric, Mohammed supported his argument with representations of personal factual evidence, serving as premises for practical reasoning on the presumably right course of action. In doing so, he employs logos, ethos, and pathos in persuasion. This plausible argument could be reconstructed as follows:

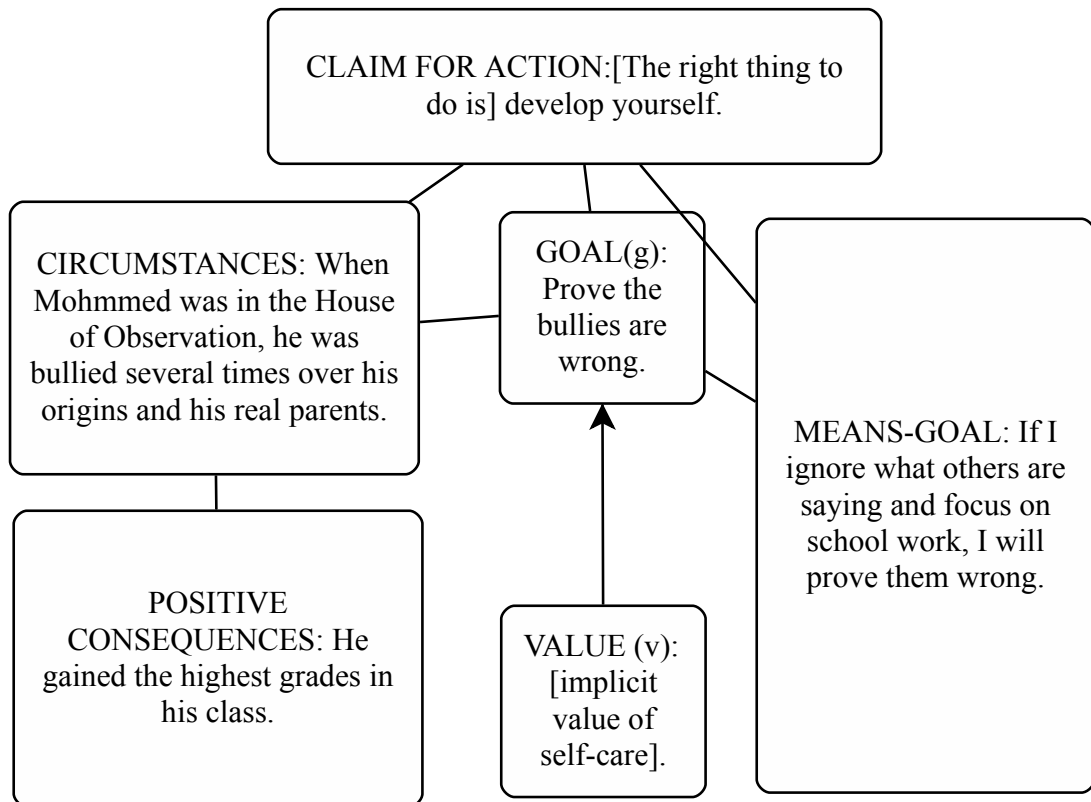


Figure 5-19. Structure of the fourth stage of practical reasoning in Mohammed's speech

Mohammed ends his speech by persuading the audience to adopt an optimistic outlook towards challenging circumstances. Specifically, Mohammed's practical reasoning argument urges individuals who are in a sad or miserable state to develop themselves by changing their behaviour to reach the goal of being out of the miserable state, which is implicitly informed by the value of self-care. He supports this claim by contrasting it with a counter-claim that some people accept being sad and do not want to work on overcoming their sadness, which could lead to negative consequences. Therefore, Mohammed uses plausible argumentation by weighing practical reasoning on what action to take and what to avoid to presumptively achieve the intended goal, thus using *logos* in persuasion. This argument, through practical reasoning, could be reconstructed as follows:

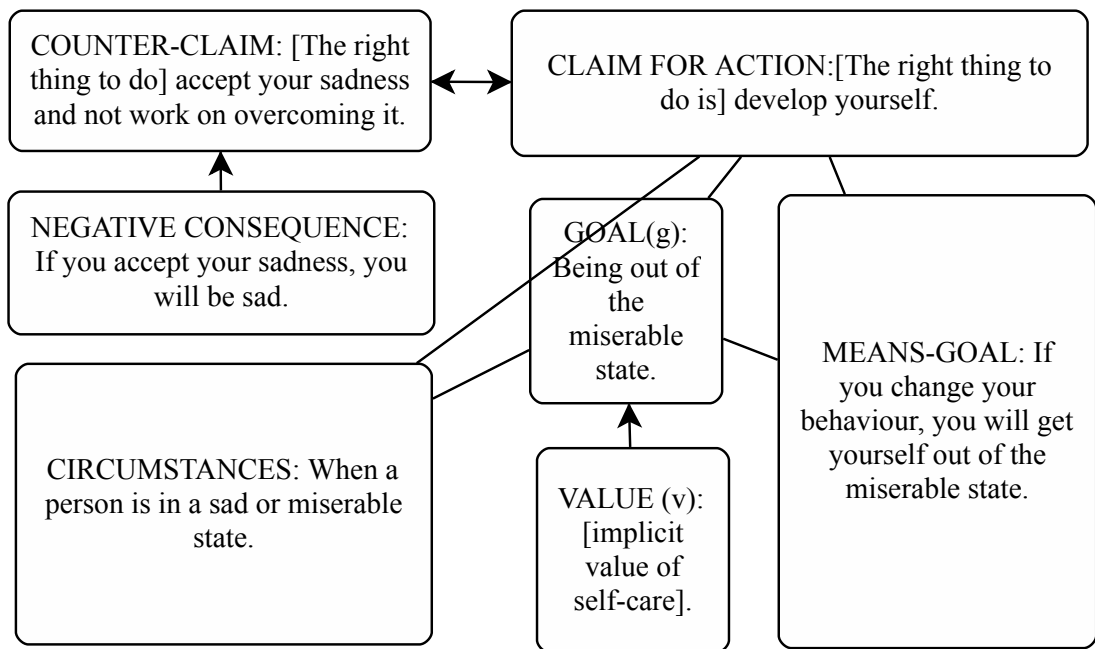


Figure 5-20. Structure of the fifth stage of practical reasoning in Mohammed's speech

In this discourse, Mohammed posits the significance of self-development, employing practical reasoning to deliberate on the appropriate course of action to attain the desired goal. Moreover, he employs forensic rhetoric by utilising factual evidence drawn from personal experience to substantiate his arguments regarding the requisite actions. While Mohammed's claim resulted in unintended negative outcomes, it also yielded positive ramifications. Therefore, he contends that by considering the positive consequences, one can determine the optimal course of action to realise their objectives. In addition, Mohammed posits the importance of avoiding certain actions, such as venting anger inappropriately and resigning oneself to sadness without striving to alter the situation, through his negative experiences. The utilisation of logical reasoning and the weighing of reasons to bolster his main claim enhance the persuasiveness of his argument. Mohammed employs the three persuasive appeals outlined by Aristotle, including pathos through the use of storytelling, ethos through his personal experiences, and logos through logical argumentation.

5.2.6 Metaab Al-Jubreen

Metaab Al-Jubreen delivered a speech titled 'Impossible is but a word' at Nayyara Hall in Riyadh on April 26th, 2017 (Al-Jubreen, 2017). Despite the brevity of the talk, which lasted only 7 minutes and 36 seconds, its viewership of over a million

necessitates analytical attention. Metaab Al-Jubreen is a young Saudi citizen, author of two books 'Al-Binkam' and 'Why India', and the recipient of the Kingdom of Saudi Arabia's (KSA) public speaking award in 2016. Throughout his life, he has faced several challenges, including obesity and stuttering, which he references in his speech regarding how he overcame them and pursued his goals.

Metaab begins his speech by using storytelling, which appeals to pathos, to provide the factual circumstances of his life. He emphasises his lack of objectives or dreams, attributing this issue to his weight and stuttering, followed by his counter-claim of not having any goals. He proceeds to describe how a car accident prompted him to realise his lack of accomplishments in life and emphasises the need for having objectives, which require action towards a specific goal informed by the value of enjoyment. Therefore, Metaab employed plausible reasoning by considering various actions based on his personal experiences (ethos) to argue for the action that can logically achieve the intended objective (logos). This argument could be reconstructed as follows:

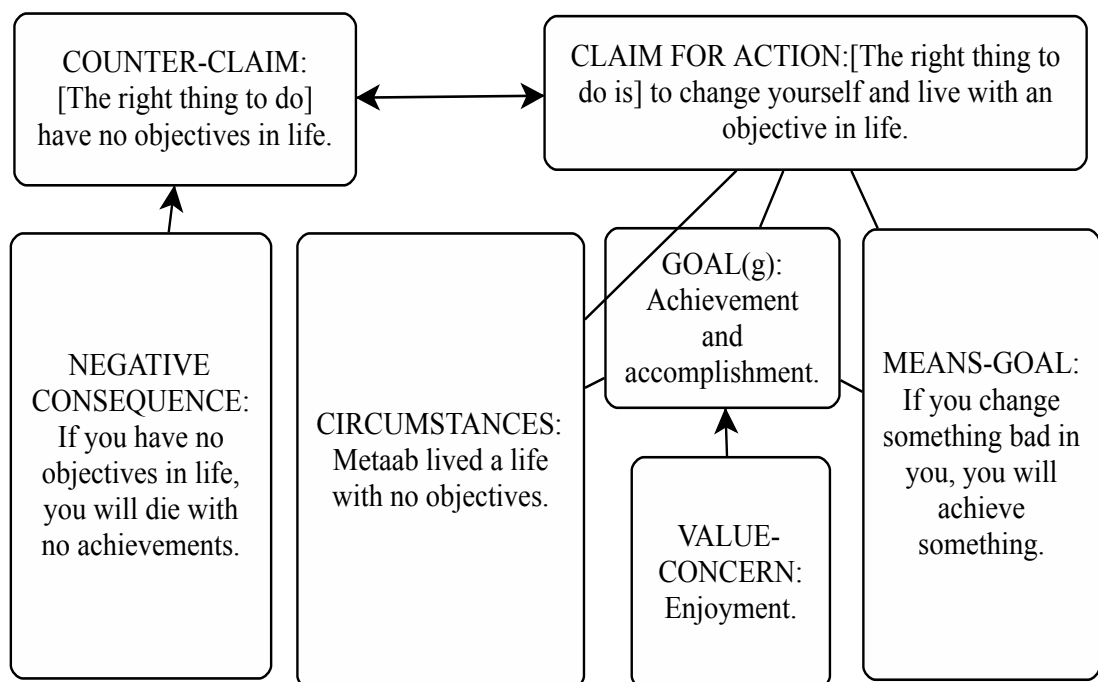


Figure 5-21. Structure of the first stage of practical reasoning in Metaab's speech

Metaab discussed the challenges he faced in life, including obesity and stuttering, and how he overcame them to achieve his goal of success informed by the value

of enjoyment. He posits that ending relationships with former colleagues is a solution to overcome obesity and attain success. He concludes his speech by stating that he was able to successfully overcome his obesity (i.e., positive consequences).

Through the use of forensic rhetoric, Metaab provided personal evidence to support the logicity of his practical claim on how to achieve his goal. His argument was founded on ethos and logos, aimed at persuading the audience. This argument, through plausible reasoning, on the action that will presumably achieve the intended goal could be reconstructed as follows:

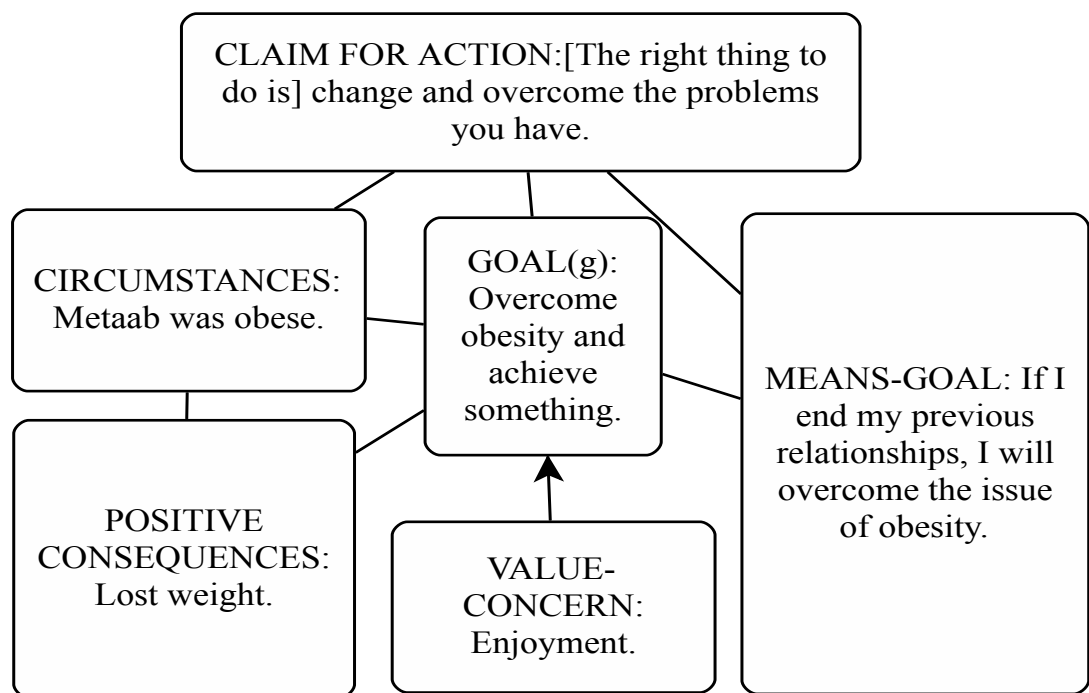


Figure 5-22. Structure of the second stage of practical reasoning in Metaab's speech

Metaab also discussed the issue of stuttering and proposed a solution to overcome it. He suggested reading about stuttering and facing it through public speaking to achieve personal development. He argues that taking this action will lead to achieving something, which is implicitly informed by the value of developing oneself. Metaab provided evidence of his own success by winning a public speaking award in Saudi Arabia after following this approach.

Metaab's argument employed forensic rhetoric and personal evidence to logically support his proposed course of action. He utilised logos, ethos, and pathos to persuade the audience. His argument was based on plausible reasoning and

aimed to encourage the audience to take action towards self-improvement. This argument could be reconstructed as follows:

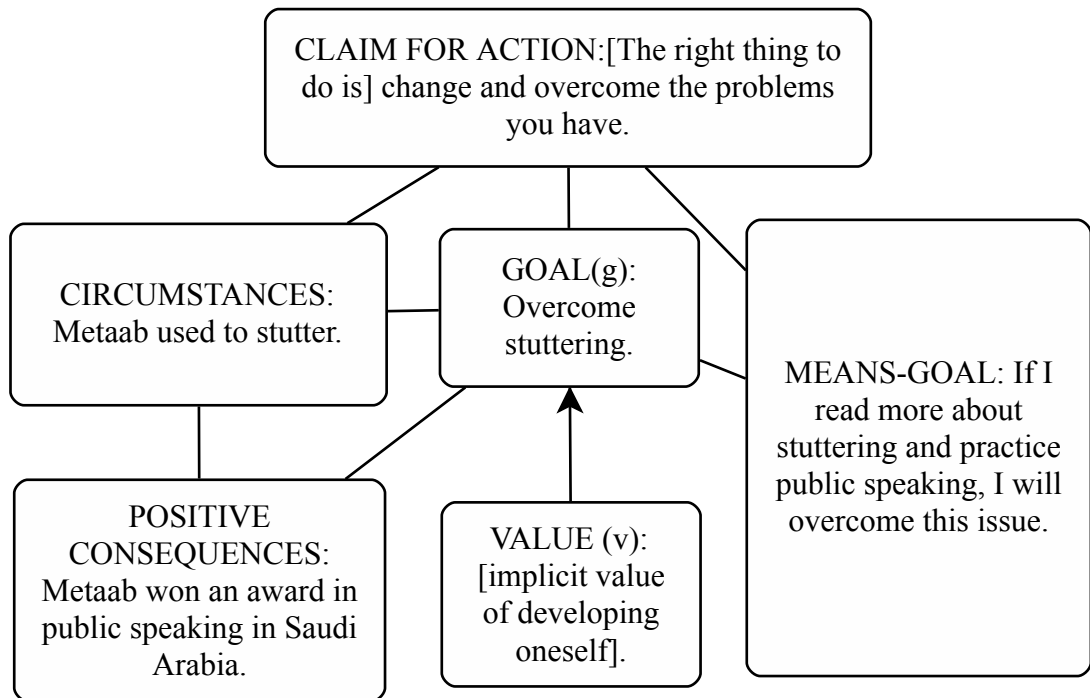


Figure 5-23. Structure of the third stage of practical reasoning in Metaab's speech

Metaab further elaborated on the path he took to achieve his proposed course of action towards self-improvement. He shared that he came across a job opportunity as a teacher in India through an advertisement and applied for it to achieve his primary goal of achieving something, which is implicitly informed by the value of developing oneself. He was appointed to the job and worked in India, which led him to write two books after gaining valuable experiences and knowledge from his work and reading (i.e., positive consequences).

Metaab employed forensic rhetoric in presenting factual evidence to logically support his practical reasoning towards achieving something. He utilised logos, ethos, and pathos to persuade his audience to follow his approach. His argument was based on factual evidence and plausible reasoning, aiming to encourage the audience to take action to accomplish something. This argument could be reconstructed as follows:

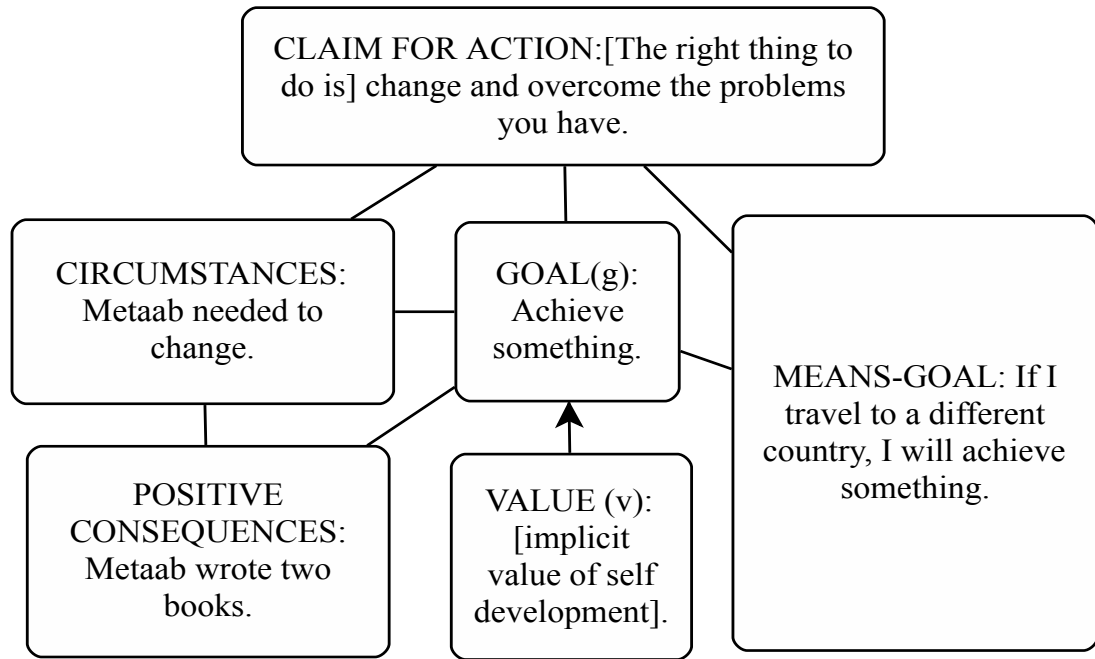


Figure 5-24. Structure of the fourth stage of practical reasoning in Metaab's speech

In summary, Metaab's persuasive argument utilised both negative and positive consequences to persuade his audience to take action towards personal growth. He employed forensic rhetoric through personal experience to support his arguments, and his persuasive approach utilised logoi, ethos, and pathos. Overall, Metaab's speech demonstrated the effectiveness of considering both positive and negative consequences when making persuasive arguments.

5.2.7 Tawfeeq Ba Mitrif

The following analysis pertains to Tawfeeq Bametref's 16-minute talk at Prince Sultan University in Riyadh on February 25th, 2017 (Mitrif, 2017). The topic of his talk is 'Freestyle Football and the Importance of Change'. Tawfeeq is a Saudi football player who, despite coming from a financially struggling family, completed his education and pursued his passion for freestyle football. He currently represents Arab countries in freestyle football, serves as the Saudi ambassador for Adidas and Fitness First and advocates for the importance of pursuing one's passion.

Tawfeeq's talk employs emotional appeal (pathos) by recounting personal stories of his circumstances and how he overcame them by adhering to a specific claim for action. He first highlights his family's financial struggles and his own need to

work to support them. Despite this, Tawfeeq advocates for staying in school while working, arguing that it is possible to balance the two. He contends that by pursuing education and employment, he was able to achieve success, implicitly emphasising the value of success. Tawfeeq uses sound reasoning (logos) to support his claim for action and to logically argue for the intended goal through personal experience (ethos). This argument could be reconstructed as follows:

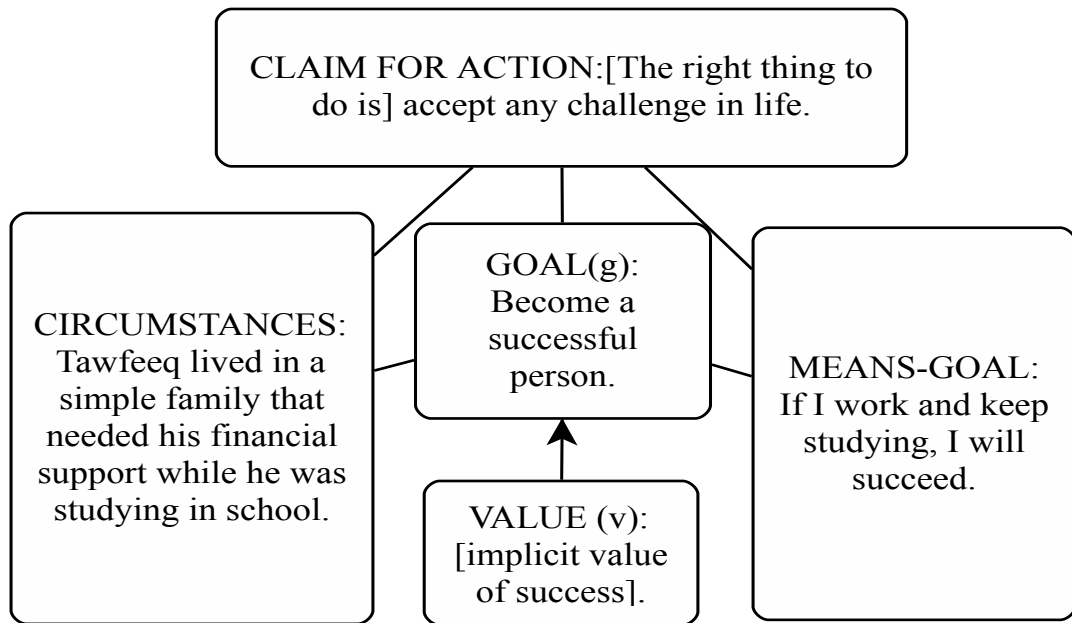


Figure 5-25. Structure of the first stage of practical reasoning in Tawfeeq's speech

Tawfeeq Bametref's experience in an internet company, where he was promoted from the call centre to providing technical advice and preparing internet configurations, was not personally fulfilling to him. He contends that it is essential to pursue one's passion and presents a counter-claim of working in a job he did not enjoy for ten years. Tawfeeq, however, does not overtly mention the adverse consequences of adhering to this counter-claim, which may be inferred as being trapped in an unfulfilling job.

To avoid such negative outcomes, Tawfeeq decided to invest in developing his football skills as a means to achieve the goal of success in his passion. This goal is implicitly informed by the value of success. Tawfeeq employs deliberation through plausible reasoning by weighing the reasons for pursuing his claim versus the reasons to avoid the counter-claim, drawing upon his personal

experience (ethos) to support his argument. This argument, through practical reasoning, could be reconstructed as follows:

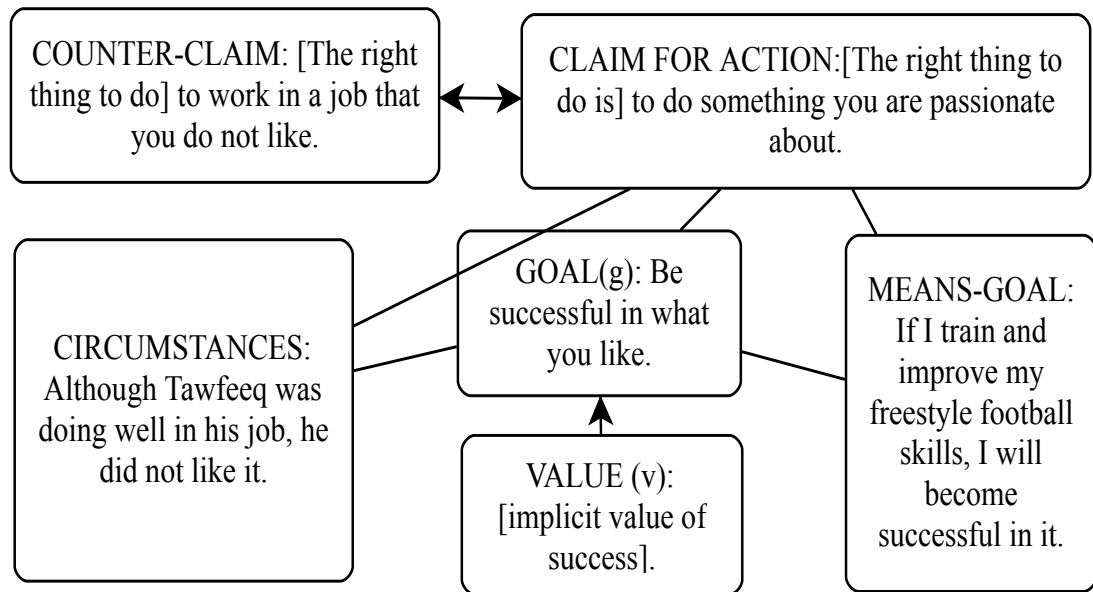


Figure 5-26. Structure of the second stage of practical reasoning in Tawfeeq's speech

Tawfeeq Bametref encountered a situation where he had to attend seminars and lectures about the role of youth in volunteering, which he did not enjoy. Despite this, he attended these events to develop his thoughts about his hobby and reached a vision of what he wanted to do in life. This led him to become enthusiastic about practically developing and applying his vision. The intended goal of Tawfeeq's action was presumably informed by the value of personal development. Moreover, Tawfeeq's actions had a positive impact on him as he was able to train small groups of people and spread these skills widely.

Therefore, Tawfeeq employed representations of personal evidence to logically support his deliberation through plausible reasoning on what action to take to overcome his circumstances and achieve his intended goal, using logos and ethos in his persuasive approach. This argument could be reconstructed as follows:

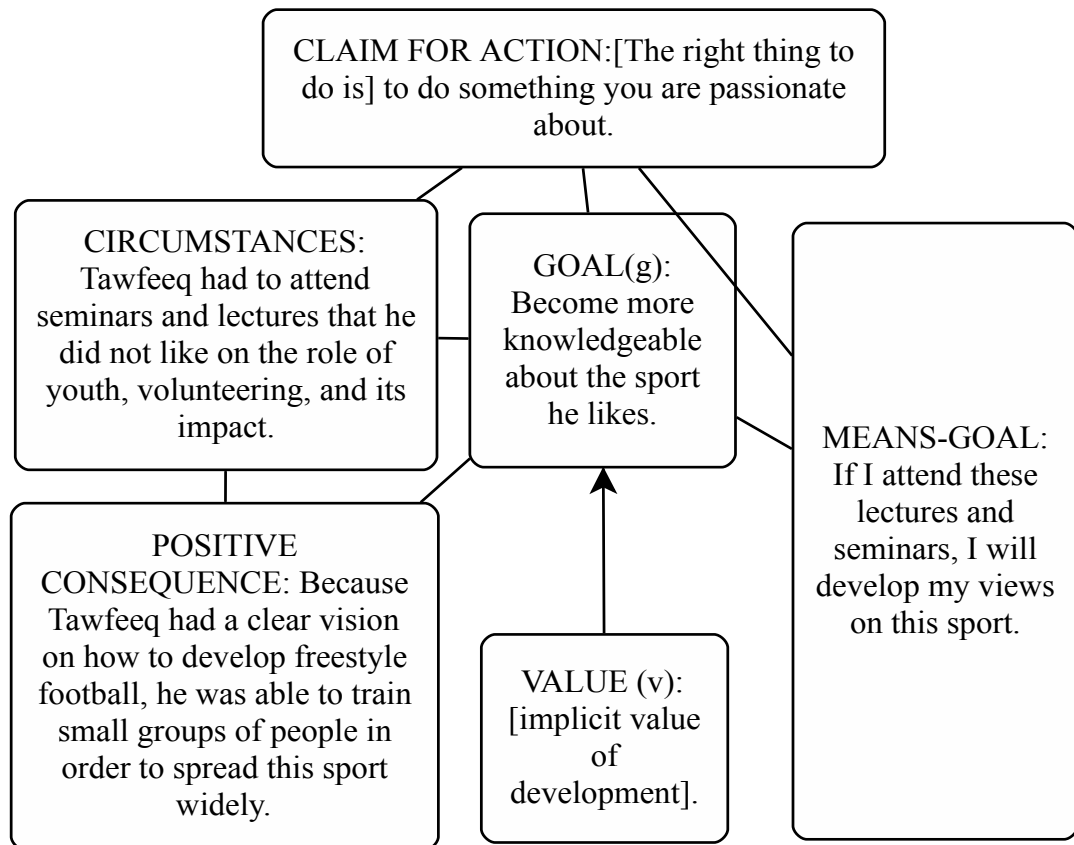


Figure 5-27. Structure of the third stage of practical reasoning in Tawfeeq's speech

The fourth circumstance that Tawfeeq faced involves the negative societal opinion of freestyle football. Tawfeeq acknowledges the potential discouragement that could result from being affected by these counter-claims. To overcome this, he argues for the importance of changing one's mindset and the opposing views of others to achieve the goal of increasing interest in the sport. This goal is implicitly informed by the value of development. Tawfeeq proposes spreading the importance of the sport to as many people as possible as a means of achieving this goal. The positive consequence of this action was his participation in a shampoo advertisement alongside other international sports figures.

Therefore, the speaker deliberated by weighing a logical claim against a non-logical counter-claim through personal experience, utilising plausible reasoning to determine the appropriate action to take. This approach effectively utilised both logos and ethos in persuasion. This argument could be reconstructed as follows:

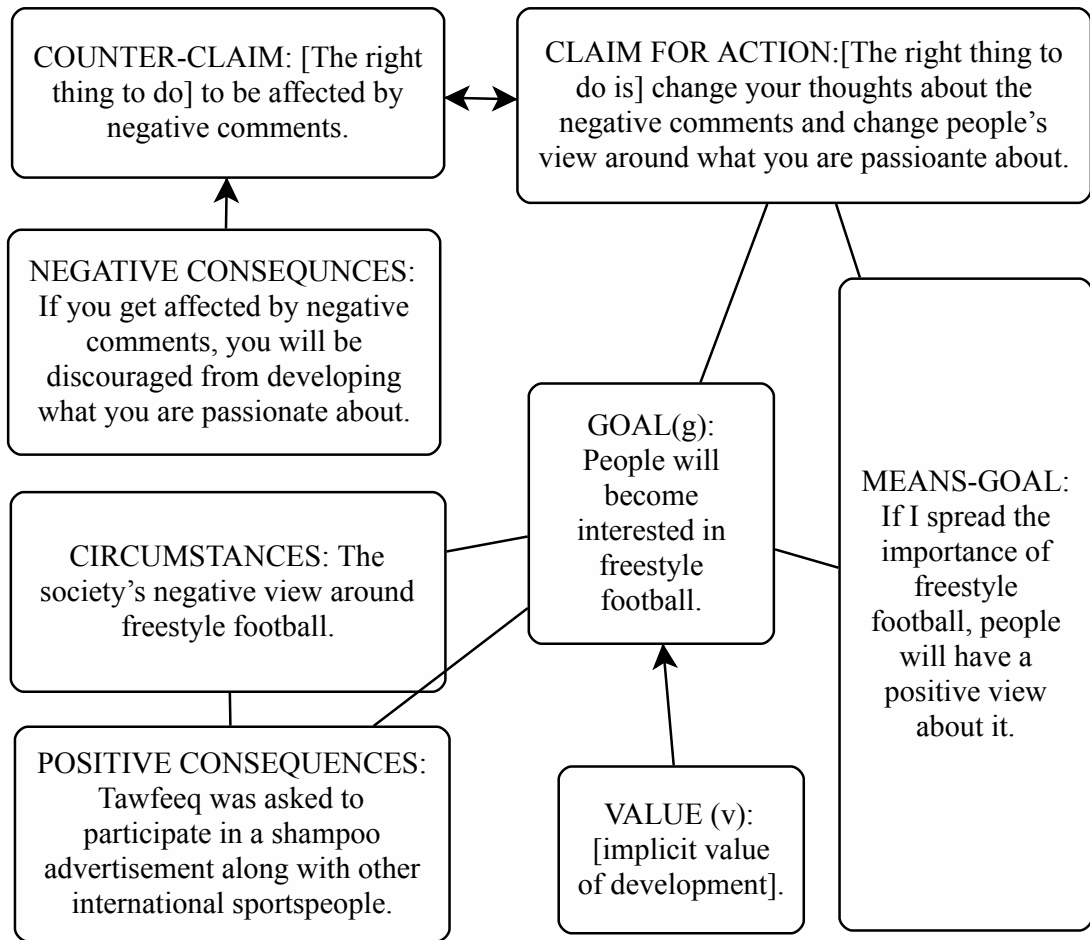


Figure 5-28. Structure of the fourth stage of practical reasoning in Tawfeeq's speech

In the fifth circumstance, Tawfeeq encountered a lack of interest in freestyle football. To overcome this challenge, he utilised theoretical reasoning by changing people's attitudes towards the sport. Therefore, he employed epideictic rhetoric to alter people's beliefs and support deliberation for action. Essentially, he advocated for a change in the ideological norms held in Saudi society from not accepting this sport as having validity to accepting it as important for the betterment of society. By sharing his participation in a shampoo advertisement with two other international figures, he successfully sparked interest in the sport among the people in his hometown. Tawfeeq argues for the importance of taking action to change the perception of freestyle football and promote it to a wider audience. The goal of this action is to develop people's skills in the sport, which may be implicitly informed by the value of development. As a result of his efforts, championships were launched in Saudi Arabia, with several sponsorship campaigns involved, leading to a positive outcome. Therefore, Tawfeeq

supported his argument through the use of logical reasoning (logos) and personal experience (ethos), which provided factual evidence to logically support his claim. The argument could be reconstructed as follows:

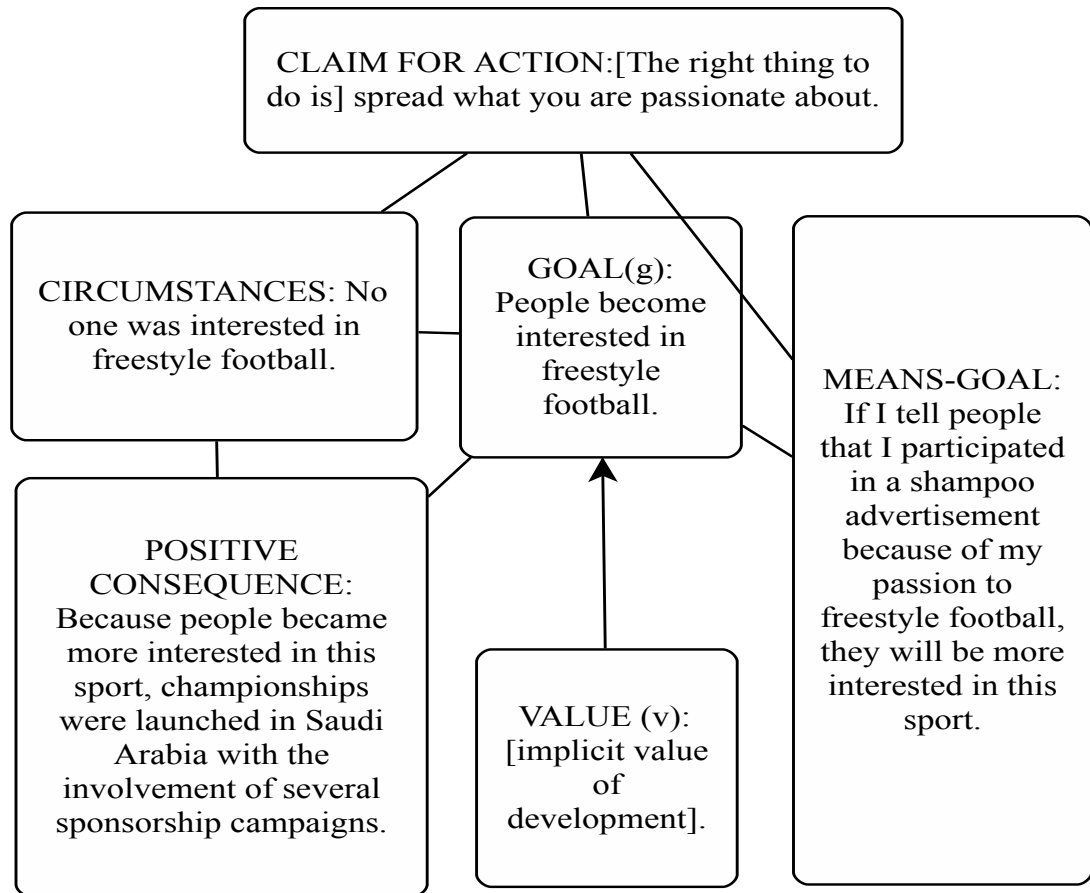


Figure 5-29. Structure of the fifth stage of practical reasoning in Tawfeeq’s speech

Tawfeeq’s participation in the freestyle football finale in London posed a final obstacle in his pursuit of the sport. Despite facing opposition from his father and others, Tawfeeq employed practical reasoning, relying on his personal experience and expertise in the sport, to advocate for the importance of resisting negative thoughts and promoting freestyle football positively. His approach employed theoretical reasoning, which aimed to change people’s perspectives on the sport across the Arabic world. Therefore, he used theoretical reasoning through epideictic rhetoric to support practical reasoning on what action to take. This perspective, implicitly informed by the value of development, proved effective, resulting in increased awareness and popularity of freestyle football in the Arab world. The use of forensic rhetoric, by presenting past evidence and

logos, by presenting a plausible argument, further supported Tawfeeq's advocacy efforts. This argument could be reconstructed as follows:

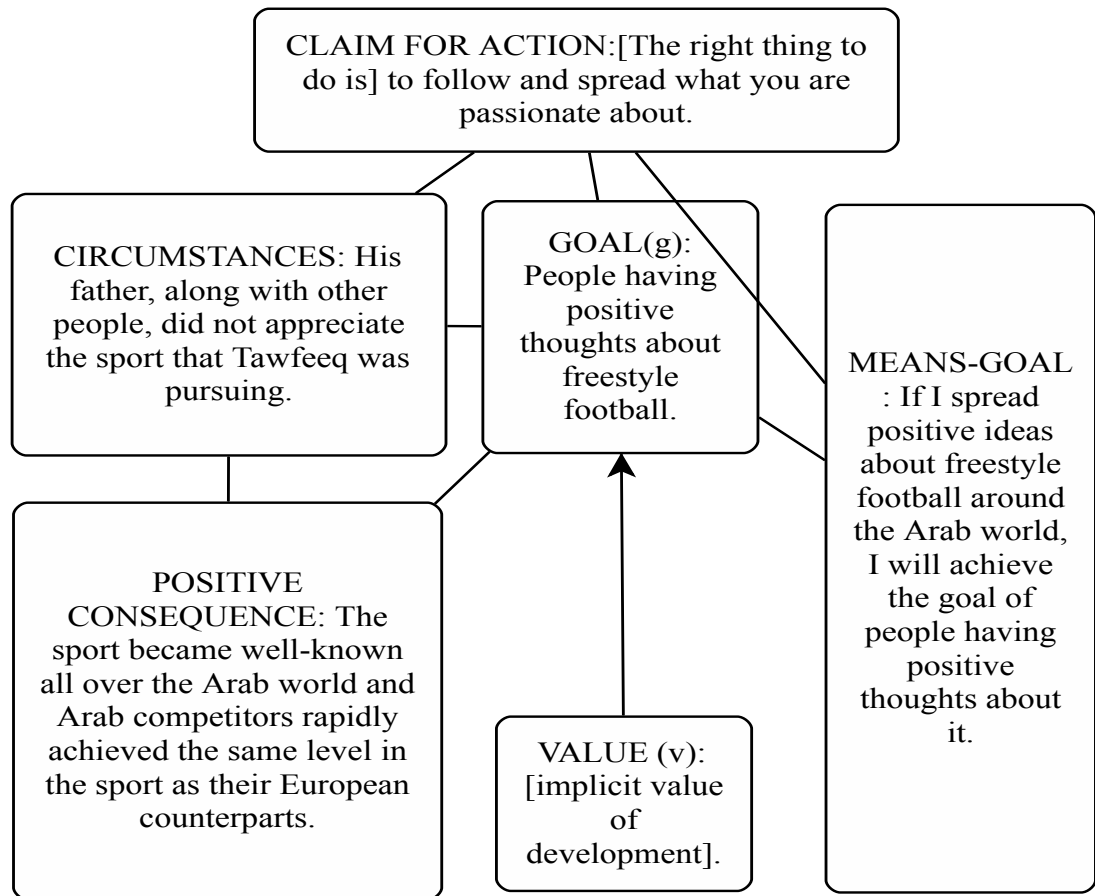


Figure 5-30. Structure of the sixth stage of practical reasoning in Tawfeeq's speech

Tawfeeq concluded his speech by emphasising the central argument of his talk, which posits that training to master a movement is essential for achieving one's goals. In addition, he suggests that assisting others in accomplishing their objectives can result in surpassing one's own aspirations due to the selfless nature of such deeds. This objective aligns with the Islamic teachings of selflessness and helping others. By assisting others in achieving their goals, one can earn reward from Allah and increase their blessings¹². It is plausible to contend that Tawfeeq employed the concept of helping others, which is a construct that is ideologically informed by Islamic teachings emphasising the

¹² As illustrated in the Quranic verse [We will not waste the reward of those who work righteousness] {إنا لا نضيع أجر من أحسن عملا}.

importance of providing aid to others. Tawfeeq's claim can also be linked to the second aim of the Saudi 2030 Vision, which highlights the importance of having a thriving economy by providing training to individuals to acquire necessary skills. The call to action is supported by factual evidence drawn from personal experience (ethos), which is used to advance plausible reasoning (logos) on the means to attain the desired outcome. This approach is believed to have led to a positive transformation of the youth attendees' personalities. Overall, Tawfeeq's argument utilises ethos and logos to make a persuasive case for practical action towards achieving the intended goal. It could be reconstructed as follows:

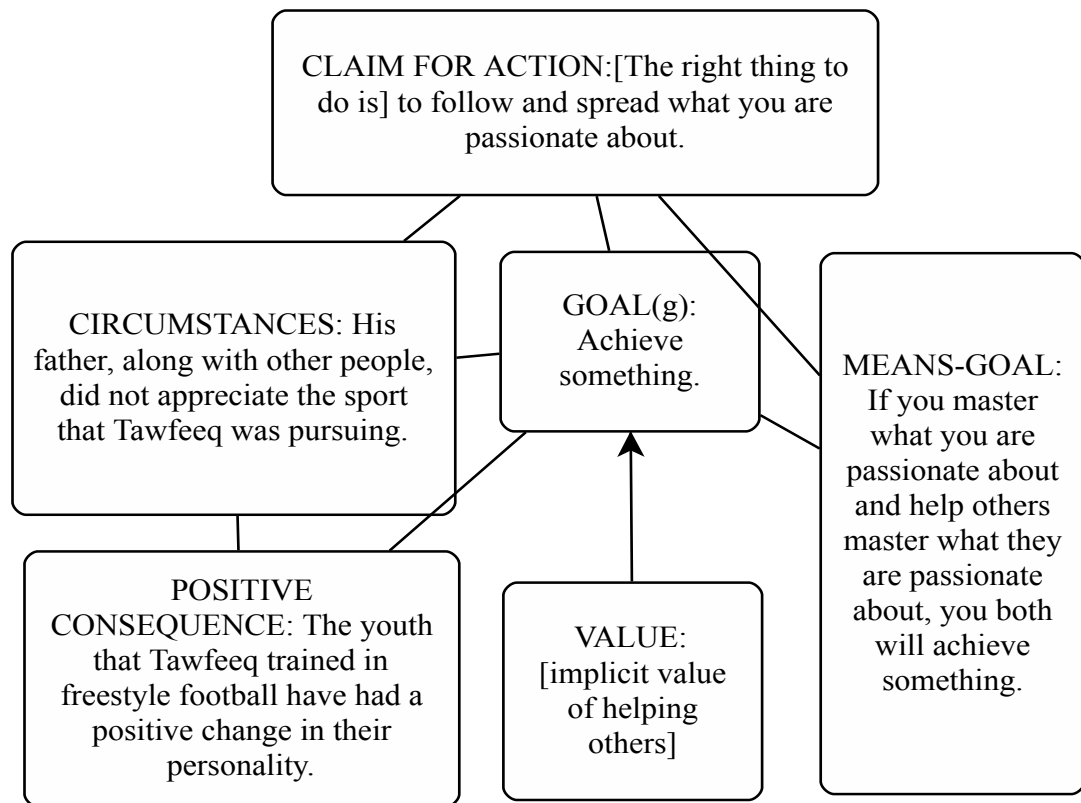


Figure 5-31. Structure of the seventh stage of practical reasoning in Tawfeeq's speech

Upon analysing Tawfeeq's speech, it can be concluded that he presented three arguments advocating for accepting challenges, pursuing one's passion, and promoting it to others. Tawfeeq utilised a negative consequentialist approach, weighing the reasons for and against a particular action. He also employed epideictic rhetoric through theoretical reasoning to emphasise the importance of changing public perception of the sport and practical reasoning to support his

proposed course of action. He also argued that if an individual were to provide assistance to others, they would reap substantial benefits. This belief is influenced by an ideological concept derived from Islam.

Furthermore, he used positive consequences to illustrate how his proposed action would lead to a more desirable outcome. Tawfeeq also presented factual evidence to support his practical reasoning, utilising forensic rhetoric. Throughout his speech, Tawfeeq employed stories to evoke pathos, drew on his personal experience to enhance his ethos, and presented a logical argument to strengthen his logos, thereby appealing to Aristotle's three persuasive modes.

5.2.8 Raghad Al-Harbi

On the 26th of April 2017, Raghad delivered a TEDx talk at Nayyara Hall in Riyadh that lasted 12 minutes and 14 seconds (Al-Harbi, 2017). Raghad, a Saudi Arabian female from Jeddah, has been involved in scientific research and invention since her intermediate school days, and has received numerous accolades for her work. In her speech, 'Wake your Intelligence Up', Raghad posits that individuals should not be judged on their success, and that each person should assess their own accomplishments. To support her argument, Raghad chronologically narrates relevant stories from her life, invoking pathos in her persuasive appeals.

Raghad commences her speech by welcoming the audience and briefly introducing herself, stating her name and age. She subsequently presents the central claim and goal of her argument, contending that every individual was created for achievement. To buttress her argument, Raghad offers a series of personal anecdotes that detail the various obstacles she encountered, and the actions she took to overcome them in order to achieve her intended goals.

For instance, Raghad highlights an early childhood aspiration to become an inventor, which did not come to fruition during elementary school. She posits that in order to become an inventor, one must create something that solves a problem, which may be implicitly informed by the value of success. However, her schoolteacher advised that before becoming an inventor, she must first engage in scientific research. This presented a significant obstacle, which Raghad overcame by entering a scientific research contest during her secondary school years. Therefore, by appealing to logical and plausible reasoning (logos) based

on her personal experiences (ethos) to address specific circumstances, Raghad builds a compelling argument, supported by pathos, that individuals should assess their own achievements rather than being judged by external factors. The argument could be reconstructed as follows:

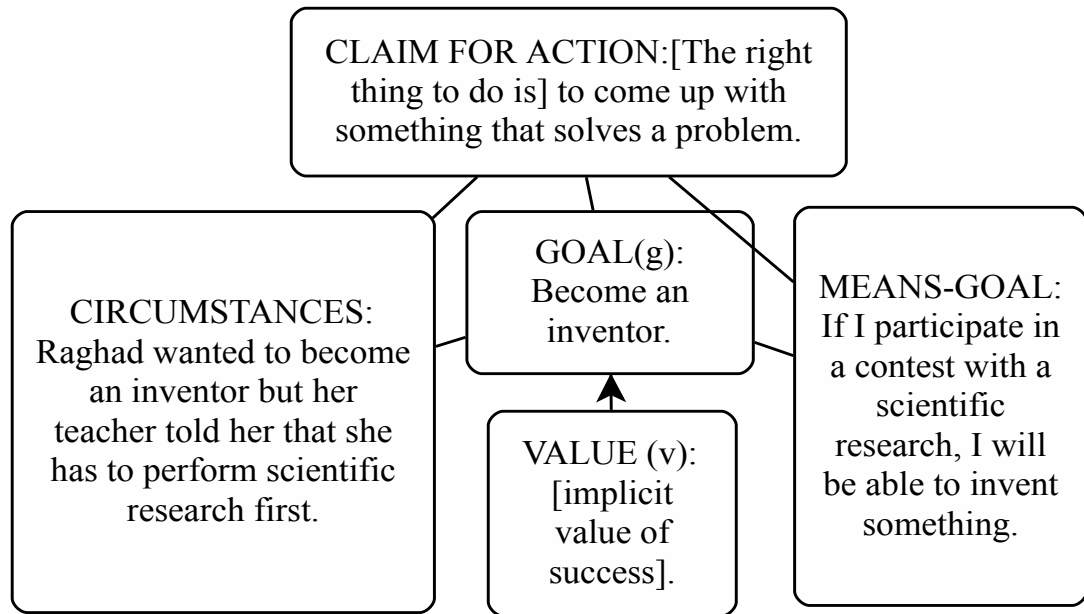


Figure 5-32. Structure of the first stage of practical reasoning in Raghad's speech

Raghad aspired to participate in an inventor contest and developed a device that alerts the deaf and blind in the event of a fire. Raghad's participation in the contest was driven by a desire to effect change in the world, and her device's success earned her full marks and advancement to the next level of the competition.

Therefore, Raghad's argument employed forensic rhetoric to support practical reasoning through plausible reasoning (logos) based on personal experience stories (pathos) to determine which course of action to follow to achieve their intended goal. In the second circumstance, Raghad explicitly links the call to action to the intended goal through practical reasoning. The argument could be reconstructed as follows:

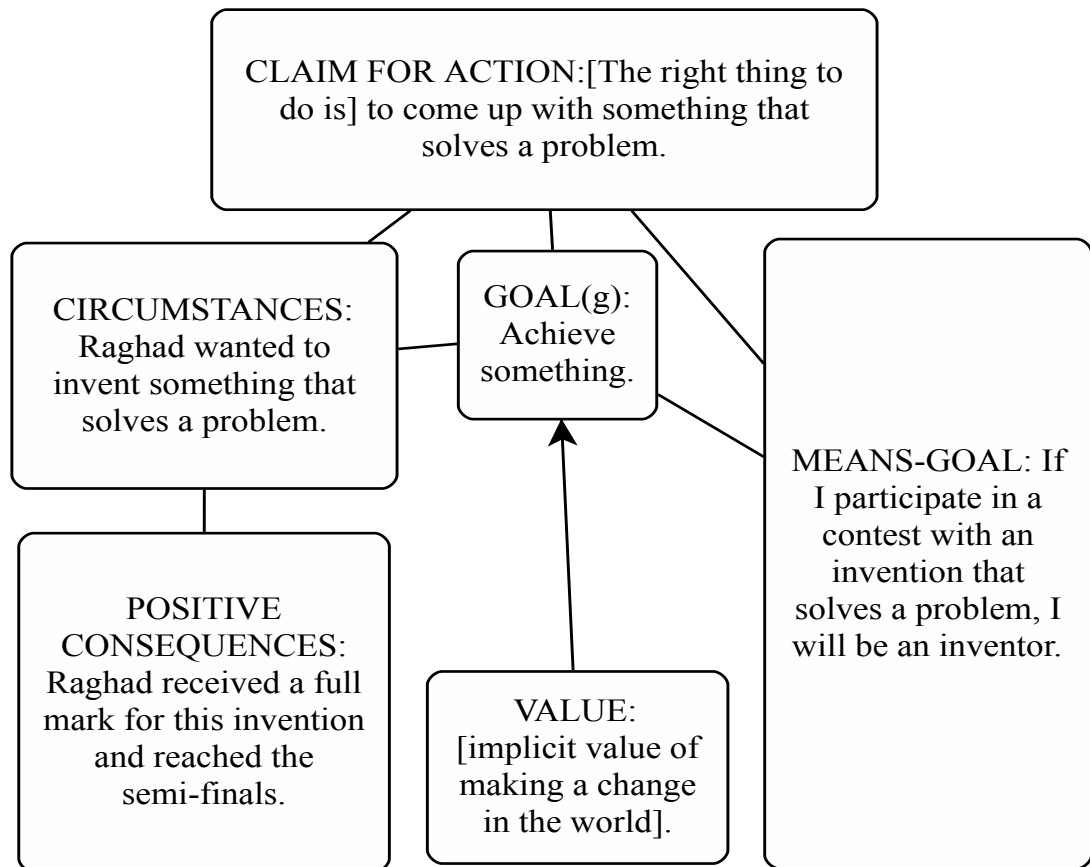


Figure 5-33. Structure of the second stage of practical reasoning in Raghad's speech

Raghad progressed to the semi-finals of the contest with her invention, and upon exiting the competition, sought to market her invention to various firms. Her goal was informed by a desire to effect change in the world. Unfortunately, Raghad encountered a challenge when no firm was willing to adopt her invention due to its lack of financial viability. To overcome this obstacle, Raghad opted to redesign her invention, transforming it from a gadget to a flashlight that could serve anyone who required it.

To evaluate the efficacy of this change in her invention's shape, Raghad must demonstrate whether it has helped her achieve her goal of securing an agreement to produce and market the device. Although this argument relies on plausible reasoning (logos) based on personal experience (ethos) to determine the necessary course of action to achieve the intended goal, it does not explicitly establish a connection between the claim for action and the desired outcome. This argument could be reconstructed as follows:

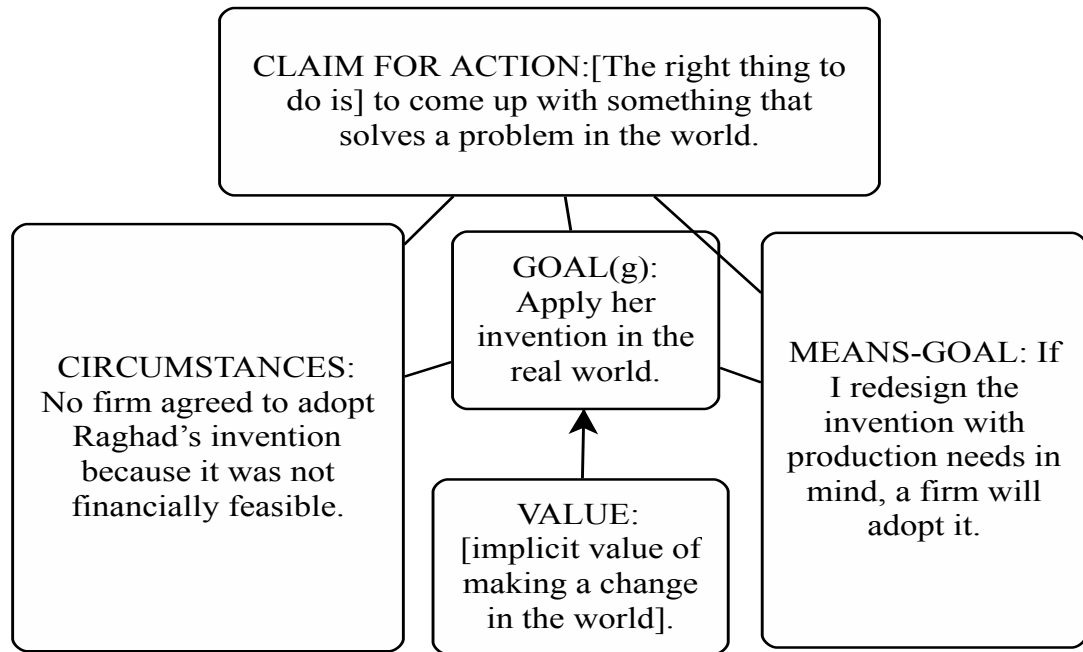


Figure 5-34. Structure of the third stage of practical reasoning in Raghad's speech

Raghad faced the challenge of not receiving any awards for her invention, leading her to argue through theoretical reasoning that awards do not determine an invention's significance: the person who created the invention does. She contends that inventing something (i.e., means) is sufficient to achieve the goal of being an inventor. This type of rhetoric is considered part of epideictic rhetoric since it aims to change people's beliefs and values on valuing any accomplishment, even if it is not acknowledged. Seeking such a change implies that people in Saudi Arabia hold the ideology that accomplishments are only determined based on recognition. To support her claim, Raghad cites her presentation of the invention in a TEDx talk, asserting that the creator of an invention is responsible for evaluating its importance, not others. Therefore, she uses forensic rhetoric through past evidence to support epideictic rhetoric on the need to value every accomplishment, ultimately supporting her main deliberative claim for action.

In addition, Raghad presents a counter-claim acknowledging the value of only being proud of recognised achievements. However, she asserts that one's thinking should shift to also include being proud of unrecognised accomplishments. In doing so, Raghad employs theoretical reasoning to support

practical reasoning on the necessary actions to take, such as inventing a solution to a problem.

Therefore, Raghad's argument is founded on theoretical and practical reasoning, incorporating personal experiences (ethos) and a counter-claim to assert that awards do not determine an invention's importance, and the creator is responsible for evaluating its significance. This argument could be reconstructed as follows:

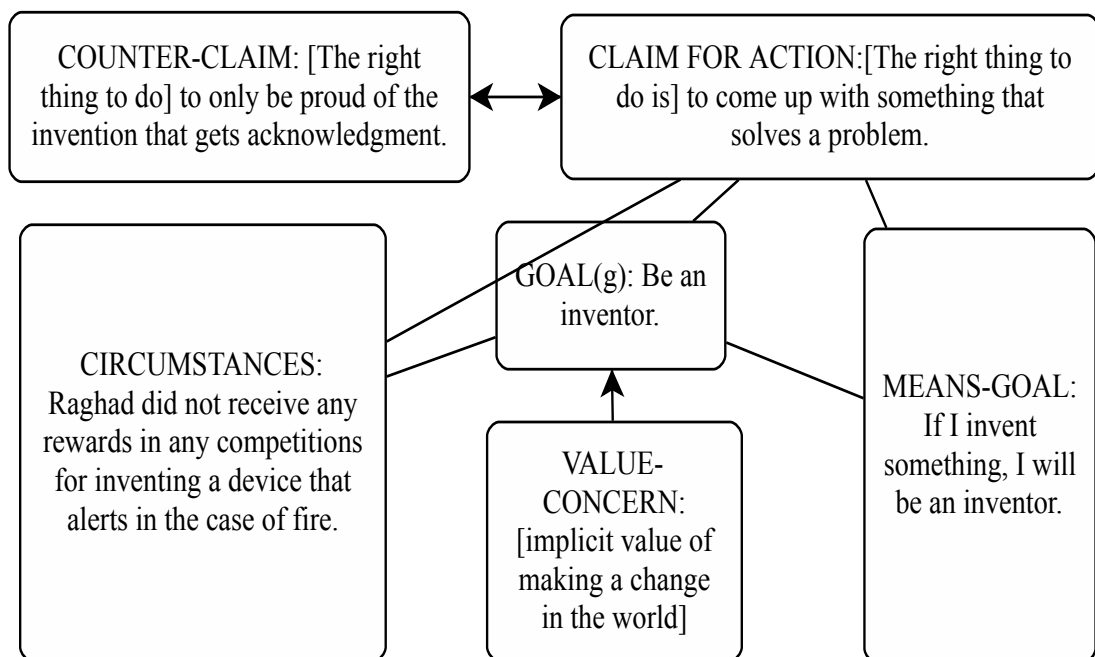


Figure 5-35. Structure of the fourth stage of practical reasoning in Raghad's speech

After reconstructing the various formulations of Raghad's main argument presented in her speech, it is apparent that she employed deliberation through practical reasoning to persuade the audience to create an invention that solves a real-world problem. She also argued through theoretical reasoning to emphasise the importance of changing one's perspective to support practical argumentation. Furthermore, she used deliberation by weighing claims on what should be done (i.e., inventing something that solves a problem) over counter-claims on how things are (i.e., being concerned about being acknowledged for the invention). Such deliberation, by weighing reasons through various considerations, enhances the argument's persuasiveness. Raghad also utilised forensic rhetoric by presenting evidence from personal experience to support the epideictic

rhetoric on the importance of a change the belief in the significance of any accomplishment to support deliberation for action.

Moreover, Raghad effectively employed the three persuasion appeals proposed by Aristotle. She utilised pathos through storytelling to appeal to the audience's emotions. She also utilised ethos by relating the argument to personal experience to build credibility and trust with the audience. Finally, she utilised logos by presenting logical reasoning to support her arguments.

5.2.9 Meshal Alharasani

The following speech, entitled 'We Are All Inventors', is derived from a TEDx talk that lasted for 17 minutes and 28 seconds, given by Meshal Alharasani on November 15th, 2018, in Jeddah (Alharasani, 2018). Alharasani is a 30-year-old Saudi inventor who received an MBA from the University of Business and Technology in Jeddah and participated in several projects at Harvard University in 2013, followed by joining the International Visitor Leadership Program at the US Department of State a year later (The new Saudi Arabia, 2020).

In this speech, Alharasani emphasises the importance of taking action to solve problems, informed by the value of making a positive change in the world. His argument is built upon a singular premise, supported by one circumstance and one claim for action to achieve the intended goal. Alharasani uses pathos to persuade his audience by recounting a personal experience and employs ethos and logos in persuasion by providing factual evidence and logical support for his claims.

Before the central circumstance of his speech, Alharasani had already produced several inventions. At the age of thirteen, he created a chess game for the blind, and later, in secondary school, he developed a mobile phone for the blind. This representation of factual evidence, utilising forensic rhetoric, logically supports his main claim that people should work towards inventing solutions to problems, and thereby achieve a sense of accomplishment, thus utilising ethos and logos in persuasion.

Meshal, despite being an inventor, did not attain high grades during his schooling. His average score upon graduating from high school was 78%. Although his academic record was not exceptional, Meshal believed that his inventiveness could compensate for his subpar grades, and he aspired to pursue higher

education in either medicine or engineering at King Abdulaziz University in Jeddah. However, he was unable to secure a place in either of those fields due to his low high school percentage, as noted in the circumstantial premise.

To surmount this obstacle and achieve his goals, Meshal applied for a different major at a different university, which served as a means for him to reach his objectives. He received his bachelor's degree in marketing from the University of Business and Technology and later completed his master's studies. Meshal attributes his subsequent successes to this action, including being admitted to Harvard University, inventing more than 50 products, being assigned as an advisor to medical doctors and engineers at King Abdulaziz University after being rejected for 12 years, and ultimately earning his PhD in knowledge management.

It is plausible that Meshal is arguing that by persevering and working diligently, one can overcome unfavourable circumstances and achieve their desired objectives. This argument appeals to logos, while Meshal's personal experience serves as a means of establishing ethos. This argument, grounded in personal experience, may be reconstructed as follows:

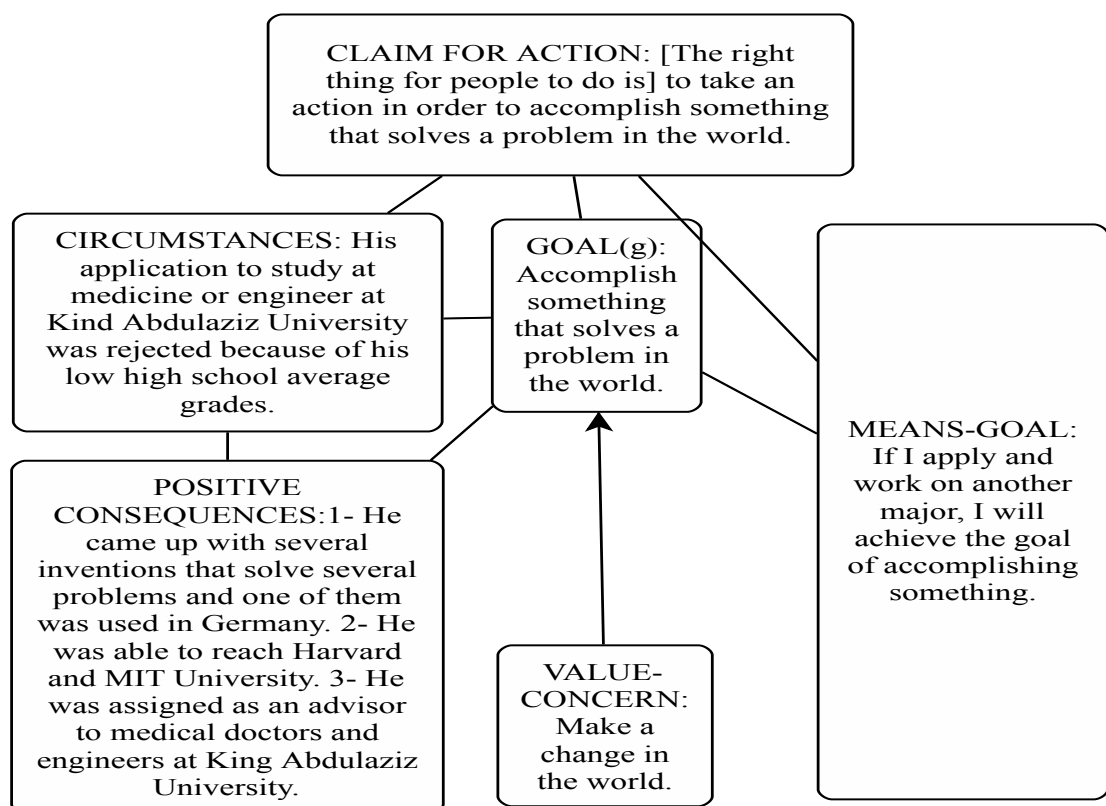


Figure 5-36. Structure of the first stage of practical reasoning in Meshal's speech

Meshal proceeds to discuss four significant inventions he has created, each of which addresses a problem he encountered in the world. He frames his actions as a means of achieving his overarching goal of effecting positive change in the world, demonstrating his adherence to his main claim that individuals must take action to accomplish something that solves a problem.

The first invention he presents is an escalator rail sterilisation device, which arose from the problem of dirty and unsterilised escalator rails. Meshal recounts a personal experience in which his mother used her sleeve to hold onto an escalator rail at a shopping mall, prompting him to develop a solution. He created a device that holds a container of sterile liquid to sterilise the escalator rail at the top of each escalator. The presentation of this invention resulted in Meshal winning a grand prize of 12,500 Saudi riyals at an invention show in 2013.

Meshal's use of personal anecdote and factual evidence from his past experiences serves to reinforce his argument that practical reasoning and action are essential in achieving one's goals. His appeal to ethos and logos in his presentation may be reconstructed as follows:

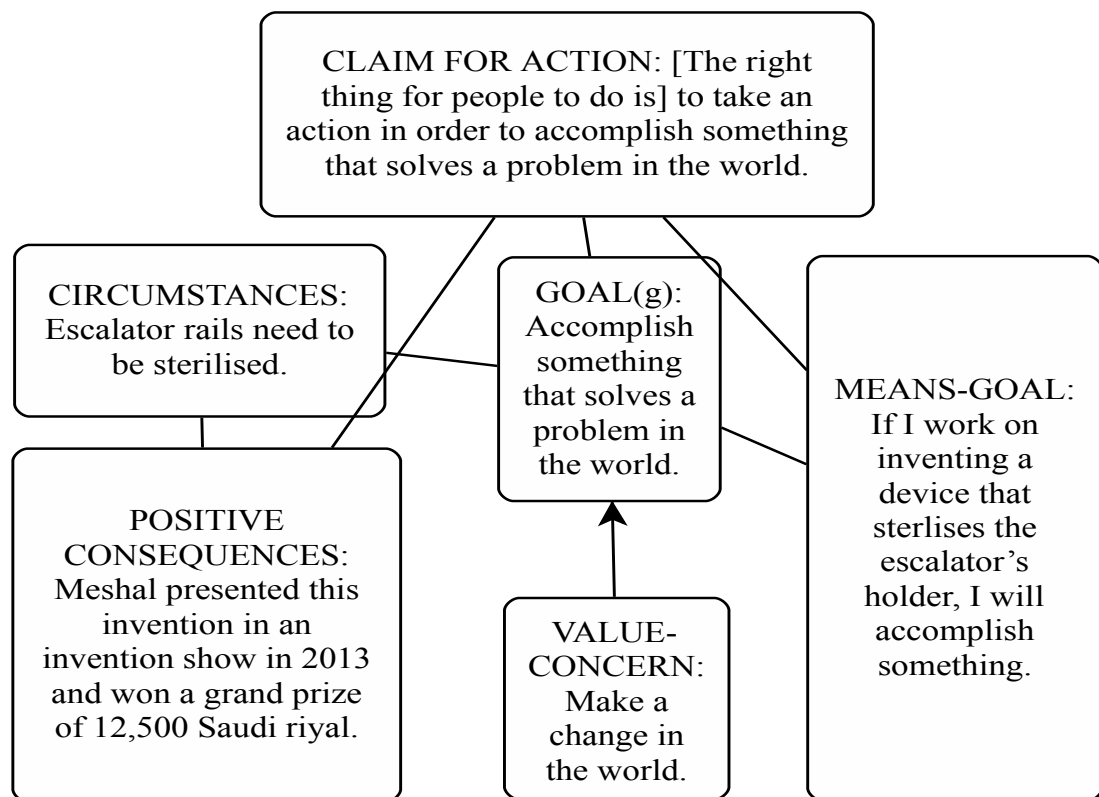


Figure 5-37. Structure of the second stage of practical reasoning in Meshal's speech

The second invention that Meshal discusses arose from an incident in which his teacher asked him to print a copy of his research after a presentation in class. Meshal suggests an invention that includes a printer, scanner, paper storage, speaker, and projector to solve this issue. However, he admits that he has not yet executed this invention. Although Meshal suggests that this logical solution can solve the problem he faced in university, thereby employing logos in persuasion, lacking personal experience (ethos) to support the invention of a multifunctional device that includes a printer, scanner, paper storage, speaker, and projector makes the argument less persuasive. This argument could be reconstructed as follows:

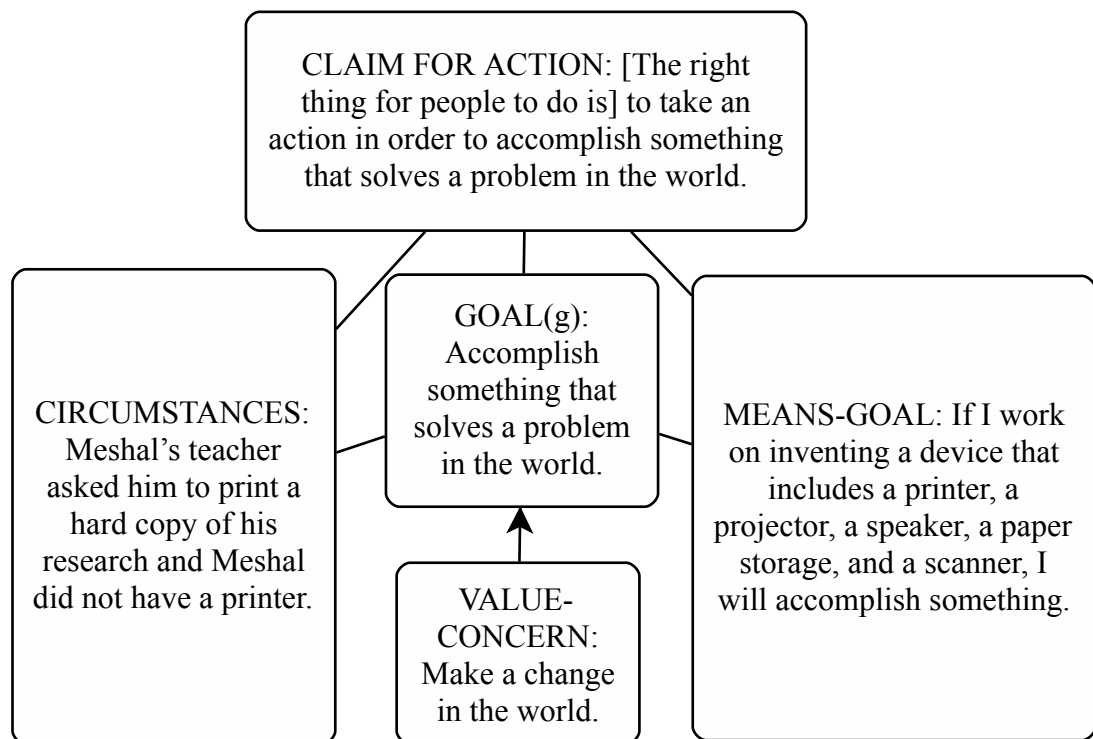


Figure 5-38. Structure of the third stage of practical reasoning in Meshal's speech

In the third invention, Meshal addresses the issue of rescuing babies during fire incidents in hospitals in Jizan and Al-Askari. He highlights the problem of having to carry each baby individually during such incidents and proposes a solution in the form of a bag that can carry two babies at once. While he presents a prototype of the bag with two dummies, he does not provide evidence of its effectiveness. As such, this argument relies primarily on logos and lacks support from personal

experience (ethos), which may make it less persuasive. The argument could be reconstructed as follows:

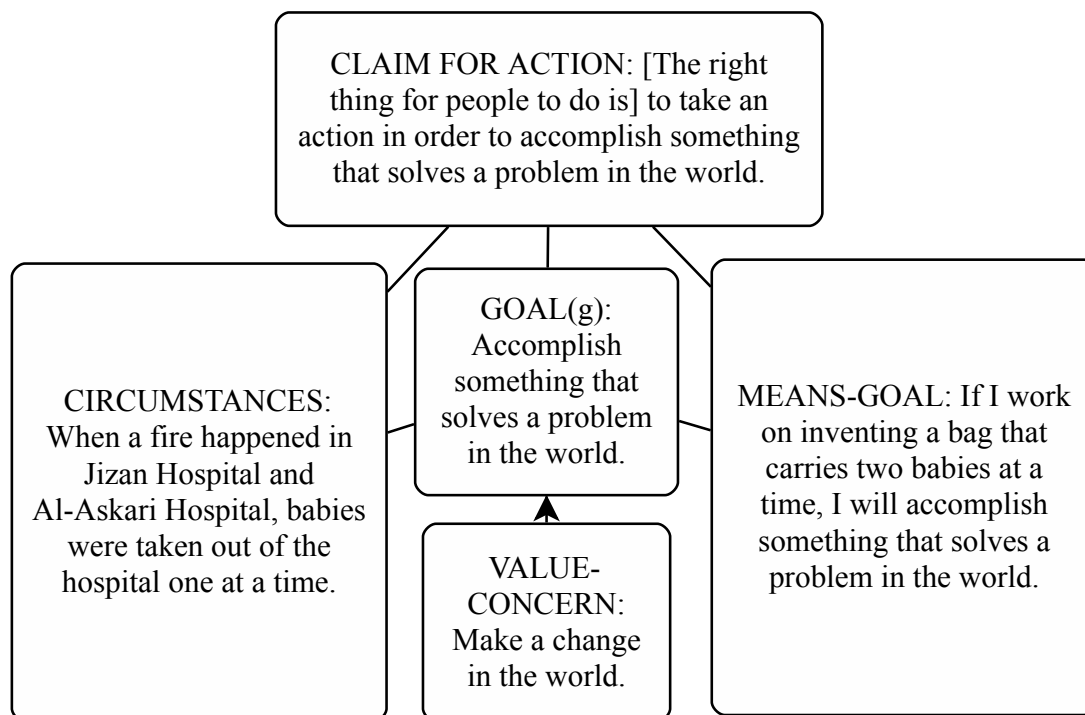


Figure 5-39. Structure of the fourth stage of practical reasoning in Meshal's speech

The fourth invention addresses the issue of prominent ears, which often require surgical intervention. Meshal sought to invent a needle that could erode body cartilage without requiring surgery. The successful execution of this invention resulted in Meshal receiving a patent in 2013, and King Abdulaziz University adopting and launching it in Dubai in 2017. Moreover, the invention was used successfully on a child in Berlin, Germany. Meshal presented these positive consequences as personal evidence to logically support his argument about what should be done, thus using ethos and logos in persuasion. This argument is based on personal experience and is therefore more persuasive than the previous arguments. Meshal also linked this invention to the achievement of the Saudi 2030 Vision by mentioning that it has the Vision's logo on the boxes. This analysis emphasises how the invention is aligned with the second aim of the Saudi Vision, which emphasises the importance of having a thriving economy through encouraging innovation that leads to economic growth, and the third aim of building an ambitious nation by promoting innovation among individuals. This argument could be reconstructed as follows:

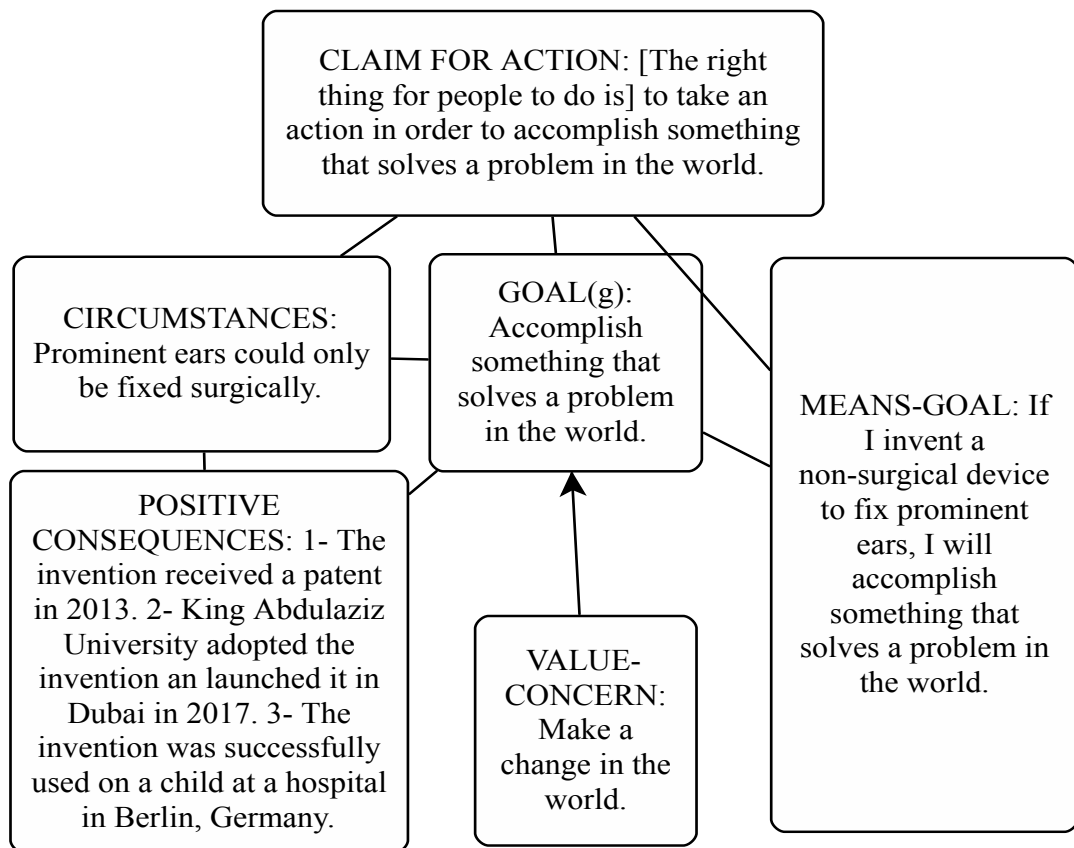


Figure 5-40. Structure of the fifth stage of practical reasoning in Meshal's speech

In conclusion, Meshal's speech aimed to emphasise the importance of taking action to accomplish something that solves a problem in the world, despite the challenges that may arise. He used various strategies to make his claim more persuasive, including argumentation through deliberation on what action presumably achieves the intended goal and the use of factual evidence from personal experience to support his arguments. In addition, his speech demonstrated the use of persuasive appeals, such as logos, ethos, and pathos, as proposed by Aristotle. Meshal presented stories of personal experience (ethos) to evoke emotions (pathos) and support his plausible reasoning (logos) to persuade the audience to take action to move from the problem to the solution.

5.2.10 Mufeed Alnowaisr

The following speech titled 'The life of successful people' was delivered by Mufeed Alnowaisr at TEDx in Jeddah on November 15, 2018, lasting 17 minutes and 43 seconds (Alnowaisr, 2018). Mufeed advocates the importance of starting from scratch and its positive effects on developing one's life goals. Mufeed

employs logos, ethos, and pathos to support his main argument, which he builds by sharing stories from his life that illustrate his three main circumstances of overcoming obstacles. Through each circumstance, he presents the lessons learned, which had a positive impact on his personal growth.

In the first circumstance, Mufeed discusses his experience of living in a large family that required his financial support, leading him to work and study simultaneously to provide for them. His main objective was to develop himself while supporting his family, highlighting the value of family support. Through this experience, he learned a valuable lesson about taking responsibility and being self-sufficient. Mufeed utilises forensic rhetoric to provide representations of personal factual evidence from his life experiences to support the practical reasoning of his argument, thus employing logos, ethos, and pathos to persuade the audience.

Therefore, it is evident that Mufeed constructs his persuasive argument by sharing personal experiences, using rhetorical appeals, and employing practical reasoning to persuade the audience of the importance of starting from scratch to achieve one's goals. This argument could be reformulated as follows:

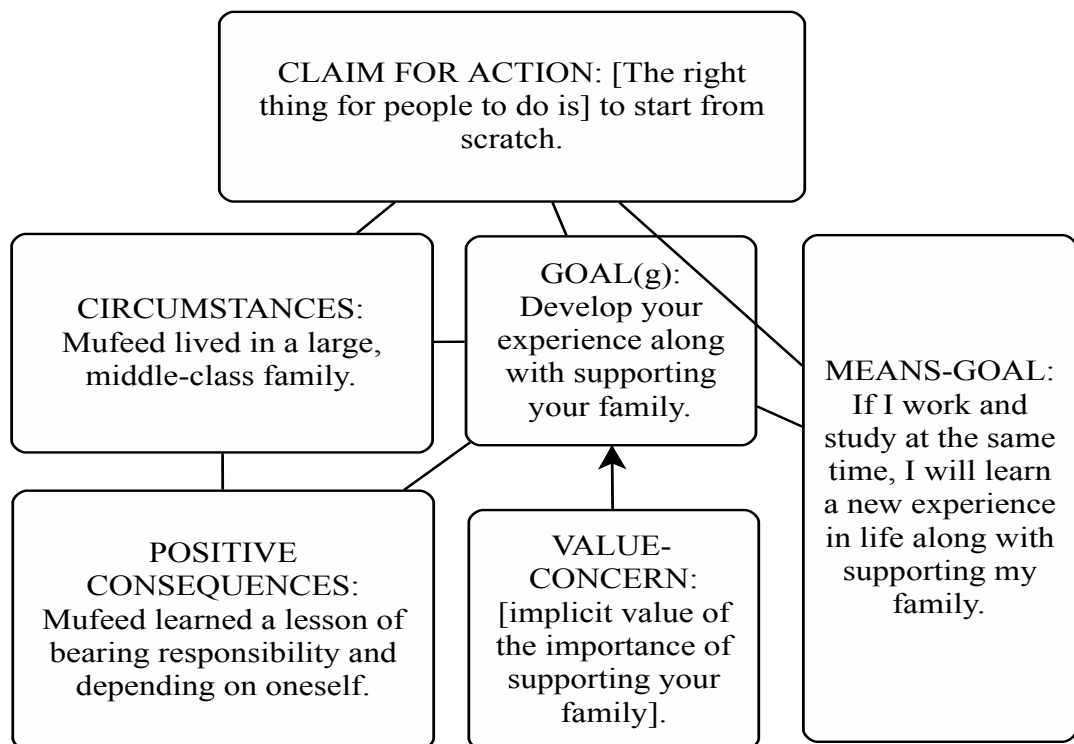


Figure 5-41. Structure of the first stage of practical reasoning in Mufeed's speech

In his speech, Mufeed presents a second circumstance in which he had to overcome an issue while working at the Muslim World Journal in Saudi Arabia. The journal unexpectedly closed, leaving Mufeed without a job. To achieve his goal of personal development and supporting his family, he took the action of actively searching for other job opportunities. After a period of nine months, he secured a position at Asharq Al-Awsat Newspaper in London, where he gained valuable experience working in a foreign country while upholding the value of supporting his family. This circumstance taught Mufeed the importance of persevering through life's challenges and moving forward, leading to positive consequences such as establishing a department in Saudi Arabia upon the request of Prince Ahmad bin Salman. Mufeed's use of factual evidence through real-life experiences, as well as practical reasoning, serves to support his argument of the importance of starting from scratch and developing oneself. This persuasive strategy incorporates logos, ethos, and pathos. The argument could be reconstructed as follows:

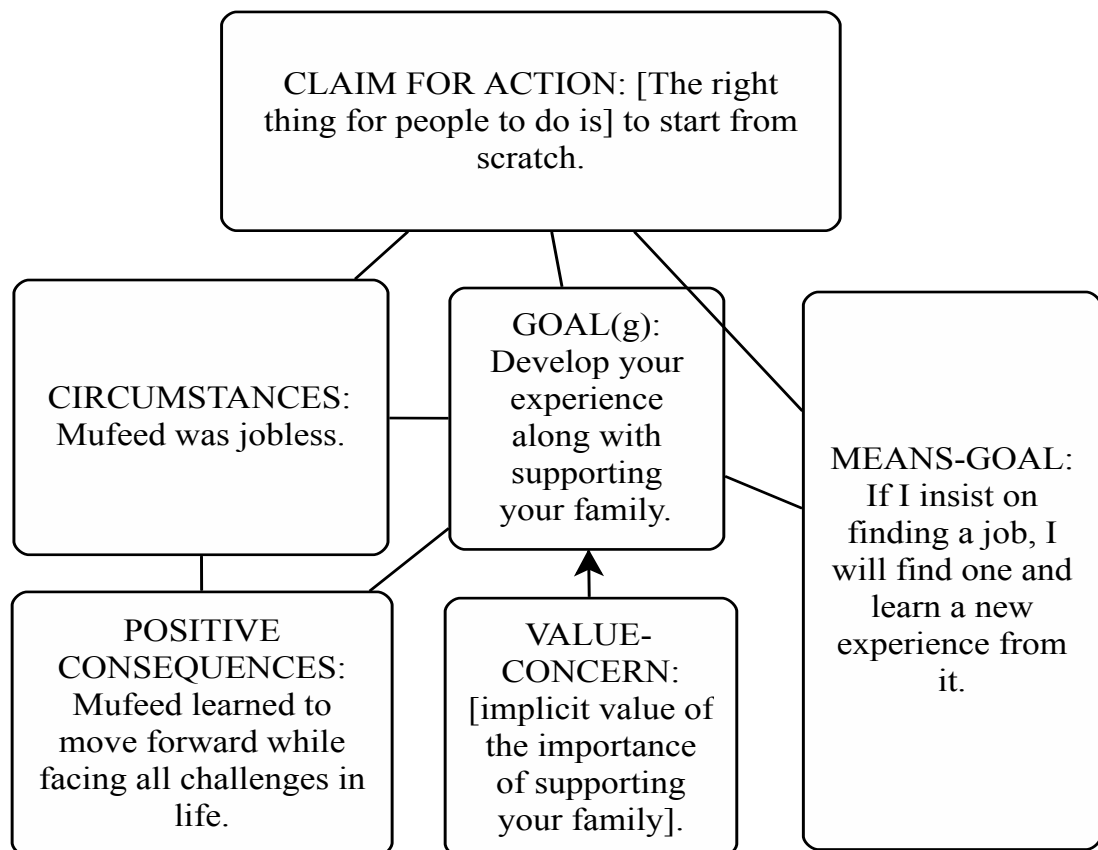


Figure 5-42. Structure of the second stage of practical reasoning in Mufeed's speech

Subsequently, Mufeed resigned from his position at the department he had established (the reason for this was not disclosed in the talk). This decision resulted in the third circumstance he encountered, which was being unemployed for seven months. To transition from this undesirable situation to a more desirable one of supporting his family through employment, Mufeed followed his wife's advice and prayed to God for guidance. The positive consequence of this action was that Mufeed was offered a job as a TV programme presenter with the MBC group¹³ in Riyadh. In this argument, Mufeed employed religious-driven representations from real-life evidence to logically support his practical claim on the importance of taking action to achieve the intended goal. He thereby employed logos, ethos, and pathos in his persuasion. This argument could be reconstructed as follows:

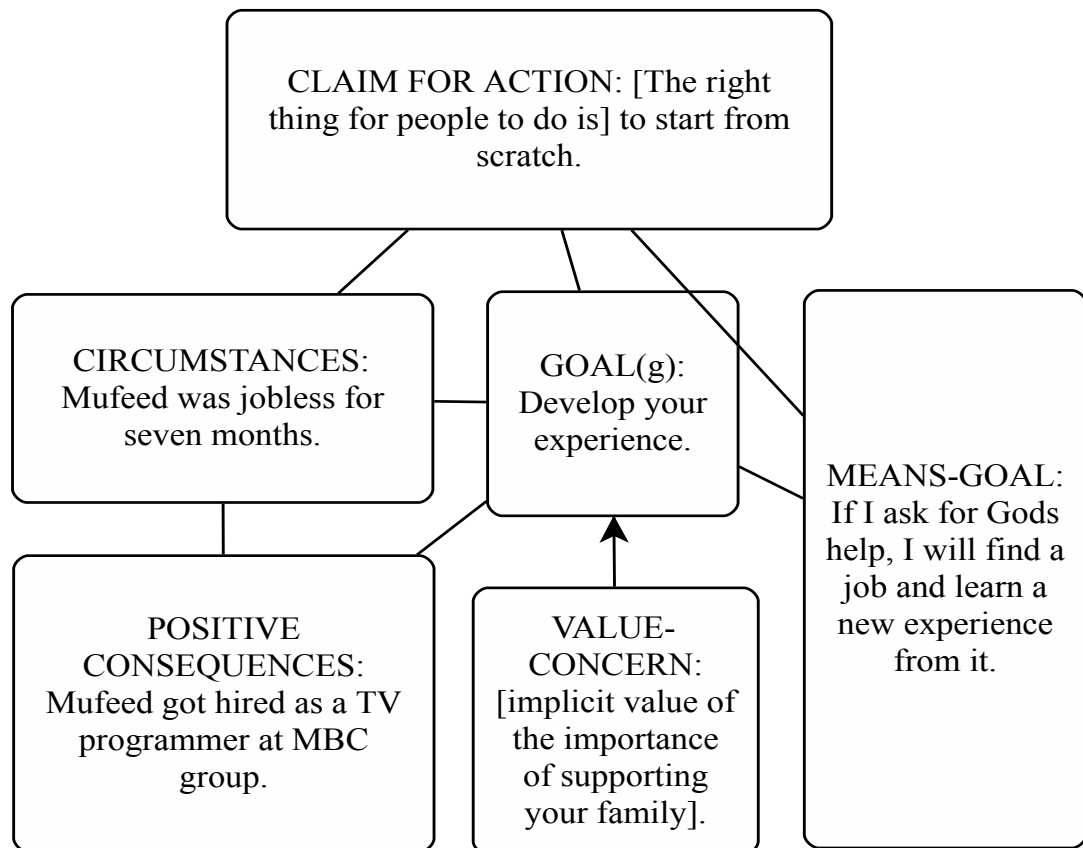


Figure 5-43. Structure of the third stage of practical reasoning in Mufeed's speech

¹³ MBC (Middle East Broadcasting Centre) is well-known broadcasting centre in the Middle East.

In conclusion, Mufeed provided four pieces of advice for his audience based on his personal experiences, which logically support his main plausible claim on the importance of starting from scratch to develop one's experiences in life. This approach to persuasion is effective in presenting a persuasive argument through various considerations. Mufeed also utilised forensic rhetoric, presenting evidence based on his personal experience to support his argument. Moreover, he effectively utilised the three persuasive appeals presented by Aristotle, including pathos through storytelling, ethos through presenting evidence from his own experience and logos through presenting logically supported arguments.

5.3 Conclusion

This chapter offers a comprehensive examination of the arguments presented in TEDx talks in Saudi Arabia, highlighting the importance of seeking out and pursuing new opportunities to enhance one's experiences in life. The speakers advocated for specific actions that align with desirable goals informed by particular social or moral values, predominantly employing deliberative rhetoric through practical reasoning to direct the audience towards a favourable conclusion that is expected to achieve the intended goal. The use of epideictic and forensic rhetoric through theoretical reasoning allows the speakers to alter people's beliefs and thoughts, enabling them to argue through practical reasoning about the most appropriate action to take. The analysis of Aristotle's three persuasive appeals showed how speakers use pathos through storytelling, logos through logical arguments, and ethos by relating their arguments to personal experiences to persuade the audience.

The examination of the ways speakers presented their arguments facilitated an evaluation of the underlying ideological assumptions, encompassing the importance of passion, success, God, family, perseverance, and career. The study also looked at how power relations are reflected in the actions that speakers take or avoid based on the authority of others. The findings show that Islamic ideologies prescribe specific power relationships between individuals.

This chapter primarily focused on forming reconstructions of the arguments made without critically evaluating the linkage between the premises of the argument. The next chapter uses a method suggested by Walton (2006, 2007) to challenge the premises or the link between them by answering critical questions. In addition,

the use of persuasive strategies is explored as a means of framing certain parts of the argument and directing the audience towards a favourable conclusion. This type of critical evaluation helps raise questions regarding ideology and power relations, thus achieving the aim of CDA. The next chapter also presents an evaluation of the open-ended questionnaire to complement the critical evaluation made. The goal is to provide a more comprehensive understanding of the ideologies and power relations underlying the arguments presented in the TEDx talks.

Chapter 6

Dialectical Evaluation

6.1 Introduction

The former chapter presented an overview of the reconstruction of the arguments and their link to persuasion according to the three appeals of persuasion proposed by Aristotle. However, it needed to critically evaluate the premises of the arguments or the linkage between them. Such an evaluation contributes to a more concise examination of how ideologies shape and are shaped in persuasion. Since, as argued in Chapter 3, practical reasoning is defeasible, this dissertation suggests, in line with Walton (2006, 2007), that the best way to critically examine practical reasoning is to answer some questions that challenge any parts of the argument or the connection among its different parts. It also links the critique of argumentation to persuasion using Aristotle's proposed view of logos, ethos, and pathos. Although such critique does not directly address ideology and domination, it might pose questions related to how language in persuasion shapes and is shaped by ideological assumptions and relations of power (I. Fairclough and N. Fairclough, 2011). For example, it might be possible to evaluate how certain ideological representations or power relations affect and are affected by choice of circumstances, goals, and values to be presented in the argument as a way to become persuasive.

This dissertation has adopted Walton's critical evaluation method; however, it argues for the amendment of some of the questions proposed by I. Fairclough (2016), as discussed in subsection 4.5.1. This chapter is structured according to the revised questions, with Section 6.2 examining the first question: **Is the situation described in a rationally acceptable way?** Section 6.3 analyses the second critical question: **Are the stated goals and values rationally and morally acceptable? Does the speaker have other implicit goals?** Section 6.4 evaluates the third question: **Is the proposed action reasonable to achieve the intended goal?** Section 6.5 discusses the fourth critical question: **Are there alternative actions that might avoid foreseeable unintended consequences (i.e., costs)?** Section 6.6 evaluates how speakers use rhetorical strategies to frame their arguments or any other parts of them. The final section of this chapter

presents an analysis of the survey concerning the audience's perception of the persuasiveness of the claims made. By challenging the arguments in a text and examining how they relate to other texts and discourses in the social context, intertextual analysis can help contextualise the linguistic features of the text, and shed light on the underlying ideological assumptions and power relations that are embedded in the text.

It is important to note that providing all examples from every speech would result in repetition and require a significant amount of space. As a result, only a few representative examples for each question will be presented in the answers.

6.2 Is the situation described in a rationally acceptable way?

As discussed in subsection 4.5.1, this question proposes evaluating the rational acceptability of the situations presented as problems that require resolution. Aristotle's framework for analysing the use of logos in persuasion was utilised to challenge the rational acceptability of the situations presented in the talks. While most of the situations were found to be rationally acceptable, some were deemed unacceptable by the analyst. For instance, Ahmad, the radiologist, asserts the significance of developing one's passion. Ahmad was passionate about becoming well-known through participation in the school broadcast, but due to his lack of broadcasting skills, he hesitated to take part. Consequently, his classmates ridiculed him, and his teacher was displeased with his subpar performance. Being mocked is regarded as a problem that requires resolution. Thus, the situation is described in a rationally acceptable manner following the claim.

In Metaab's presentation, the public speaker who used to stutter, he discussed living a life without an objective, which could be perceived as a problem in contrast to social and cultural norms. This portrayal of the situation implies a social and ideological assumption that individuals are inherently expected to have a purpose in life, and lacking one may require remediation. Consequently, overcoming this circumstance is closely linked to the talk's proposition, which advocates for living with an objective. Thus, it can be argued that Metaab's situation is presented in a logically acceptable manner.

Furthermore, certain circumstances are considered problematic as they transgress social values. For instance, in Ahmad's speech, situations two, three, and four violate the moral principles of fairness and justice. Ahmad was not given a computer like his older brother, his parents prevented him from joining a scout group outside of school, and his mother discouraged him from traveling abroad to study his desired major. Although his parents' actions breach the values of fairness and justice, Islamic ideology confers upon them the authority to govern these principles. In other words, while Ahmad's aspirations do not conflict with any moral or social value, his parents' personal convictions supersede other considerations. Given that obeying one's parents is a dominant belief in Islam (Zaharna, 2009), Islamic ideologies wield considerable influence in shaping discourse compared to other moral or social values. In addition, advancing a viewpoint that aligns with an Islamic ideology could enhance the audience's perception of the speaker's credibility and reliability, effectively utilising ethos in persuasion.

While most speeches present arguments that are rationally acceptable and based on objectively observable situations, a few speeches may include personal biases or arguments that are not logically sound. For instance, in Wijdan's speech, the artist, she asserts the importance of pursuing one's passions. Wijdan's lack of a bachelor's degree presented challenges in finding employment that paid commensurate with a degree holder. Although Wijdan attempted to rectify this by pursuing a bachelor's degree, she ultimately did not complete her studies due to her dislike of studying. However, getting a BA degree is not something that people necessarily enjoy or find passion in; rather, they pursue it for better job opportunities and higher salaries. This argument challenges the societal norm in Saudi Arabia, which places a high value on education. Therefore, it is possible to suggest that this situation represents Wijdan's personal ideology against the importance of education in Saudi Arabia (Mirghani, 2020). Therefore, it can be argued that this situation is not presented in a rationally acceptable manner.

In addition, Ali, the TV presenter, advocates for the importance of having an infinite impact and prompts the audience to write down their future goals on their phones. Ali assumes that some members of the audience may have written down a goal that is not aligned with their passion but rather with their university major, and that such goals would not have an infinite impact. However, this assumption

is hypothetical and may or may not be accurate. The audience is not obligated to accept his assumptions, and the argument may be rejected because the situation was not described in a logically acceptable way.

6.3 Are the stated goals and values rationally and morally acceptable? Does the speaker have other implicit goals?

As outlined in subsection 4.5.1, the second question proposes a critical evaluation of the rational acceptability of goals and values, alongside an assessment of any possible implicit goals. It also examines whether these goals clash with social values. Within the speeches analysed in this study, several speakers express similar goals. While some place emphasis on attaining success, others prioritise making an infinite impact, and still others aspire to effect transformative change in the world. These goals predominantly serve as motivators to develop oneself, ultimately contributing to the aims of Saudi Arabia's 2030 Vision.

In the context of the speeches presented, some values were explicitly stated, while others were implicitly conveyed. Meshal, the inventor who got a 78% on his high school GPA, for example, explicitly presented the importance of inventing something that is informed by the positive impact on the world, while Mohammed, who lived in an orphanage, implicitly conveyed the value of self-care through his call for personal development. Moreover, most explicit and implicit values expressed in the speeches were influenced by social and Islamic values. For instance, Tawfeeq, the freestyle player, emphasised the importance of helping others to achieve success, a value shaped by the social norm of altruism and the Islamic principle of being rewarded by God for aiding others, as supported by the verse cited in subsection 5.2.7. By utilising an ideology that is shaped by both social and Islamic concepts, the speakers were able to effectively persuade their audience.

Nonetheless, some speakers expressed goals that were informed by personal values, either directly or indirectly, that reflect their own experiences. For example, Ahmad's speech centres on the significance of pursuing one's passion to attain success. He also mentions another personal goal: fame. Given that not

everyone wants to achieve fame, this goal remains specific to Ahmad's desires and not to social and moral values.

Furthermore, certain speakers in the study displayed implicit goals that were not explicitly mentioned. For example, Wijdan's focus on securing a well-paid job within her passion carried an implicit goal of challenging the dominant belief in the importance of educational degrees in achieving one's goals within Saudi Arabia (Mirghani, 2020). As such, her speech can be seen as advocating for a shift in societal values away from what they perceive as the overemphasis on formal education.

Moreover, although the correlation between the goals and the corresponding values was generally reasonable in most of the arguments, it appeared problematic in certain cases. Within some speeches, including those given by Ahmad, Metaab, Raghad, the female inventor from Jeddah, and Wijdan, the connection between the goal of success and the value of happiness may be challenged as success does not inherently guarantee happiness. However, the use of sentimentality in linking values to goals may also constitute an emotional appeal (pathos) aimed at persuading the audience. Therefore, it could be used as a means of demonstrating power in discourse, and ultimately, this emotional approach may have a positive impact on the speaker's ability to persuade the audience.

6.4 Is the proposed action reasonable to achieve the intended goal?

As presented in subsection 4.5.1, the third question examines whether the reasonableness of the link between the action and the goal can be challenged. While most actions were deemed reasonable in achieving the desired outcome, some were considered problematic. For example, Wijdan advocates for the idea that by making people aware of what one is passionate about and skilled, one can become famous and eventually work on what one enjoys. She emphasises the importance of receiving validation for one's work from family, friends, and contests. Wijdan supports her argument with a personal experience of such achievement, thus using ethos to gain the audience's belief in the validity of her argument. While making others notice one's passion and receiving validation may

not guarantee the achievement of the goal, it is considered a reasonable action that may lead to requests for one to work on it.

On the other hand, in Hasan's speech, the otolaryngologist, he argues for the importance of following the 4 Ps (planning, personal growth, potential, and passion) to develop oneself and become successful. He justifies the importance of each step: *planning* helps identify the strengths and weaknesses of the action, *personal growth* aids in developing one's skills, *potential* enhances credibility through action, and *passion* enhances motivation in taking action. However, the four steps are not equally important. For instance, being passionate about something is not as crucial as having the relevant skills. In other words, losing passion does not necessarily entail failing to achieve the intended goal, while lacking the necessary skills puts the attainment of the desired goal at risk. Therefore, the speaker should have outlined the relative importance of each step in achieving the intended goal, which is a potential weakness in the link between the action and goal.

Nevertheless, setting aside this weakness, following these four rules to achieve success is reasonable. In other words, if an individual is passionate about something, plans for its applicability, develops the skills to master it, and puts it into action, they will most likely succeed. Therefore, the actions proposed could be reasonable for achieving the intended goal.

Moreover, Meshal's speech skilfully employed rhetorical techniques to inspire the audience to pursue positive change in the world through innovation. Nonetheless, it is worth noting that some of the inventions presented by Meshal were solely prototypes and not actually utilised in real-life situations, which may render the argument somewhat questionable, and consequently, weaken its persuasiveness.

In addition, certain claims put forward in speeches are reliant on specific circumstances in order for them to be attainable. For instance, Ahmad advocates for transforming the university major one is studying into a passion. Although he did not initially possess an affinity for his major, he was able to cultivate one and ultimately became a radiologist employed in a hospital. Incorporating a personal experience (ethos) to support a claim for action can potentially enhance its persuasiveness. However, Ahmad's ability to convert his major into a passion may have been facilitated by the fact that his father enrolled him in a field closely

associated with his interests, namely the medical sector. If his father had selected a major that was irrelevant to his passion, such as management or marketing, it may have been more arduous for Ahmad to develop a passion for either of these fields. Therefore, the feasibility of this action, in Ahmad's case, is subject to being enrolled in a major that aligns with one's interests. Hence, the proposed action may not necessarily contribute to accomplishing the intended objective since it is contingent upon certain prerequisites.

Furthermore, some speakers proposed actions that may not be feasible for achieving the intended goal due to reasons relevant to moral values. For example, Ahmad posits that working on something that one is passionate about is essential for attaining success. However, Ahmad's personal circumstances and the methods he employed to overcome them may not have been achieved through legitimate means. For instance, he enhanced his computer skills by using his brother's computer without permission and secured a spot on the secondary school broadcast by falsely claiming to possess prior experience in primary school. Such conduct runs counter to Islamic principles and contravenes the moral value of honesty. The justification for engaging in such actions may stem from Ahmad's perceived power imbalance with his brother and teacher, and his belief that it was the only means of achieving his goals.

Nevertheless, immoral behaviour is not justified, even in situations of unequal power dynamics. In other words, being in an unequal power relationship does not provide a rationale for violating moral and social norms. Therefore, while Ahmad may have not suffered any adverse consequences due to his actions, it does not necessarily follow that everyone could or should follow in his footsteps. Consequently, the use of ethos through personal experiences to persuade the audience to disregard moral and social values for the sake of achieving a goal does not guarantee the attainment of the desired objective. Thus, the audience may reject the main argument since it conflicts with their moral and social principles.

Furthermore, some arguments require a clear and logical connection between the circumstance presented and the action proposed to overcome it and achieve the intended goal. For instance, in Metaab's speech, he suggested that to overcome the issue of obesity, he ended his previous relationships. However, there is no inherent or obvious link between ending relationships and overcoming

obesity. This argument may also be perceived as manipulative, as the speaker may be playing with the audience's emotions by suggesting that friends are the root cause of obesity, rather than acknowledging that unhealthy eating habits or lack of exercise are the actual causes. As such, the lack of a clear and logical connection between the problem and the proposed action may render the argument vulnerable to criticism, and ultimately weaken the persuasiveness of the claim.

In addition, in Ali Azazi's speech, a problematic connection between the goal and the action was observed. The speaker presented an abstract situation to justify his claim, making his speech unique. The speaker argued for the goal of having a lasting impact based on a shared value, but proposed an action that was based on unrealistic reasoning. He presented an equation that he claimed would help the audience achieve their goals and passions to an infinite degree. However, the equation was not absolute, but rather based on intentions, which made it difficult for the audience to follow or comprehend. Thus, I argue that the proposed action was not reasonable for achieving the intended goal.

Looking at Ali's claim for action from a different perspective, he linked the outcomes to intentions by using Islamic ideologies. In Islam, a person who plans to do something but is unable to do so for any reason will still be rewarded as if the action had been completed. In addition, any good deed a person does in Islam is multiplied by ten on the Day of Judgment. This is mentioned in the Qur'an in Surah Al-An'am (6:160) {من جاء بالحسنة فله عشر أمثالها ومن جاء بالسيئة فلا يجزى إلا مثلها وهم لا يظلمون} {Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], but whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged}. Thus, Ali's equation of multiplying goals by ten may have originated from an Islamic ideology and is most likely recognised by the audience.

6.5 Are there alternative actions that might avoid foreseeable unintended consequences?

In subsection 4.5.1, it was argued that questioning the proposed means for action in comparison to alternative actions is not reasonable, as there will always be other potential actions that may contribute to achieving the intended goal.

Consequently, the only valid reason to challenge a proposed action is if it leads to negative unintended consequences that alternative actions might mitigate or avoid. Before examining alternative actions, it is essential to consider that all speakers presented their talks within the time limit of a TED or TEDx talk, which is 18 minutes. The remaining time left at the end of their presentations could be attributed to several reasons, such as having presented all aspects they deemed relevant to support their arguments or presenting their talk at a faster pace than anticipated. Thus, it is impossible to determine whether they had enough time to present alternative claims or not. Hence, it is imperative to address actions that have the potential to result in unintended consequences by proposing alternative actions aimed at mitigating such issues. However, as suggested in subsection 4.5.1, it should be noted that refuting the main claim itself may not be feasible or necessary in this context.

Despite this limitation, it is essential to acknowledge some of the unintended consequences that may arise, for the audience to be aware of them. For instance, Hasan advocates for the importance of having a theory and testing it to demonstrate its applicability. However, he neglects to mention the unintended consequences of the time and cost of conducting such tests and obtaining results. Similarly, Metaab discusses how travelling has helped him achieve success in life, but he fails to address the costs associated with embarking on such trips. Metaab could have presented an alternative action that involves exploring other cultures in a more cost-effective manner, such as exploring the city one lives in or watching movies that provide insights into different cultures and countries.

Moreover, Mufeed's decision, the speaker who argued for the importance of starting from scratch, to resign from his job despite his family's financial obligations has the potential to weaken his argument, as it contradicts the widely accepted value of the importance of family support. This decision may lead to negative consequences, such as the inability to provide financial assistance to his family. To avoid such consequences, Mufeed could have stayed in his job until he found a better one, thereby continuing to provide support for his family while seeking better employment opportunities.

Furthermore, in the case of Wijdan, she argued that she was able to disseminate knowledge of her work through social media, thereby supporting the claim made in subsection 1.2.1 regarding the widespread use of social media in Saudi Arabia.

However, presenting one's work in this manner may not always be advantageous. While some individuals may provide positive feedback, others may attack the work, potentially leading to discouragement and a loss of confidence in the artist's abilities and passion. Therefore, it was crucial for Wijdan to acknowledge their existence and caution the audience of the challenges and risks associated with posting on social media. This would enable the audience to comprehend both the advantages and disadvantages of utilising social media to promote their work. Again, as suggested in subsection 4.5.1, challenging the main claim with alternative actions that mitigate unintended consequences does not imply that the main claim must be rejected. It is challenged but not refuted.

In addition, while some unintended consequences may be unavoidable, some speakers presented alternative actions that could potentially mitigate them. For instance, Meshal highlights the significance of inventing something by creating a prototype to test it. When attempting to develop a device that could help evacuate babies from hospitals in the event of a fire, he mentions purchasing dummies for his experiment from a budget-friendly store called 'Ya Balash' "يا بلاش" to reduce the likelihood of unintended consequences associated with financial constraints. Although budgetary constraints may be an inevitable issue when creating prototypes for an experiment, Meshal offers a potential action to alleviate these unintended consequences.

In addition, Ahmad's unequal power relationship with his father prohibited him from joining the scout group outside of school due to the Islamic ideological importance of parents' obedience. However, being prohibited from something he likes may have led to unintended consequences of being disheartened and potentially focusing this unused energy on something harmful to him, such as being aggressive with his friends. Nonetheless, Ahmad presented an alternative action to overcome this obstacle by focusing his energy on something helpful within the school. This supports his claim that a person can be successful regardless of the circumstances.

It is crucial to note that Ahmad demonstrated obedience to his parents when they forbade him from attending the scout group. He did not engage in any illicit activities as a result. However, when a teacher, who holds a higher social status than Ahmad, inquired about his involvement in the school broadcast during primary school, Ahmad lied to him. This dishonesty could have led to negative

consequences if the teacher had discovered Ahmad's lie and excluded him from participating in future broadcasts. Despite the fact that both the teacher and Ahmad's parents hold superior positions, the manner in which Ahmad interacted with them implies that a child's adherence to parental authority holds primacy in Islamic ideology.

6.6 Critical evaluation of the use of rhetorical strategies to frame the arguments or any other parts of them¹⁴

This section focuses on the integration of framing analysis and argumentation analysis in the context of persuasion, as discussed in Chapter 3. It argues that the integration of these two theories can contribute to a more profound understanding of how language in persuasive discourse shapes and is shaped by ideological assumptions and power relations.

It is important to acknowledge that while speakers have the freedom to choose which rhetorical strategies to include in their speech, they are operating within an unequal power dynamic with the organisers of the TEDx talk. The organisers are subordinated to the main forum, TED, which holds the authority to determine which content is permissible for inclusion in the talks and what content is proscribed. In addition, given that public speech in Saudi Arabia is subject to Islamic regulations, speakers are prohibited from incorporating any material that contravenes government policies. As a result, speakers must navigate these restrictions while still attempting to craft an impactful and engaging speech.

The analysis of rhetorical devices is divided in this section into seven subsections: rhetorical questions, repetition, figurative speech, humour, religious phrases, pronouns, and multiple uses of rhetorical strategies. The rhetorical strategies and their persuasive appeals, such as logos, ethos, and pathos, are linked to the premises of the arguments, including claim, goal, value, means-goal, and circumstances, in an attempt to evaluate how speakers might emphasise certain parts of the argument to direct the audience towards a particular claim for action.

¹⁴ This section includes content presented in a previously published work by the author in the *International Journal of Linguistics, Literature and Translation*, in volume 6, issue 3.

Due to space limitations, it is not possible to present the coding of the entire data examined in this dissertation. Each section discusses some representative examples taken from various talks examined in this research.

6.6.1 Rhetorical Questions

Rhetorical questions are a frequently employed linguistic device utilised by speakers to either assert or elaborate on a particular point within their discourse. They can be a powerful tool to attract the audience's attention and frame the speech's claim (Ahluwalia and Burnkrant, 2004; Shakour, 2014). For example, in Raghad's speech, she asks:

Imagine that with this handkerchief I made a dress for my dolly. Wow! Why? Because I used to look at things differently. (18-19)

متخيلين انو انا بهذا المنديل صممت فستان لعروستي، واو، عشان ليه؟ عشانى كنت انظر للاشياء بنظرة مختلفة. (10)

Raghad employs the rhetorical question 'Why?' to guide the audience towards the central claim of her speech, which is the importance of perceiving things from a different perspective in order to foster innovation. By utilising 'why' in this context, the speaker provided more comprehensive background information and justification for their thought process to the audience. This rhetorical technique is recognised as a persuasive tool in communication (Ahluwalia and Burnkrant, 2004; Shakour, 2014). The assertion of 'because I used to look at things differently' aligns with the third aim of the Saudi 2030 Vision, which is to have an ambitious nation, and can be seen as an example of the kind of innovative thinking that the plan seeks to encourage. By highlighting the primary claim and guiding the audience towards it, the speaker was able to make a more compelling argument.

Ahmad also asks:

But the successful one is who? Who keeps standing up and punches back to every obstacle he/she faces and wins the knockout. (6-8)

لكن الناجح بالأخير من؟ من يواصل النهوض ويسدد اللكمات لكل العوائق التي تواجهه وينتصر بالضربة القاضية.

(4-5)

In addition, Ali asked:

Where? My answer was: to the infinity. (7)

إلى أين؟ كانت إجابتي: إلى اللانهائية. (6)

In the latter instances, Ahmad and Ali used rhetorical questions to attract the audience's attention and frame the speech's claim (Ahluwalia and Burnkrant, 2004; Shakour, 2014). According to Shakour (2014), this technique fosters an emotional connection with the audience, making it an integral part of pathos in persuasion. While not directly related to the 2030 Vision, such claims could still be pertinent. Advancing as a successful individual and overcoming obstacles may help to increase awareness of the Vision's third aim.

Furthermore, rhetorical questions were used to frame the speaker's circumstances. For example, Mufeed said:

Can you imagine what jobs a 14 or 15-year-old boy may have? Actually, many things such as: smith, barber, lorry driver, customs facilitator in the vegetable and meat market. (11-13)

لك تفكر أليه اللي ممكن يشتغله شاب عمره أربعة عشر خمسة عشر سنة؟ فلکم أن تتخيل اشتغل تقريبا أشياء كثيرة جدا. اشتغلت حداد حلاق سواق تریلات مخلص جمركي سوق الخضار في سوق اللحم. (10-11)

By sharing their personal experience of working at a young age and describing the types of jobs that were available to him, Mufeed is attempting to appeal to the audience's emotions and create a sense of empathy or understanding. This can be a powerful persuasion technique, as it allows the audience to connect with the speaker on a personal level and see the issue from their perspective.

Some speakers also highlighted the means of action they have taken to overcome their circumstances using rhetorical questions. For example, Wijdan said:

What would I do? So, I took a test. (47)

أيش أسوي؟ ف رحى اختبرت. (33)

What should I do now? So, I painted murals. (84-85)

أيش اسوي؟ فكنت ارسم على جداريات. (58-59)

In addition, Meshal presented how he moved from a problem he found needed a solution to the action he used to solve it:

I adored playing chess, and I said why not invent a chess game that a blind person can play with me. Since they can't distinguish the colours, what should I do? I made a chess model with two different touches. (18-20)

كنت أحب ألعب لعبة الشطرنج، فقلت ليش ما ابتكر لعبة شطرنج تجمع بيني وبين شخص مكفوف، قلت طيب إذا هما ما يشوفوا لوني إيش ممكن أسوي شيء ثاني؟ عملت ملمسين مختلفين. (14-15)

Wijdan and Meshal utilised rhetorical questions in the aforementioned instances to transition from identifying a problem to proposing a rational solution based on their personal experiences, thereby appealing to both logos and ethos in persuasion. By framing the issue and the necessary actions to address it, they encourage the audience to consider different approaches for resolving their own challenges. In essence, this strategy captures the audience's attention and emphasises the underlying message (i.e., taking action to tackle the issue) (Ahluwalia and Burnkrant, 2004). Finding solutions to problems can aid in fulfilling the third objective of the Saudi 2030 Vision, which is to construct an ambitious nation.

Ahmad further explains how he was able to reach his goal and go from hesitating while presenting in the school broadcast to presenting on six official satellite channels by asking:

Why? Thanks to my passion, I developed myself with this passion, and I reached my goal. (167-168)

ليش؟ لأنه شغف، وأنا طورت نفسي بذات الشغف، ووصلت للشيء اللي أنا أبيه. (100-101)

Ahmad contends that his success stems from his unwavering passion, which has motivated him to enhance his skills and accomplish his objectives. By utilising the rhetorical question 'Why?' in this context, Ahmad underscores the importance of passion as a fundamental element for achieving success, thereby presenting a compelling argument. This assertion aligns with the third goal of the Saudi 2030 Vision, which endeavours to cultivate a society of ambitious individuals.

Moreover, some speakers highlighted the counter-claim using rhetorical questions. For example, Mohammed said:

Why do you try to make yourself sad? Stop, no, you can change yourself, you can choose your way where to be. (109-113)

ليش تحاول تحزن نفسك؟ أنت اللي تقدر تغير من نفسك وأنت اللي تقدر تختار طريقك وبين يكون. (62-64)

In his discourse, Mohammed contends that it is essential to prioritise one's own happiness by deliberately selecting the path that best aligns with their goals and aspirations. Furthermore, he emphasises the significance of embracing change, a concept that is relevant to the development of the Saudi 2030 Vision.

Meshal also framed the counter-claim when he said:

I thought of printing it at the library, but it was closed. I didn't know what to do... Fail? No! Give me an invention that helps me in that matter. (102-103)

أروح أطبع الأوراق في المكتبة، المكتبة كانت مقفلة وقت الظهر، ما كنت عارف إيش أسوي، نرسب؟ لأ، اعطوني حل ممكن نسوي ابتكار يساعدنا في هذا الشيء. (74-75)

Meshal emphasises the significance of problem-solving through innovation and invention. According to him, every problem can be solved by creating something new. This aligns with the goals of Saudi Arabia's 2030 Vision, which aims to promote an ambitious nation.

Finally, in Raghad's speech, she presented both the main claim and the counter-claim in the form of rhetorical questions as a way to highlight them:

Is it the achievement you reached? Or the medal that another person gave you said that you are wonderful? No. I am wonderful because I have decided to achieve something while others were doing nothing. 'I am wonderful' and 'I am special' are phrases you should always repeat to yourselves. (103-107)

الإنجاز إلى أنتو حقتوه؟ والا الميدالية اللي لبسكم شخص اخر فيها؟ هذي الميدالية الي لبسكم إياها وقال أنتم رائعون؟ لا، انا الرائع لأنني انا قررت انجز بينما غيري مرتاح. انا رائع انا مميز، رددوا هذه العبارات لأنفسكم دائما. (56-58)

Raghad's argument centres around the idea that an individual's sense of achievement is derived from their personal decision to work towards a specific goal, as opposed to seeking validation from external sources like medals or recognition from others. Presenting the main claim and counter-claim in a clear and concise manner can help the audience better understand and consider both perspectives. This idea can also be linked to the first aim of the Saudi Vision, which emphasises the significance of having a vibrant society that is empowered to contribute to the community.

6.6.2 Repetition

In examining the ten speeches, it was found that repetition was employed by all speakers. Cacioppo and Petty (1989: 5) and Sameer (2017: 46) have argued that linguistic repetition or paraphrasing has a psychological effect of drawing people's attention and increasing the speaker's appeal. This attraction is considered a use of pathos in persuasion, as it serves to build an emotional bond with the audience (Shakour, 2014). In addition, Suchan (2014) contends that repetition is utilised by Arabs to highlight the truth, which constitutes a use of logos in persuasion. Speakers may also repeat or paraphrase a particular point to frame one of the premises and make it more salient to the audience. For example, Meshal repeated his claim in:

Because everyone can be an inventor. (9-10)

All of us can be inventors. (12)

لأن كل واحد داخلنا مخترع. (8)

كلنا مخترعين. (10)

Suchan (2014) argues that utilising repetition of a claim can effectively highlight the central point, thus appealing to rationality (logos). In this repetition, Meshal is emphasising that everyone has the potential to be creative and come up with new ideas. This aligns with the first and third aim of the Saudi 2030 Vision's plan, which seek to empower individuals and promote a spirit of entrepreneurship and innovation.

Ahmad also frames his main claim on the importance of working on what you are passionate about when he emphasised how he wanted to be on the school broadcast when he says:

Broadcast supervisor, 'I want to be on broadcast'. I continued insisting 'I want to be on broadcast'. (14-16)

"يا مشرف الإذاعة، أنا أريد أن أطلع بالإذاعة". (9)

كنت لأصر عليه "أريد أن أطلع بالإذاعة". (10)

Ahmad's repetition of this statement reflects his passion for being on the school broadcast, which can be an effective persuasive tactic in some situations. When

trying to persuade someone, it's often helpful to show enthusiasm and confidence in your position.

While some speakers aimed to frame the main claim using repetition, others used this strategy to frame the counter-claim. For example, Ali mentioned the counter-claim three times and its negative consequences twice:

Any work making no effect on the ground leaving impact after you die is considered limited. (75-76)

Any work making no impact that exceeds you and your own environment to all other environments, please change it. (77-78)

And if the related impact does not lead to infinity in terms of time and place, it is still limited. (78-79)

أي عمل تعمله لا يترك أثراً في الأرض يبقى حتى بعد وفاتك، هو عمل محدود. (51-52)

أي عمل لا يترك أثراً يتعداك ويتعدى كل بيئتك إلى البيئات الأخرى. (52-53)

وهذا الأثر اذا لم يكن أثر يلحقك إلى اللانهائية في الزمان واللانهائية في المكان فهو أثر محدود. (53-54)

Wijdan also repeated the counter-claim three times by appealing to personal experience (ethos) based on an action that she has taken:

A job in a restaurant. (37)

I worked in a restaurant. (37-38)

Wijdan works in a restaurant. (38)

I got a job in that restaurant. (39)

وظيفة في مطعم. (27)

اشتغلت في مطعم. (28)

وجدان تشتغل في مطعم. (28)

فرحت المطعم اشتغلت فيه فترة. (28-29)

I. Fairclough and Mădroane (2016) have observed that framing an issue in terms of its counter-claim and highlighting the negative consequences of following it can effectively demonstrate the importance of not adhering to the counter-claim and directing the audience towards a specific claim. By repeating the counter-claim, the speakers can draw the audience's attention towards the opposing view, making them aware of its existence. It can also create a sense of urgency and

persuade the audience to take action to avoid those consequences. Since Ali is emphasising the crucial significance of making an everlasting impact on the world, it may hold relevance to the third objective of the 2030 Vision.

Furthermore, some speakers have utilised repetition or paraphrasing to frame their experiences. For instance, Mohammed employed repetition by repeatedly using the same phrase to frame his situation in:

Lived in an orphanage, lived in an orphanage. (14)

عاش في دار الأيتام، عاش في دار الأيتام. (9)

Mohammed's use of repetition to frame his experience of living in an orphanage could be seen as a way to persuade the listener to empathise with his situation. He is emphasising the significance of his experience and creating a sense of urgency around the need to address the challenges faced by orphaned children.

In addition, Tawfeeq talked about how he practised freestyle football at the beginning of his life:

All of our training took place in the street, mall parking, under the light of yellow bulbs. (100-101)

تمريننا كله كان الشارع، في مواقف مولات، تحت لمبة صفراء. (65-66)

He repeated this circumstance at the end of his speech:

Remember that I began playing under a yellow bulb and at mall parking. (163-164)

وأنا كنت ألعب تحت لمبة صفراء بمواقف مولات. (108-109)

The repetition of their circumstances by the speakers likely aimed to emphasise how they overcame their difficulties by following the proposed action. According to McKee and Fryer (2003), presenting the negative aspects of a story (pathos) based on a personal experience (ethos) helps to establish an emotional connection with the audience, ultimately guiding them towards a favourable action. Moreover, providing real-life evidence of the effectiveness of the proposed claim frames it in a rational (logos) manner, further directing the audience towards a positive conclusion. Furthermore, highlighting their circumstances may also contribute to the significance of self-improvement and societal development, which aligns with the 2030 Vision's third objective of fostering an ambitious nation.

In addition, most speakers repeated the main goal behind their speech. For example, Hasan said:

A successful person always has the potential to bear things that others can't. A successful person has the ability to continue. (33-35)

الإنسان الناجح دائماً تلقاه عنده قدرة تحمل الآخرين ما يقدرون يتحملوها، الإنسان الناجح تلقاه عنده قدرة على الاستمرار. (24-25)

Here Hasan repeated the phrase 'a successful person' to contextualise his main claim, which is influenced by the first objective of the Saudi 2030 Vision, focused on developing a vibrant society.

In addition, several other speakers, including Ahmad, Ali, Metaab, Raghad, and Tawfeeq, reiterated their main claims towards the end of their respective speeches. For example, Hasan repeated his main claim at the end of his speech:

In short, nothing is impossible. We all have the capabilities, but it is like what we said earlier: Allah the Almighty is the source of all power, and you stick to the 4 Ps: potential, personal growth, and passion must be present, and you should have a clear plan and strategy. (130-132)

خلاصة ما في شيء مستحيل، احنا عندنا الإمكانيات كلنا بس هي مثل ما قلنا هي اول شيء توفيق من الله سبحانه وتعالى، وتتمسك ب ال 4 Ps : جهد، وطور من مهارتك، والشغف لازم يكون موجود، لازم يكون عندك تخطيط واستراتيجية واضحة. (94-96)

Hasan's presentation highlighted the importance of incorporating spiritual values and beliefs in personal and professional life. He emphasised the significance of relying on Allah, the Islamic concept of the ultimate power and creator of the universe, while taking any action. It is essential to note that presenting the power of Allah to show power in discourse indicates the domination of Islamic ideologies in Saudi society.

6.6.3 Figurative speech

Figurative speech is another effective strategy used by speakers to frame their arguments or parts of it. According to Suchan (2014), the use of metaphoric language when stating a claim is viewed positively, and Zhumadilova (2020) suggests that speakers use metaphors in their speeches to make their arguments more persuasive. In addition, figurative language can be used to appeal to emotions in persuasion (i.e., pathos) (Murthy and Ghosal, 2014). By using

figurative speech, speakers aim to build an emotional connection with the audience and increase their persuasive impact.

In the examined TEDx talks, speakers frequently used figurative speech to frame their main claim, counter-claim, circumstances, or goal. For instance, in framing the claim for action, Ali used figurative language to evoke emotion and create a compelling argument in:

Let's stand to take a step towards the infinity. (14-15)

نقف قليلاً لنأخذ خطوة إلى اللانهاية. (9-10)

Ali used the physical action of standing and taking a step as a metaphor for making progress towards an infinite or limitless goal or objective. This figure of speech is intended to be thought-provoking and impactful, as it encourages the audience to think beyond their current limitations and strive towards achieving something. This mindset is important for driving progress and achieving the third aim of the Saudi Vision, which requires individuals and organisations to think creatively and approach challenges in new and different ways. Overall, this figure of speech is a powerful tool that helps the speaker to frame their argument and convey a complex message in a simple and impactful way.

Metaab also framed the main claim using the figurative phrase:

Impossible is all but a word. (75-76)

المستحيل مجرد كلمة. (65)

This phrase can be used in persuasion to motivate someone to take on a challenging task or pursue a seemingly unattainable goal. By framing the concept of 'impossible' as a mere word or an abstract idea, the speaker can encourage the audience to believe that they have the ability to overcome obstacles and achieve success. In addition, some speakers used figurative speech to frame the circumstances. For example, Ahmad used the simile:

My life is like a boxing ring. (6)

حياتي عبارة عن حلبة ملاكمة. (4)

Here Ahmad is comparing his life to a 'boxing ring', suggesting that his life is full of challenges, obstacles, and struggles, much like a boxer in a ring facing off against an opponent. This simile is used in persuasion to create empathy and build a connection with the audience. By using this simile, Ahmad is conveying a

sense of struggle and hardship, which can resonate with others who have experienced similar challenges in their lives. This can help to build trust and credibility (ethos) with the audience, as they feel that the speaker understands their struggles and can relate to their experiences.

Metaab also described a problem he had (i.e., stuttering) in:

Like the oppressive judge who rendered a verdict that left you speechless in public. (26-27)

كالقاضي الظالم، الذي اتخذ قراراً مفاده سحب لسانك أمام الملأ. (35)

Metaab here used an analogy to persuade the audience to see a situation as particularly unjust or unfair. By comparing the situation to an unjust judge who silences people in front of the public, the speaker is emphasising the severity of the injustice and evoking strong emotions in the audience.

Moreover, Ahmad used two metaphors that represent the counter-claim of his speech:

The community that believes in the proverb: 'a man cannot serve two masters' and another proverb: 'Jack of all trades, master of none'. (140-141)

واجهت نظرة مجتمع سيئة للأسف، المجتمع يثق في حاجة أو يؤمن بمقولة: "صاحب الصنعتين كذاب"، ومقولة أخرى تقول: "من يطارد عصفورين يفقدهما كلاهما". (83-84)

Ahmad presents a counter-argument against two common proverbs that discourage people from trying to do multiple things at once. The first proverb, 'a man cannot serve two masters', suggests that it is difficult to serve two conflicting interests simultaneously. The second proverb, 'Jack of all trades, master of none', implies that someone who tries to do many things will not become an expert in any of them. Ahmad argues that a person can indeed do two things at once, and that focusing on multiple goals can be beneficial. He suggests that the use of metaphors and idioms to discourage multitasking implies the importance of not considering alternative perspectives and sticking only to one viewpoint.

Moreover, Ahmad's counter-argument aligns with the third aim of the Saudi Vision, which emphasises the importance of building an ambitious and hardworking nation that strives for multiple achievements. Rather than discouraging people from pursuing multiple goals, this Vision encourages them to develop a diverse range of skills and capabilities.

Moreover, some speakers used figurative speech to frame a certain goal. For instance, Ali used personification in:

The good impact grows. (118)

ينمو الأثر الطيب. (77)

In this sentence, 'impact' is used metaphorically to represent the positive effects or outcomes of something. The phrase 'impact grows' implies that the positive effects become more pronounced over time. Employing figures of speech can enhance the persuasiveness of a message, as it provides a memorable and engaging way of conveying the argument to the audience. This use of figurative language aligns with the third objective of the Saudi 2030 Vision, which emphasises the importance of perseverance and creating a positive impact.

Furthermore, in Islam, doing good and having a positive impact is highly encouraged. Muslims believe that every action should be done with the intention of pleasing Allah and benefiting themselves and others. This religious duty is not only a moral obligation but also has significant influence over Muslims' beliefs, values, and behaviours. The use of a metaphor with religious connotations reflects the power and authority that Islam holds over its followers. Islam teaches that every good deed will be remembered by Allah and that Muslims will be rewarded or punished based on their actions in the Hereafter. This is mentioned in the Qur'an in Surah Al-Kahf (18:7): {إنا جعلنا ما على الأرض زينةً لها لنبلوهم أيهم أحسن عملاً} {Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed}.

Finally, many speeches argue for the importance of pursuing one's passions and hobbies, and figurative language can be used to highlight the significance of these activities in one's life. For instance, Wijdan resembled how much she liked painting in:

This was a hobby running in my blood. (10)

هذه هواية في دمي. (8)

This expression is a metaphor that describes the intense passion or innate inclination that the speaker has towards a particular hobby. It implies that the hobby is a crucial and inseparable part of the speaker's identity, similar to the way blood is an essential component of one's physical being. Employing metaphors

can make language more vibrant and nuanced, allowing complex ideas or emotions to be communicated effectively and becoming more persuasive as a result (Zhumadilova, 2020).

6.6.4 Humour

Humour has been recognised as an effective tool for establishing an emotional connection with the audience (Gallo, 2014). Ludewig (2017) identifies humour as one of the key features of TED talks, and it has also been recognised as a persuasive tool in Arabic speech (Rabab'ah et al., 2020). According to Di Carlo (2013), humour is most effectively linked to pathos in persuasive communication, as it can help to establish an emotional connection with the audience. As previously noted, individuals may use humour either to save face (Levinson, 1983) or to elicit laughter (Gallo, 2014). In the speeches, humour was used to generate laughter, frame an argument, or save face. For example, Wijdan said:

You know teachers' breaks; coffee, backbiting, and desserts, this is what they do.
(51)

بعد فترة كنا جالسين انا ومجموعة من المدرسات قاعدين يتكلموا، انتم عارفين جلسة المدرسات قهوة حش وحلا هذا شغلهم. (35-36)

Wijdan's statement is a humorous observation about teachers and their common habits during breaks. By highlighting these shared experiences, she creates a sense of familiarity and camaraderie with her audience, which can help to establish a connection and make her speech more engaging. The use of exaggeration in her statement - implying that all teachers engage in these activities during breaks - adds to the humour and lightens the mood. Wijdan also used humour in:

Of course, for money not for free. (141-142)

بفلوس طبعا مو ببلاش. (97)

This statement by Wijdan could potentially be seen as humorous because it subverts the traditional notion that one should only pursue their hobbies for pleasure rather than financial gain. By doing so, she may have used humour to appeal to the audience's emotions (pathos) and persuade them to take action based on her main claim.

In addition, Meshal used humour in:

Of course not! My percentage was 78%. (46)

خطأ. كانت نسبتي ٧٨٪. (26)

Meshal's use of humour in this context is likely meant to serve a strategic purpose in his argument. By being sarcastic about his academic success being tied to his inventive abilities, he is highlighting the absurdity of the traditional approach to evaluating students based solely on their academic performance. This supports his implicit goal of emphasising the importance of recognising and valuing people's skills beyond their academic achievements. In this way, Meshal's use of humour helps to frame his argument in a way that challenges the dominant ideology that prioritises academic performance over other forms of skill or talent. By using humour to convey this message, he is making his speech more engaging and memorable, and potentially more persuasive for his audience.

Tawfeeq also used humour in:

I only worked there for ten years. (27)

جلست تقريباً عشر سنوات بس. (15)

This statement could potentially be used for sarcasm in a situation where the speaker is trying to emphasise the long duration of their employment at a particular job or organisation. By saying 'only', Tawfeeq is implying that ten years is a short amount of time, when in fact, it may be considered quite long in some contexts. Tawfeeq also used humour in:

If only my neighbourhood friends could have seen that. (90)

كنت أتخيل عيال الحارة. (55-56)

Tawfeeq used this statement to potentially be humorous by presenting something impressive or unexpected, thus framing the positive consequences around the goal of becoming successful.

As we can see, some used humour to frame a certain premise in the argument, while others used humour only to make people laugh. For example, when Meshal was presenting one of his inventions, he said:

Oh, I apologise, there are still children remaining inside the bag. (159)

لا هنا طلع في أطفال جوا معلش سامحونا. (118)

It's possible that Meshal is using sarcasm to inject humour into the situation of forgetting about the 'children' in the bag. This can create a sense of shared amusement between Meshal and their audience, which can help build an emotional bond based on humour (pathos).

Chapter 2 suggests that humour can serve two functions: to create laughter or to save face. Within the talks analysed in this research, there was only one instance where a speaker used humour to save face. This occurred when Mohammed accidentally dropped his microphone and had to bend down to pick it up. To address the situation and maintain his composure, Mohammed made a humorous comment, saying:

Sorry, you are not supposed to applaud me, you should laugh at me instead because I was the one who got excited to do things like this. (117-118)

عفواً، المفروض ما تصفقوا لي، تضحكون عليّ لأنني أنا اللي اتحمست أسوي أشياء كده. (68)

In this instance, the speaker used humour to acknowledge the awkwardness of the situation and reframe it in a way that made light of the mistake. This helped to ease any potential tension or embarrassment and allowed the speaker to maintain his credibility and confidence in front of the audience.

6.6.5 Religious phrases

The speakers in the analysed talks employed a variety of religious phrases. The use of such phrases in Arabic persuasive speeches is often associated with the aim of establishing an emotional connection with the audience and/or asserting authority and power (Suchan, 2014). As previously mentioned, appealing to emotions is considered a way of utilising pathos in persuasion (Di Carlo, 2015). For instance, at the outset of their speech, Ahmad, Meshal, and Mohammed employed religious language by stating:

In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم.

Ali, Raghad, Mohammed, and Wijdan also commenced with:

Peace be upon you.

السلام عليكم ورحمة الله وبركاته.

Ali included:

In the name of Allah, and peace and blessings be upon our Prophet, Mohammed.
(10-11)

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ . (8)

Mohammed also included at the beginning of his speech a Hadith by Prophet Mohammed:

Anything that doesn't start with 'in the name of Allah' is imperfect. (1-2)

كل شيء لم يبدأ باسم الله فهو أبتر. (1)

Muslims usually use these phrases at the beginning of various activities, including prayers, speeches, and written correspondence (Alduhaim, 2019). By starting every activity or undertaking with the name of Allah, Muslims seek to cultivate a deep sense of devotion and gratitude, and to live their lives in accordance with the teachings of Islam. This ideology is deeply influenced by Allah's position in Islam as the highest authority.

Since the speakers are presenting their speeches in a context where Islam is a shared religion, the use of Allah's name at the beginning of the speech contributes to triggering a shared ideology. This can lead to the building of a shared identity with the audience, thus establishing an emotional bond with them (Lahlali, 2012). By invoking Allah's name, the speaker is signalling their alignment with the audience's religious beliefs and values, which can help establish trust and credibility. In addition, the use of religious language can reinforce the importance of Islam in daily life, fostering a sense of community and shared purpose among the audience.

In some speeches, speakers employed Islamic evidence, including Hadiths and verses from the Qur'an, to support their claims and goals, thus using forensic rhetoric. For instance, Ali cites a hadith from Prophet Mohammed to emphasise the importance of achieving the intended goal in Islam, namely ongoing charity, beneficial knowledge, and a righteous child who prays for you.

Ongoing charity, beneficial science, and good offspring that prays for you. (34)

الصدقة الجارية أو العلم الذي ينتفع به أو ولد صالح يدعو لك. (23)

In addition, Ali employs a verse from the Qur'an towards the end of his speech to further emphasise the importance of the intended message in:

{In an Assembly of Truth, in the Presence of a Sovereign Omnipotent}. (145-146)

{مفعد صدق عند مليك مقتدر}. (93)

This use of religious evidence serves as a way of demonstrating Islamic authority and persuading the audience of a certain ideological point (Suchan, 2014). According to Abu-Ain (2014), it also highlights the significance of the verse and the afterlife it refers to.

Several speakers in the discourse used Allah's name in an oath to validate the premises of their arguments. In Islamic tradition, if a person uses Allah's name in an oath to present information, the listener is obligated to believe them (Harun et al., 2015). Conversely, it is forbidden to use Allah's name in an oath when telling a lie. For instance, when Mufeed presented a fact, he used an oath to validate it:

I swear I called him two days ago to discuss this matter. (144)

والله اتصلت قبل يومين نتكلم عن هذا الموضوع. (100)

The audience is obliged to believe him since he presents a fact that could happen. Therefore, the speakers' use of an oath to present a personal feeling (ethos) or a reasonably acceptable fact (logos) helps to build an emotional bond with the audience (pathos) as they are obligated by Islam to believe them.

In addition to using oaths to validate premises of arguments, the speakers also used an oath to emphasise the importance of achieving the intended goal in Islam. For instance, Ali said:

I swear in Allah's name, the goal has been achieved. (58-59)

والله تحقق. (41)

Ali used this oath to confirm that if the audience follows the claim through the equation (i.e., means) he presented, they would achieve the intended goal. Although Islam obliges the listeners to believe anyone who uses an oath to present any fact, the fact Ali presents here is abstract and based on an assumption. Therefore, if the audience does not entirely believe this idea, it would be because it is not reasonable based on logos as it is based on an abstract equation. To avoid such an issue, Ali used an Islamic ideological notion when he said 'in your intention' "بنيتك" with the oath. This statement aimed to show that if the goal did not happen, the listener's intention of making it happen is still valid.

By using an Islamic ideology along with the oath, Ali could emotionally impact the audience (pathos), making the argument more persuasive. The use of an Islamic

notion in the discourse not only reinforces the speaker's credibility and authority but also appeals to the audience's emotions and sense of duty to their faith. Consequently, the use of an oath in conjunction with an Islamic ideology serves as a persuasive tool that can influence the audience's perception of the argument. In addition to using oaths to validate arguments and emphasise the importance of achieving goals, speakers also used oaths to show appreciation to people in their lives. For example, Mufeed expressed appreciation for his mother at the end of his speech, saying:

I do not deserve this fame, but my mother does, please thank her. (159)

والله أنني لا أستحق هذه الشهرة بهذا النجاح الكبير، من تستحق هي أمي، أرجوكم اشكروها. (112-113)

Mohammed also expressed gratitude to his birth mother, whom he had never seen and who might have neglected him, saying:

I swear, in my prostration, I pray for her. (131-132)

والله في سجودي أدعي لها. (76)

In Islam, a person has obligations and must appreciate their parents no matter what (Zaharna, 2009). This highlights the higher status that parents have in the family compared to children. The power dynamic in this relationship affects the language that people can and should use when talking about their parents. Thus, the language used in this context is ideologically shaped by the Islamic view of the importance of showing appreciation to those who provide care. By showing appreciation to their parents, the speakers not only assert their parents' authority but also emotionally affect the audience, making them think highly of the speakers for being respectful, thus making any argument they present more persuasive because of the audience's belief in the speaker's moral character.

During their speeches, some speakers expressed gratitude towards Allah, which is a common practice among Muslims who attribute everything in their life to Allah (Muqit, 2012). Meshal, Mohammed, Mufeed, Hasan, Wijdan, and Raghad used the phrase 'Thanks to Allah' or 'praise be to Allah' "الحمد لله" to show appreciation for what Allah has given them and to frame the positive consequences of following the main claim for action.

Mohammed also indicated his strong faith in appreciating Allah's blessings in his life by saying:

'Oh Allah, I am satisfied with what you have determined for me'. (124-125)

"يا ربي أنا راضي بما قدرت". (72)

Moreover, Hasan emphasised the significance of his 4 p's rule, which involves planning, personal growth, potential, and passion. Towards the end of his speech, he acknowledged Allah's power, stating:

First and foremost, success comes from Allah, the Most High and the Most Exalted. (130)

أول شيء توفيق من الله سبحانه وتعالى. (94-95)

Meshal also used a similar phrase:

After Allah's support. (99)

بعد الله سبحانه وتعالى. (71)

The use of appreciation towards a higher authority can evoke an emotional response (pathos), making the audience perceive the speakers as respectful, thus increasing the likelihood of persuading them through their argument.

6.6.6 Pronouns

In Arabic persuasion, the use of pronouns, such as "أنا" 'I', "أنتم" 'you', "ممتلكم" 'yours', and "أحنا" 'we', is a common rhetorical strategy. The speakers in these Saudi TEDx talks analysed employed deixis, such as 'you' and 'our' and phrases like "حياتي" 'my life was like yours' or "كلكم تعرفون" 'you all know' to create a sense of involvement in the speech, thus effectively directing the audience towards the intended conclusion or away from an opposing claim for action. El Samie (2016), Johnstone (2008), and Ulfah and Hidayat (2020) suggest that this sense of involvement triggers emotional bonding (pathos) and solidarity with the audience, thus directing them towards the intended conclusion or redirecting them from the opposite claim for action. In addition, the linguistic choices show power in discourse that the speaker holds with the audience. Using 'like yours' or 'our' shows that the speaker and the audience hold a similar power relation.

For example, when Hasan wanted to highlight his main claim around the importance of taking an action to make a change in the world, he used the pronoun 'we' in:

We need to focus on these matters. (129)

احنا لازم نركز على الامور هذي. (33-34)

In Arabic persuasion, the inclusive pronoun "احنا" 'we' is frequently employed to establish a sense of unity and shared purpose between the speaker and the audience, as noted by Alduhaim (2019). This rhetorical technique is intended to communicate that the speaker and the audience are aligned, with shared objectives and values. By utilising the word 'we', the speaker is effectively conveying that they are part of the same team as their listeners.

In addition, Ahmad highlighted his circumstance in the following sentence:

My life is simply like every one of yours. (4-5)

حياتي كانت مثل حياتكم بالضبط. (7)

The possessive pronoun 'yours' is also used in Arabic persuasion to emphasise the importance of the audience's role in the message. By using the word 'yours', the speaker is effectively saying that the message is not just important to them, but to the audience as well. In addition, the linguistic choices made by the speaker show the power dynamic at play in the discourse. For instance, the use of 'like yours' demonstrates that the speaker and the audience share a similar level of power in the conversation. This can be a powerful way to create a sense of shared purpose and commitment. Furthermore, sharing a personal struggle or a dark side of a person's narrative and connecting it to the audience can foster an emotional bond with the listeners and enhance the speaker's persuasive power (McKee and Fryer, 2003). This strategy involves using the speaker's personal experience to establish common ground and relatability with the audience. By doing so, the speaker can elicit empathy and compassion from their listeners, ultimately bolstering their persuasive appeal.

Speakers also used the pronouns "هو" 'He' or "له" 'for Him' to refer to Allah (God). For example, one of the speakers recounted how his wife provided him with advice by saying:

He needs you, go back to Him. (112)

الله أشتاق لك، إرجأ له. (77)

In Islam, the pronouns 'He' or 'Him' are commonly used when referring to Allah, the one and only God. This is because Allah is considered to be beyond gender and is not limited by any human characteristics or attributes. This represents a

Muslim's shared ideology towards God and that Allah dominates everything (Muqit, 2012). Using such a shared ideology contributes to building an emotional bond, thus becoming persuasive. Overall, the use of pronouns in Arabic persuasion can be a powerful rhetorical strategy for creating a personal connection with the audience and building a sense of unity and shared purpose.

6.6.7 Multiple uses of rhetorical strategies

Sometimes, speakers use multiple rhetorical strategies simultaneously to frame a certain premise. For example, in his speech, Meshal paraphrased a question twice when he asked:

Do you expect that we can execute that invention? Can we design a prototype, at least? Can I do that? (145-146)

هل تتوقعون إنه نقدر ننفذ هذا الابتكار؟ أو نسوي بروتوتايب على الأقل؟ (105)

أقدر؟ (106)

Meshal used repetition to emphasise his central claim that anyone can invent a solution to a particular problem. By repeating the question, he urges the audience to support him in taking action towards creating a new invention. This sense of involvement fosters an emotional bond with the audience (pathos), making the claim more persuasive. In addition, the repetition of the question is a rhetorical technique that aids the audience in remembering the central claim and highlights the significance of taking action to achieve the Saudi Vision of building an innovative society.

Similarly, Raghad repeated a question in:

Because I am 'san'ah'¹⁵? Guess. Because I am 'san'ah'? No, no, not because I am that way. The reason was that I wanted to collect as many useless things as possible. (11-13)

عشانني سنعاه؟ توقعوا، أيه والا لا، عشانني سنعاه؟ لا، لا عشان انا مو كدة، عشان ابغى اجمع اكبر قدر ممكن من الحاجات اللي ما منها فايده. (6-7)

In this repetition, Raghad emphasises the importance of pursuing actions that align with one's passions and provides evidence from her personal experience

¹⁵ This word refers to an active person who is considered good at doing anything.

(ethos) to support her claim. By assuring the audience that she did not take this action because she enjoys cleaning but because she intended to use useless things in the house to invent useful ones, Raghad raises awareness about something that might help achieve the 2030 Vision' third aim of developing oneself and the country.

In general, the dialectical evaluation of arguments and the examination of the link between premises has provided valuable insights into the rational acceptability of claims. However, as noted in subsection 2.6.4, this type of evaluation is susceptible to issues of subjectivity and bias since it primarily relies on the analyst's evaluation. To mitigate these issues, this study proposes the inclusion of an open-ended questionnaire that assesses the audience's understanding and acceptance of the claims presented. This approach can provide a more comprehensive evaluation of the arguments made and can offer valuable insights into the audience's perceptions and interpretations of the claims presented.

6.7 Survey analysis

As discussed in Chapter 2, Richardson (1998) suggests that individuals interpret texts differently. Therefore, she highlights the importance of conducting a reception analysis to support the evaluator's analysis. Hence, this study includes an evaluation of the audience's perception of the persuasiveness of the talks to explore diverse perspectives. In addition, it examines the audience's ability to comprehend the link between the talks and the Saudi 2030 Vision. To observe the audience's perception, an open-ended questionnaire was administered.

As explained in Chapter 3, the survey's qualitative nature does not aim to collect vast amounts of data. Instead, it seeks a sample that provides rich and valuable data (Dörnyei, 2007). Invitations to participate in the survey were disseminated via emails, WhatsApp, and Twitter. Participants were requested to share the survey with anyone interested in participating in this study. This approach facilitated reaching a diverse group of individuals across various age groups and regions, and minimised researcher bias in participant selection.

After collecting the data, it was subsequently translated into English and imported into NVivo for coding and analysis. The software allows me to analyse the codes, examine connections between codes, and generate graphs and charts¹⁶.

Most of the study participants were aged between 26-35 years. Out of the 23 participants, four were between 18 and 25 years old, ten were between 26 and 35 years old, six were between 36 and 45 years old, and only one was between 46 and 55 years old (see figure 6-1).

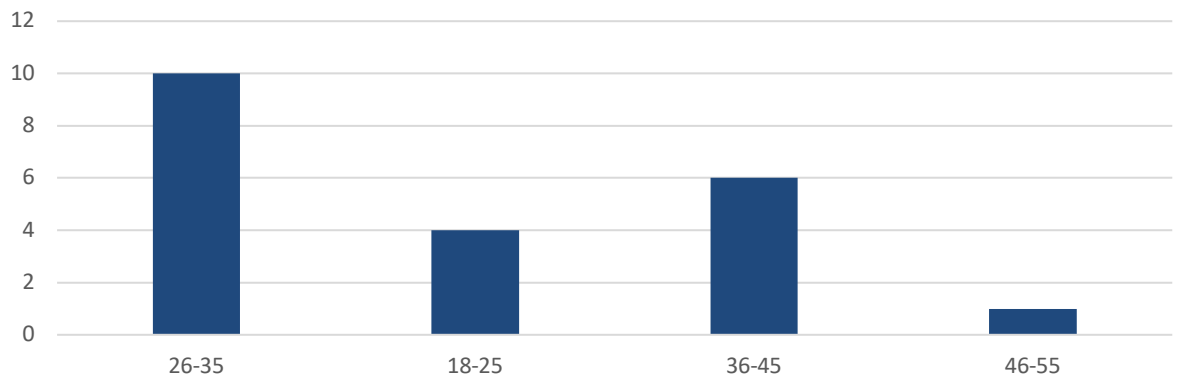


Figure 6-1. Distribution of ages in questionnaire participants

Figure 6-2 shows the participants' understanding of the Saudi dialects, which is essential to ensure they comprehend the talk. Of the 23 participants, 21 understood the Najdi dialect, 14 understood the Hijazi dialect, 9 understood the Eastern dialect, 5 understood the Northern dialect, and three understood the Southern dialect. The main aim of this question is to confirm that the participants understood at least one of the Saudi dialects to ensure that they can comprehend the talk.

¹⁶ See Appendix 2 for data.

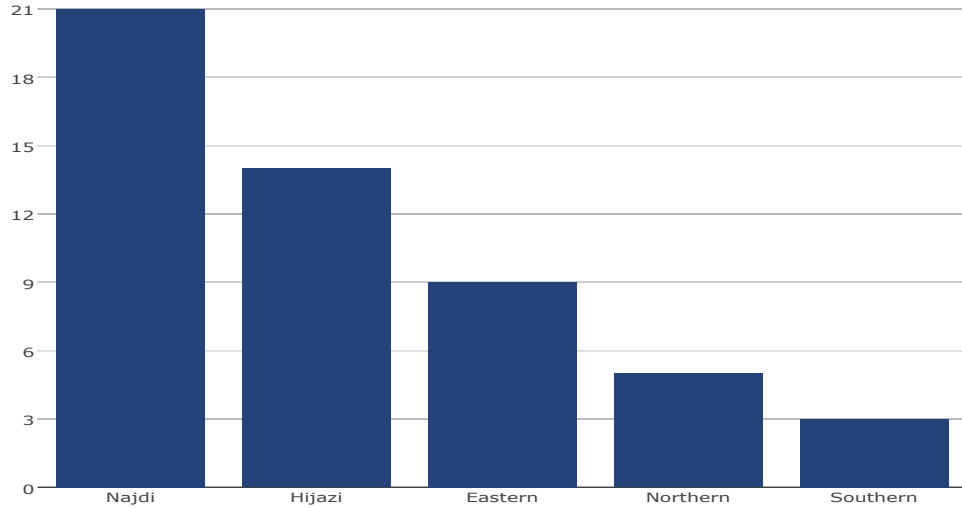


Figure 6-2. Dialects understood by participants

Then the respondents of the survey proceeded to view the TEDx talk video delivered by Ahmad Al-Awad in a Najdi dialect. After viewing the video, the respondents were asked whether they had watched the entire video and if the voice was clear to them. All respondents confirmed that they had indeed watched the entire video and that the voice was clear.

Subsequently, they commenced with answering the main questions. The first question was: **What is the message behind the talk?** Based on the responses, the key ideas that the participants derived from the talk were linked to practical reasoning on what action to take. This conclusion aligns with the Faircloughs' argument that persuasion is based on deliberation for a specific action. Participants focused on two main themes of the message: the need for passion and the need for perseverance. For example, one of the participants said:

"على المرء أن يسعى في البحث عن شغفه ويكافح و يبذل أقصى جهد لتحقيقه ولا توقفه العقبات، بل يبحث عن بدائل".

'A person should look for his/her passion and work as hard as possible to achieve it. He/she should not let obstacles prevent this achievement, but look for other ways to achieve it'. (R5)¹⁷

Another participant said:

"اتبع شغفك ولا تجعل اي شيء يوقف في طريقك".

¹⁷ See Appendix 2 for more responses.

'Follow your passion and don't let anything stand in your way'. (R7)

These statements highlight the importance of resilience and adaptability in achieving one's goals. They suggest that individuals should not let obstacles or setbacks deter them from pursuing their passion, but instead, they should find alternative ways to overcome those obstacles and continue working towards their goal. The evaluation of the participants' answers aligns with the means-goal analysis of the speech presented in subsection 5.2.1.

Surprisingly, while not explicitly mentioned in the speech, two participants emphasised the importance of relying on God in the message. For example, one participant said:

"لا شيء مستحيل.. علينا التوكل على الله والاستمرار بالمحاولة في تحقيق أهدافنا".

'Nothing is impossible. We should rely on God and keep trying to reach our goal'. (R1)

The use of a religious ideology may be influenced by the common-sense assumption, which Muslims hold, that everything in life is interconnected with Allah. This identifies the dominant role of Islam in the Saudi society and how it impacts people's minds.

After analysing what the participants understood from the message behind the talk, the purpose of the next question is to assess the extent to which the audience was convinced by the speaker's talk and whether the argument was presented effectively. According to the feedback received from the participants, 11 out of 18 respondents reported being completely convinced, while seven reported being partially convinced. None of the participants expressed being unconvinced.

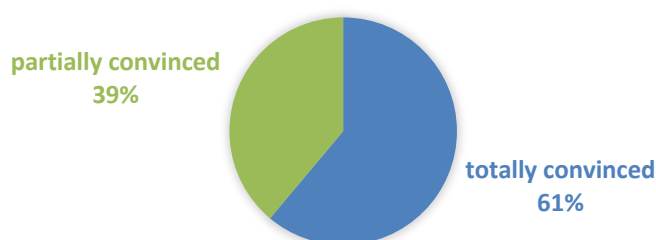


Figure 6-3. Were the participants totally or partially convinced?

It is essential to analyse the reasons behind the degree of conviction among the participants, and identify the persuasive elements that appealed to them. A closer examination of the responses provided by those who were partially convinced reveals varying viewpoints. For instance, one expressed reservation about the generalisability of the claims, citing the differences in experiences and circumstances among individuals:

"التجربة الشخصية والظروف تختلف من شخص لآخر وكذلك قدرة التحمل والمثابرة".

'Personal experience and circumstances differ from one person to another as well as the bearing ability and persevering'. (R10)

While experiences may vary from person to person, the speaker is not necessarily arguing that individuals need to go through the exact same experience. Rather, the speaker is using personal experiences as illustrations to support their argument, not as prescriptive models for others to follow.

Two participants argued for the link to other more important factors:

"نعم الشغف قد يكون موجوداً لكن يجب أن يكون هناك بعد توفيق الله المقدره على تحقيق أهدافنا".

'Ok passion could be there, but there must be (after the help of Allah) the ability to achieve our goals'. (R1)

"لأنه الشغف صحيح مهم لكن فيه عوامل كثير غيره تؤثر على النجاح".

'Because although passion is important, there are many other factors that affect its achievement'. (R16)

Respondent 1 linked the achievement to God's help. As argued earlier, this shows the effect of Islamic ideologies on the Saudi mindset and that everything in their lives is linked to God. The second participant's response acknowledges the significance of passion in achieving one's goals, but also recognises that success is influenced by various external factors beyond one's control. The participant highlights the uncertainty in validating the link between the premises of an argument and its conclusion, which aligns with the research's argument presented in subsection 4.5.1. The research suggests that validating the link between premises and conclusions may not always be possible, but the reasonability of the link can be questioned. It proposes that while the speaker's claim that working on one's passion leads to success is a reasonable argument, the existence of external factors beyond one's control makes it impossible to validate the link between the action and the goal.

Another participant challenged the use of personal anecdotes in persuasion, citing subjectivity as a potential issue:

"لأن القصة كانت شخصية وربما لم تقال بموضوعية بحثه لأن الإنسان يميل بشكل كبير لتعظيم إنجازاته بوعي أو بدون وعي".

'Because the story was personal and was not told objectively because people usually tend to consciously or unconsciously embellish their accomplishments'. (R15)

While personal experiences can provide valuable support for an argument, it is important to acknowledge their limitations. As the respondent notes, personal stories can be unreliable or inaccurate due to the individual's biases or tendency to embellish. This highlights the importance of critical analysis when evaluating persuasive speech, and one of the aims of this study is to increase people's awareness of this issue and equip them with the skills to critically assess arguments based on both personal experiences and other forms of evidence.

In addition, two participants noted that while the speaker's ideas were not entirely novel, the manner in which they were presented, or the underlying message conveyed, contributed to their partial conviction:

"القصة تقليدية وغير مميزة، طريقة المتحدث جعلت من الأمر يبدو وكأنه شيء استثنائي".

'The story is traditional and not special. The speaker's way of presenting it made it seem exceptional'. (R4)

"المصاعب التي واجهها المتحدث عادية جدا تمر على الكثير مقارنة الرسالة المراد إيصالها".

'The difficulties the speaker faced are normal and might happen to anyone compared to the message he wanted to convey'. (R13)

This observation suggests that the effectiveness of a speaker's argument construction and persuasive strategies may be more significant in influencing their audience than the validity of the content itself. This aligns with the thesis's argument that the presentation of an argument and the use of supportive tactics are crucial for effective persuasion, regardless of the truthfulness of the premises presented. In addition, the persuasive impact of an argument may be influenced by non-linguistic factors, such as voice tone, visual aids, or body language. However, these factors were not addressed in the current study and were also not included in the questionnaire. As a result, it is essential to consider how these factors can be effectively utilised to enhance the persuasive power of a claim and to address any potential challenges that may arise in the process.

Moreover, one participant reported being partially convinced by certain aspects of the talk:

"لأنني اتفق معه في بعض النقاط التي تخص الاهتمام والشغف".

'Because I agree with him in some points about ambition and passion'. (R14)

This response that suggests that the participant shares some common ground with the speaker, perhaps in relation to his beliefs or values regarding ambition and passion. It implies that the respondent has considered the speaker's perspective on this topic and has found certain points that they both agree on.

Upon analysing the responses of those who reported being entirely convinced by the talk, four primary reasons emerged as to why they were persuaded by the underlying message. Firstly, five respondents were convinced by the speaker's presentation of personal experiences as evidence. For instance, one respondent noted:

"لأن المتحدث كان يتحدث عن ما مر فيه هو شخصياً وليس توقعات".

'Because the speaker was using his own experience and not predictions'. (R2)

This response suggests that the speaker was drawing on personal experiences to support their argument, rather than relying on hypothetical scenarios or predictions. This implies that the speaker has first-hand knowledge and a practical understanding of the topic being discussed, which may lend credibility to their argument.

"إيماني بنفس الرسالة التي أراد إيصالها المتحدث، فضلاً عن استشهاده بقصص واقعية ودارجة قد تمر على أي شخص".

'I believe in the same message that the speaker is trying to convey supporting that with realistic stories that might occur to anyone'. (R18)

This response suggests that the recipient shares the same beliefs and values as the person delivering the message. She finds the message to be credible and persuasive, and she is convinced by the speaker's use of realistic stories that illustrate the relevance of the message to people's lives, implying that the speaker values the use of concrete and relatable examples to support a message or argument. This finding is consistent with this thesis' assertion regarding the efficacy of employing forensic rhetoric, such as past evidence, to support the central claim. In addition, emphasising the use of personal experience (ethos)

and stories (pathos) justifies the significance of investigating the three persuasive features proposed by Aristotle.

Secondly, three participants repeated the main claim to affirm their conviction. For instance, one participant said:

"الإصرار وتطوير النفس دون الاعتماد على أحد هذا هو النجاح".

'Determination and self-development without relying on others is the real success'. (R8)

The repetition of the main claim by the recipients suggests that they are emphasising and reinforcing the importance of these qualities in achieving success. The employment of repetition replicates the impact of it as a persuasive strategy, as posited in the present thesis. This finding is in line with the study's contention that rhetorical tactics, such as repetition, aid in shaping the argument and steering the audience towards a desired conclusion. Moreover, repeating the claim indicates that the participant perceives the assertion as logically (logos) and rationally acceptable.

Furthermore, two participants connected the message to their own personal experiences. For example, one participant said:

"لأنها رسالة واقعية وأنا أعيش التجربة الآن بحكم أنني مبرمج فشغفي بالبرمجة هو الذي مخلصني استمر بالرغم من الصعوبات والعوائق".

'Because his message is realistic, and I am living the same experience now as I am a computer programmer and my passion to programming is what is making me continue despite the difficulties and the obstacles'. (R9)

The respondent finds the message to be realistic, meaning that it accurately reflects their own experiences and challenges. He identifies as a computer programmer and describes his passion for programming as a key motivator that helps him to overcome difficulties and obstacles in his work. By sharing his personal experience, the respondent is providing a concrete example that reinforces the speaker's message and makes it more relatable to others.

Lastly, one participant reported being persuaded by the language and presentation style employed by the speaker:

"لغته جيده ويستخدم اساليب مقنعه".

'His language is good, and he uses good strategies'. (R6)

As discussed earlier, this respondent is again convinced with the way the person communicates and presents their ideas. Specifically, the recipient has specifically noted their appreciation for the person's adept use of language and persuasive tactics, although they have not specified which particular strategies they find appealing. It can be inferred that these factors have contributed significantly to the recipient's overall positive impression of the individual.

The last question focuses on the extent of the talk's relevance to the Saudi 2030 Vision. It sought to determine whether the audience could draw a connection between the talk and the Vision, with the aim of assessing the talk's potential contribution towards the Vision's realisation. Out of the 18 participants, 15 were able to link the talk to the Vision, citing youth empowerment, national development, ambition, passion, and self-improvement. These findings align with the study's earlier discussion in subsection 1.2.4 on the Vision's objectives, which aim to cultivate a driven and accomplished society. For example, one participant said:

"ارى انها توعي المجتمع بالعمل على تطوير المخرجات والبحث عن الفرص الجديدة والغير معتادة".

'I believe that it raises awareness to work on developing the outcomes and searching for new and unusual opportunities'. (R6)

By emphasising the importance of developing outcomes and seeking out new opportunities, this statement aligns with the Saudi 2030 Vision's goal of fostering innovation and entrepreneurship in the country. In addition, the statement reflects the importance of proactive problem-solving and a willingness to explore new approaches, both of which are critical for achieving the goals outlined in the Vision's plan.

However, two participants reported that they could not see the relevance between the talk and the Vision, while one had opposing views. Another participant did not respond to this question. These divergent views may suggest that not all individuals could perceive the connection between the talk and the Vision, possibly due to varying levels of familiarity with the Vision's goals and objectives. The responses were:

"لم أجد رابط مباشر، ولكن ربما كان الرابط هو اعلاء الطموح والتركيز على الهدف والتوسع في التخصص".

'I didn't find a direct link, but maybe the link is ambition and focusing on the goal and expanding your major'. (R4)

"لا اعلم".

'I don't know'. (R12)

"مدري ما اشوف لها علاقة".

'I don't see the relevance'. (R16)

Respondent 4 had two opposing views. At first, she mentioned that she did not recognise a direct link between the two. Then she suggested that the importance of ambition and expanding one's major could be a relevant connection. This aligns with the argument in this study regarding the significance of ambition in the context of the aims of the Vision. On the other hand, responses 12 and 16 were brief and did not clearly identify a link between the talk and the Vision. However, the condensed nature of their responses could limit the depth of their analysis. By going back to their initial responses to the question about the messages behind the talk, some further analysis can be offered:

"الطموحات العظيمة، تصنع العظماء".

'Great ambition makes great people'. (R12)

"إذا كان لديك الشغف بإمكانك تحقيق اي شيء".

'If you have passion, you will achieve anything'. (R16)

Both of the responses emphasised the significance of ambition and passion, which constitute the central claim of the talk. Therefore, both respondents were attentive to the video's message. Moreover, both ambition and passion are aligned with the aim of the 2030 Vision. It is worth noting that both respondents were aged between 36-45, and since the Vision was launched in 2016, they were around 30-39 years old then. At that age, they were most likely mature enough to be well informed about the launch of the Vision, as was the case with everyone else, and its importance for the development of the country. Conversely, because the Vision targets a younger generation, who is looking to develop themselves and focus on their career, people of this age are likely to have made decisions about their careers and may not be as focused on the aims of the Vision. Moreover, failure to recognise the link between the talk and the Vision could imply that the participants were in a hurry or did not want to reflect on the question and provide a thoughtful answer.

Since the majority of the respondents could establish a connection between the talk and the Vision, this study concludes that the speakers used ideologies that

are relevant to the Saudi 2030 Vision, possibly to portray a shared identity. This shared identity contributes to building an emotional connection, which enhances the persuasiveness of the talk.

6.8 Conclusion

This chapter has provided a critical analysis of the talks examined in this dissertation, with a focus on challenging the premises and examining the linkages between them through critical questioning. The questions posed include the rationality of the situations presented, the connection between the goal and the value, the possible existence of implicit goals, the relationship between the action proposed and the intended goal, and the possibility of alternative actions that may lead to unintended consequences. The approach taken does not directly evaluate ideology and power relations, which is the main aim of CDA. However, it does propose questions that can lead to such analysis.

The study also highlights the importance of examining the use of rhetorical language in TEDx talks to understand how speakers employ various strategies to direct the audience towards a desired conclusion, thus utilising power in persuasion. The rhetorical strategies examined, including rhetorical questions, repetition, figurative speech, humour, religious phrases, and pronouns, were found to be used purposefully by speakers to frame their central argument and other related points.

The intertextual evaluation of the talks revealed that Islamic ideologies are the dominant ideologies, exerting their influence through a specific relationship of power that determines what can and cannot be done. The talks also presented other social ideologies encompassing the importance of family, passion, achievement, and success. In addition, the talks displayed ideologies related to progress and self-development, which are aligned with the aims of the Saudi 2030 Vision. This Vision seeks to unlock Saudi Arabia's full potential and position the country as a leader in the global economy. Therefore, the study concludes that the talks contribute to raising awareness of notions that are relevant to achieving the Vision.

The dissertation also argued that to address concerns regarding subjectivity in CDA, an open-ended questionnaire is necessary to observe people's perceptions

of the persuasiveness of TEDx talks. The results of the questionnaire confirm the study's argument that the main aspect of argumentation in Saudi TEDx talks is deliberation through practical reasoning, as all participants perceived that the speaker was arguing for the importance of taking action. The evaluation in this dissertation of the impact of forensic rhetoric on persuasion was supported by most participants who were convinced by the main claim, with some citing the presentation of factual evidence as having an impact on them. Moreover, the importance of repetition in Arabic persuasion was confirmed, as some participants repeated the main claim to assert their conviction. Although some participants were only partially convinced, they acknowledged that the argumentation building or the speaker's presentation style may have influenced them. Finally, the majority of participants were able to link the talk to the aim of the Saudi 2030 Vision, which is in alignment with this study. These findings contribute to a deeper understanding of how discourse shapes societal values and norms, and the potential for discourse to contribute to achieving societal goals.

Chapter 7

Discussion and Conclusion

7.1 Introduction

This study conducted a Critical Discourse Analysis (CDA) on ten TEDx talks delivered in Saudi Arabia. While prior research has explored persuasion in TEDx talks across multiple languages (Aravind & Rajasekaran, 2019; Di Carlo, 2014, 2015; Petiy, 2017), there exists a lack of investigation into the specificities of persuasion in Arabic TEDx talks (e.g. Attiya, 2022). By addressing this gap, this study offers an exhaustive examination of how the language employed in persuasive discourse contributes to and reflects ideological presumptions and power dynamics.

The thesis has several objectives, including:

- 1- Assessing the viability of employing a political discourse analytical approach to examine TEDx talks delivered in Saudi Arabia.
- 2- Investigating the modes in which persuasive arguments are advanced by speakers in Saudi TEDx talks.
- 3- Conducting a critical evaluation of the argumentative premises put forth by speakers in Saudi TEDx talks and the relationships between them.
- 4- Examining the rhetorical strategies implemented by speakers in Saudi TEDx talks and their linkage to the underlying arguments.
- 5- Analysing the Saudi audience's perceptions of the persuasive effectiveness of TEDx talks delivered in Saudi Arabia.
- 6- Identifying overt and covert ideologies presented in Saudi TEDx talks and exploring their potential connection to the Saudi 2030 Vision.

Section 7.2 of this chapter commences with a comprehensive discussion of the primary findings and elucidates how the modifications made to I. Fairclough and N. Fairclough's (2011, 2012) approach have facilitated the analysis of ideology and power through the use of language. In Section 7.3, a discussion of the research questions is presented, along with an explanation of how they were addressed and answered in the study. In Section 7.4, the main contributions of the research are presented, highlighting its significance in advancing knowledge in the field. Section 7.5 acknowledges the limitations of the study, such as the

sample size and the exclusion of multimodal factors, and Section 7.6 suggests recommendations for future research that could help overcome these limitations.

7.2 Discussion of main findings

The present study employs qualitative analysis of ten TEDx talks delivered in Saudi Arabia and an open-ended questionnaire to complement its findings. Various data collection and analysis techniques, including argumentation analysis, critical questioning, rhetorical linguistic analysis, and audience perception analysis, were employed to identify the findings. As CDA is primarily focused on exploring ideological presumptions and power dynamics through language usage, this section examines the key findings associated with power and ideology and connects them to the existing literature. Furthermore, this section examines how the adaptation of I. Fairclough and N. Fairclough's (2011, 2012) PDA approach has facilitated the analysis of ideology and power.

7.2.1 Ideology

This dissertation adopted N. Fairclough's (1992) viewpoint that discourse constitutes an ideological practice, and aimed to investigate both explicit and implicit ideologies. As discussed in subsection 2.6.2, early CDA research focused primarily on providing a representational analysis of ideologies and beliefs in discourse. However, the more recent work presented by I. Fairclough and N. Fairclough (2011, 2012) argues that combining CDA with argumentative theory can help systematically expand normative and explanatory critique of the text. While normative critique evaluates the values and beliefs that are acceptable in a society, explanatory critique assesses how these beliefs came to be (I. Fairclough and N. Fairclough, 2012).

Examining the significance of the claims and other premises of the arguments in ten Saudi TEDx talks unveiled their ideological worth in Saudi society. Speakers conveyed these ideological assumptions in various ways. Upon conducting a normative critique, it becomes apparent that certain claims in the given context reflect societal ideological presumptions, including but not limited to the significance of passion, success, God, family, perseverance, objectivity, and career, while others highlight personal beliefs such as the importance of skills or inventions over formal education and the value of fame. Conversely, an

explanatory critique could argue that while these values are salient in Saudi culture, they do not necessarily apply universally. For example, the importance of family in Saudi society may be explained by the strong emphasis on familial ties and the role of the family in providing emotional and financial support. Similarly, the significance of God in Saudi society may be attributed to the dominant Islamic culture and the role of religion in shaping social norms and values. In addition, the significance attributed to progress and achievement is evident in many societies, but not all. These ideologies could be attributed to the Saudi 2030 Vision's third objective of creating an ambitious nation. Therefore, the study concludes that the themes addressed in these talks are relevant to accomplishing the Vision.

The presentation of ideological assumptions in the analysed TEDx talks was not uniform. Some social ideological assumptions were explicitly stated, while others were implicitly conveyed in the main argument or proposed course of action. Furthermore, certain personal assumptions that challenge prevailing social norms were also implicitly disclosed. For instance, Tawfeeq argued for the importance of pursuing one's passion to achieve success when he stated, 'put all this effort and time practising something you are passionate about' "ووجهت هذا الجهد" وكل هذا الوقت لمجالات وأشياء أنت شغوف فيها". Such an ideology was presented overtly because it represents a dominant cultural norm in Saudi Arabia, as Saudi citizens value achievement and consider it an essential action.

In contrast, some hegemonic social ideologies were presented implicitly. For instance, the implicit social and ideological values that inform the goals of the claims were identified. These values encompass the importance of productivity and success in one's community, financial gain, making a positive impact, self-improvement, assisting others, effecting change, and maintaining familial ties. As an insider of the Saudi culture, I could easily identify these as being part of dominant cultural norms in Saudi Arabia.

Conversely, not all implicit ideologies represent social norms. Some implicit ideologies challenged social norms. For instance, Meshal indirectly expressed his disagreement with the ideological assumption that only individuals with high grades can apply to engineering and medical schools when he narrated his experience of being rejected due to low marks. The speaker did not explicitly state that universities should not rely on grades. Rather, he shared his personal

experience, allowing the audience to draw their own conclusions and indirectly infer the underlying message.

Through a normative critique, it can be argued that Meshal's experience of being rejected due to low marks can be seen as a reflection of the societal norm that high grades are necessary to be accepted into certain schools or programs. However, through an explanatory critique, it can be argued that Meshal's experience challenges this norm and exposes its limitations. By sharing his personal experience, Meshal indirectly critiques the ideological societal assumption that grades are the sole measure of one's potential or capability to succeed in certain fields.

Meshal not only used verbal language to present his argument but also utilised other multimodal aids, such as slides. He began by presenting a hypothetical grade he had achieved in high school (99.98%), using a slide show, and then marked it with a red x to indicate that he had not received that grade and had scored 78% instead. Although the analysis of slides was not part of the study, the use of the symbol x and its placement on the slide may have had a persuasive impact on the audience and supported Meshal's hidden ideological claim regarding the importance of inventions over educational grades. Therefore, the inclusion of an analysis of visual aids in the study might provide more insights into the analysis of persuasion in TED talks.

In addition, it is worth noting that presenting personal ideologies indirectly can potentially have an impact on the audience's perspectives and thus potentially contribute to social change. However, it should be acknowledged that in subsection 2.6.2, I. Fairclough and N. Fairclough (2011, 2012) concede that PDA does not fully capture the analysis of social change, as it only examines how previous beliefs and values could shape social change without evaluating the practical reasoning for a certain action that could cause future social change. To address this limitation, the study recommends performing a diachronic study. However, since this is a synchronic study, it was not possible to evaluate any such changes. A comprehensive analysis of this aspect could provide additional insights to CDA. For example, Wijdan's argument for skills over education aims to bring about social change in how people view education. Therefore, it is recommended to investigate more recent speeches and compare them to the

analysis performed in this study to evaluate the possible impact of this view on social change.

7.2.2 Power relations, power behind discourse, and power in discourse

As previously mentioned, CDA aims to explore how power and ideology are shaped and reflected through language use. In this study, language use was examined to understand the portrayal of power in Saudi society. The analysis aligns with Thompson's (2007: 7) position that 'ideology is meaning in the service of power'. Therefore, evaluating language use in relation to ideology contributed to the assessment of how power is manifested in Saudi Arabia. The analysis of power was conducted through three dimensions: power relations, power behind discourse, and power in discourse.

Power relations refers to the relationships between individuals that are prescribed by social ideologies (Muqit, 2012). The findings of this study revealed that while some power relationships are universal, others are prescribed by Islamic ideologies. For instance, the power dynamic between a student and a teacher, as exemplified in Ahmad's speech, is a universal relationship where teachers have authority over students in many cultures. However, other power relationships, such as the authority of parents over their children and the authority of older siblings, are prescribed by Islamic ideologies, as argued by Zaharna (2009). This is demonstrated in the case of Ahmad being prohibited by his father from participating in a scout camp outside of school, his mother prohibiting him from studying abroad and his older brother banning him from using his computer. With a normative critique, it can be argued that ignoring Ahmad's obedience to his older brother and parents goes against the prevalent ideologies in Saudi Arabia that position him in a lower power status. However, through an explanatory critique, it can be argued that Islamic principles dictate that children are obligated to comply with their parents' commands, and that parents hold the authority to make decisions for their children.

In terms of the power behind discourse, i.e., the structural factors that shape discourse, the study concludes that it is attributed to the TED organisation and the Saudi government as they exert significant control over the content that can be presented in the talks. This is because speakers who aim to participate in TED

talks or present in Saudi Arabia must comply with the regulations and guidelines established by these entities. As a result, their regulations and guidelines have the potential to limit the ideas and perspectives that can be expressed in public discourse.

Regarding the power in discourse, i.e., how language is used to exert power, the study analysed the linguistic choices employed by the speakers to present their arguments. For instance, Ali and Hasan employed evidence from the Qur'an and Hadith to bolster their primary claim and reinforce their arguments. The analysis revealed that speakers predominantly utilised linguistic choices that are relevant to ideologies of progress, as well as those that are pertinent to Islamic ideologies, to demonstrate power in discourse. Such an analysis highlights the significance of how individuals in Saudi Arabia ideologically perceive progress and Islam. Moreover, since the ideologies of progress are pertinent to the goals of the Saudi 2030 Vision, it can be inferred that ideologies that are relevant to the Saudi 2030 Vision both shape and are shaped by Saudi TEDx talks. By presenting shared ideologies (Islamic ideologies and ideologies pertinent to the Vision), the speaker and the audience establish a shared identity, which helps foster a sense of involvement. As argued by Alduhaim (2019), El Samie (2016), and Johnstone (2008) in Section 2.4, this involvement triggers an emotional bond with the audience, thereby becoming persuasive.

It is essential to note that the analysis of ideology and power was not conducted through a simple replication of the PDA approach. Instead, it was performed through an adaptation of this method, as presented in Chapter 4. The subsequent section highlights how the adaptation of the method employed in this study contributed to supporting the analysis of ideology and power in PDA, as well as providing novel insights into the analysis.

7.2.3 Adaptation of PDA method

While some ideological assumptions were uncovered through the PDA approach, others were revealed through the adaptations made to this model. This section presents the significance of these adaptations to the PDA approach in the analysis of the ideology and power in Saudi TEDx talks. There were four different aspects to the adapted model: including the analysis of Aristotle's rhetoric types, the amendment of the critical questions, an analysis of the rhetorical strategies

employed to frame the arguments or any parts of them, and an analysis of the audience's perception of the rational acceptability of the claims made in a single talk.

7.2.3.1 Aristotle's rhetoric

Aristotle identifies three genres of rhetoric: deliberative, epideictic, and forensic rhetoric. While the Faircloughs' study primarily focused on deliberative rhetoric, this current study examines all three forms of rhetoric by incorporating an analysis of forensic and epideictic rhetoric. Forensic rhetoric utilises evidence to exercise power, while epideictic rhetoric employs narratives that highlight social norms and values. These forms of rhetoric are illustrative of social practices that define broader social ideologies and contribute to the analysis of power.

To examine the possible impact of incorporating all three types of rhetoric in the analysis, this study analyses an argument using only deliberative rhetoric and subsequently utilising the other types of rhetoric to determine their contributions. Ahmad's third argument, presented in subsection 5.2.1, details how he shifted from joining a scout team outside of school to engaging in productive activities within school. Deliberative rhetoric, as proposed by the Faircloughs, would analyse how the speaker argues for a specific course of action informed by the importance of doing something to help the community. Although this represents the primary purpose behind building the argument, such an analysis does not provide an explanation for Ahmad's preference for the second action over the first.

In contrast, an analysis of forensic rhetoric, as demonstrated by Ahmad's presentation of past evidence of his father's refusal to allow him to join the scout camp outside of school, leads to an evaluation of why Ahmad favoured one action over the other. This approach also contributes to an understanding of the power relationship between a father and son in Saudi society and its impact on decision-making. In addition, an analysis of epideictic rhetoric highlights the ideological importance of parents in Saudi society and how their values influence decision-making. Thus, incorporating forensic and epideictic rhetoric provides a more comprehensive understanding of the ideologies and power relations that define deliberative rhetoric in each situation.

In addition, the present study underscores the significance of theoretical reasoning, as well as practical reasoning, in persuasion, as demonstrated by the inclusion of an analysis of forensic and epideictic rhetoric. While the Faircloughs emphasised practical reasoning through deliberation on what should be done, this study emphasises the importance of analysing how evidence is presented through forensic rhetoric and how beliefs are conveyed through epideictic rhetoric using theoretical reasoning to support practical reasoning in determining what actions to take.

This is exemplified in Tawfeeq's argument for the significance of encouraging people to participate in freestyle football. Tawfeeq contends that altering people's beliefs regarding the sport's importance is necessary for them to act and join. Thus, he uses epideictic rhetoric and theoretical reasoning to advocate for practical reasoning in determining the appropriate course of action. An analysis of this type exposes the fact that the sport is not viewed as ideologically important in Saudi Arabia, and Tawfeeq aims to alter this ideological perspective. If people take the action of supporting this sport, it follows that their beliefs regarding its importance have changed. Consequently, the study supports Harman's (1986) assertion that practical and theoretical reasoning are intertwined, as actions cannot be undertaken without a belief in their importance, and a change in action results in a change in belief. As noted earlier, to examine social change, one must evaluate more recent discourse or conduct surveys to determine whether people's perspectives on this sport have changed over time.

Aristotle also posited three persuasive features of persuasion, namely *logos*, *ethos*, and *pathos*. The present study analysed how speakers present persuasive speeches in Saudi TEDx talks and found that they employed a mixture of *logos*, *ethos*, and *pathos* to establish persuasive power in their discourse. Specifically, speakers primarily utilised personal experience through storytelling to persuade their audience of the argument's logicity, supporting Petiy's (2017) assertion regarding the complementary nature of *logos*, *ethos*, and *pathos* in TED talks (as discussed in Section 2.5). While the PDA approach did not include this type of analysis in its framework, the inclusion of the analysis of the three rhetorical features contributed to the present study's evaluation of how language is used to persuade audiences in these talks. This has been consistently observed in the individual's various presentations. One example of this is when Raghad

employed the use of a story (pathos) to appeal to the audience's emotions, recounting a personal experience (ethos) to logically (logos) persuade them of the significance of inventing a new gadget for the deaf and the blind. This combination of emotional appeal, personal credibility, and logical reasoning demonstrates the individual's skilful employment of various persuasive strategies to effectively communicate their message.

While the current research focused solely on the linguistic aspects of persuasion in TED talks, it is important to acknowledge the potential influence of non-linguistic elements such as body language, tone of voice, and visual aids. All speakers utilised slides (e.g., Meshal's use of slides to present his grades) to support their arguments and made use of body gestures throughout their presentations, which may have contributed to their persuasive appeal. Moreover, some presenters employed visual aids, such as Wijdan's use of a tissue paper to emphasise her point that anything can be invented using simple materials. In addition, Meshal brought a bag with dummies to demonstrate his prototype, potentially enhancing the audience's comprehension and persuasion. Thus, it is recommended that future research explore the impact of non-linguistic factors on persuasion in TED talks, while also acknowledging that attending the talks in person may be necessary to fully capture all relevant body gestures and visual aids.

7.2.3.2 Amendment of I. Fairclough's (2016) critical questions

After analysing how speakers present their arguments, this study posits, in agreement with I. Fairclough and N. Fairclough (2011, 2012) and Walton (2006, 2007), that it is crucial to critically evaluate arguments by challenging their premises and links between them using critical questions. This study suggested modifying some of the critical questions proposed by I. Fairclough (2016) and adding one to fit the study's purpose. The first question this study examined, **'Is the situation described in a rationally acceptable way'?**, replaced **'Is it true that the Agent is in circumstances (C)'?** The purpose of this amendment is that because I. Fairclough's (2016) study focused on evaluating the reasonableness of premises, this research contends that the use of the term 'truth' could be misinterpreted as implying an analysis of validity rather than reasonability. To avoid any confusion, the term 'true' is replaced with 'a rationally acceptable way'.

The current study argues that although it is not always feasible to ascertain the accuracy of a speaker's depiction of a given situation or problem, it is still feasible to appraise whether their depiction of it is rationally acceptable. For instance, Tawfeeq presented a circumstance of living in a modest family that required him to work while attending school to provide financial assistance. Although it is impossible to confirm if Tawfeeq was genuinely in that situation since it is a personal one, it is possible to assess if the situation is a reasonable problem. Given that working and attending school is challenging, we can conclude that the situation is described in a rationally acceptable manner. Moreover, this account sheds light on the ideological significance of family in Saudi society, which is potentially a unique cultural characteristic that may not be shared by all societies. However, not all situations were explained merely through linguistic means. Some speakers employed non-linguistic modes of communication to present their arguments. For example, in the first invention that Meshal presented, he stated that he recognised a problem when his mother held her sleeve and touched the escalator rail 'in this way'. He did not describe linguistically how his mother held the escalator rail but employed hand gestures to illustrate the action. Using gestures instead of words might help present the argument in a more acceptable manner. This underscores the significance of analysing non-linguistic choices and their potential persuasive impact on discourse. However, it is important to note that because the camera angle was not fixed on the speaker throughout the talk, it is advisable for me to attend the talks in person to capture all the body gestures and visual elements presented.

The second question proposed in this study, namely '**Are the stated goals and values rationally and morally acceptable? Does the speaker have other implicit goals?**', replaced two prior questions, namely '**Is it true that the Agent actually has the stated goals and values (motives)?**' and '**Are the intended consequences of A (i.e., the goal) acceptable?**' As discussed in subsection 4.5.1, the first question formulated by I. Fairclough (2016) centres on the rational acceptability of the goals and values presented, and it challenges them by considering the potential presence of implicit goals. On the other hand, the second question is specifically concerned with evaluating the rational acceptability of the goal itself and whether it clashes with moral values. In the current study, it was argued that since both questions address the acceptability

of the goal and value premise and explore the possibility of hidden objectives, it would be beneficial to merge these questions. Additionally, to ensure clarity and avoid any potential confusion, the term 'true' in the original formulation was replaced with 'rationally or morally acceptable'. This adjustment better reflects the focus of the questions and enhances the precision of the analysis.

Analysis of the speeches examined in this study revealed that the goals presented by the speakers were largely similar, with many expressing aspirations for success, impact, and change. Hence, these goals represent a future state of affairs on what the audience *ought to* do. While the validity of these goals cannot be verified, their moral and rational acceptability can be assessed. The findings indicate that most of the goals presented were morally and rationally acceptable and aligned with the Saudi 2030 Vision's goals of fostering a vibrant society, a thriving economy, and an ambitious nation. For example, the goal of being happy is often seen as a key component of a vibrant society, while investing in innovation to foster economic growth is typically viewed as essential for building a thriving economy. Similarly, the drive to innovate and create new technologies is often associated with building an ambition.

Although the Faircloughs assert in Section 3.3 that goals are influenced by social and moral values, this study contends that not all the goals presented in their research are relevant to moral values. Some speakers put forth goals that reflect personal ideologies. For instance, Ahmad focused on the goal of achieving fame, which reflects personal beliefs rather than social values. Pursuing fame may not be regarded as a moral endeavour by some individuals. Since Ahmad's goal is based on a personal value rather than a social one, its persuasive impact may be limited. It is likely to only convince those individuals who share the same value of valuing fame, while others who do not prioritise fame may not be affected by this claim.

Moreover, certain personal goals were implicitly conveyed alongside the main goal. For example, in Wijdan's argument, she explicitly highlights the importance of obtaining a paid job. However, this goal is accompanied by an implicit goal that a person's skills should define them rather than their educational degrees. The reason for the implicit presentation of this goal could be attributed to it contradicting Saudi Arabia's social ideology regarding education (Mirghani, 2020). In other words, Wijdan presents these ideologies implicitly in order to avoid

directly challenging social norms, which could potentially diminish the persuasive impact of her speech. Therefore, by integrating the analysis of the rational acceptability of the stated goal (i.e., having a paid job) with an examination of the implicit ideology (i.e., emphasising skills over degrees), it becomes possible to draw the conclusion that ideologies that align with Saudi norms are explicitly presented, while those that contradict prevailing norms are implicitly conveyed.

Furthermore, the correlation between goals and values can sometimes be problematic. For instance, some speakers, such as Ahmad, Metaab, Raghad, and Wijdan, linked the value of happiness to the achievement of the goal of success. While success does not always lead to happiness, the use of this sentimental value may constitute an emotional appeal as a way of exerting the power of persuasion in discourse.

The third critical question, **'Is the proposed action reasonable to achieve the intended goal'?**, was originally **'Is it true that, in principle, doing action (A) leads to goal (G)'?** It is crucial to acknowledge that I. Fairclough's (2016) argument is not aimed at questioning the truth of the correlation between the action and the goal, but rather the rationality of the relationship. As previously discussed in subsection 4.5.1, it is impractical to ascertain if the suggested action can result in the intended goal. However, it is possible to assess its reasonability in achieving the objective. To prevent any ambiguity between the concepts of truthfulness and reasonableness, the present study recommends revising the inquiry by substituting the term 'true' with 'reasonable'.

While some speakers proposed actions that were deemed reasonable in accomplishing their intended goal, others put forward actions that, while possibly valid in achieving the goal, were not deemed reasonable. For example, Raghad posited that an individual who devises a solution to a problem would become an inventor. Although the capacity to invent something cannot be validated, it is possible to assert the reasonability of the proposed action in achieving the intended goal. Conversely, Metaab argued that ending previous relationships would result in overcoming obesity. Although the link between ending relationships and overcoming obesity could be considered valid, as it was for Metaab, it is deemed irrational. In addition, it is plausible that terminating friendships represents a personal ideology held by Metaab regarding the significance of having fewer friends. Thus, this study concluded that modifying

the question from one of truthfulness to one of reasonableness facilitated an examination of power and ideology through discourse.

To elaborate on the choice of claims of actions proposed by speakers, the Faircloughs propose that these claims are often selected based on their potential to move the agent from an undesirable situation to a more desirable one, as described in Section 3.3. While this was observed in many speeches where speakers discussed transitioning from an undesirable circumstance to a more favourable one, some speakers presented actions that resulted in desirable outcomes without originating from an unfavourable situation. For example, Wijdan expressed a desire to participate in a painting competition. Although this action resulted in a more desirable outcome of winning, it did not stem from an undesirable situation. Thus, this study concluded that not all actions were undertaken based on undesirable situations, in contrast to the Faircloughs' perspective.

In regards to the first and third question, I. Fairclough and N. Fairclough (2012) suggest that challenging the action in terms of its potential to achieve the intended goal is more crucial than challenging the rational acceptability of the presented situations. However, as presented in subsection 2.6.4, Finlayson (2013) criticises this viewpoint by stating that the focus should not solely be on what *ought to* be done but also on the current actual situation. Therefore, he argues that challenging the rational acceptability of the situation is just as important as challenging the proposed action's potential to achieve the goal. If the situation is not presented in a rationally acceptable manner, the entire argument may be rejected.

To address this debate, we need to examine examples from this study. As analysed in Wijdan's speech, she found herself in a situation of not being passionate about completing her BA studies, which led her to the action of decorating villas to achieve the goal of having a job. Although the means-goal is reasonably acceptable, as the first achieves the other, the situation of not liking university studies was challenged in this study as being unacceptable because completing university studies is not perceived as 'enjoyable' but as 'essential' for pursuing a well-paid job. Therefore, although the situation was not rationally acceptable, this did not affect the rational acceptability of the means-goal.

To examine a different argument, Metaab presented a situation of being obese and argued that the action to overcome obesity is through ending previous relationships. Although the situation is rationally acceptable as being a problem that requires a solution, there is no rational link between ending relationships and overcoming obesity. Therefore, the entire argument is rejected here. In other words, because the means-goal was not acceptable, despite the rational acceptability of the situation, the argument was rejected. This claim was also considered a form of manipulation as it may involve exerting negative control over the audience (I. Fairclough and N. Fairclough, 2011; Khdair, 2016; Petiy, 2017; Van Dijk, 2006), as discussed in Section 2.3. By invoking the audience's emotions, the speaker could potentially divert their attention from the real causes of obesity, such as unhealthy eating habits or lack of exercise, and attribute it to an unrelated factor, such as friends.

Based on the analysis presented in the previous two examples, the study's findings align with the Faircloughs' viewpoint on the importance of testing the link between means-goals over testing the acceptability of the situation. This also supports their belief that social action is more crucial than the representation of reality, as discussed in subsection 2.6.2. Rejecting the former entails rejecting the entire argument, while rejecting the latter does not pose any problems to the argument.

The fourth question, '**Are there alternative actions that might avoid foreseeable unintended consequences (i.e., costs)**'?, replaces the final two questions proposed by I. Fairclough (2016), '**Are the foreseeable unintended consequences (e.g., risks) of A acceptable**'? and '**[Among reasonable alternatives,] is A comparatively better in the context**'? This study argued, in line with Kock (2007), as presented in subsection 4.5.1, that presenting alternative actions, the second proposed question, does not necessarily refute the main claim. One possible justification for this is the time constraint imposed on presenters at TED and TEDx talks, which limits them to an 18-minute time frame for their speeches. Consequently, this may restrict them to presenting only one or two alternative actions. Furthermore, while the first question challenges the acceptability of unintended consequences, it does not examine alternative actions. For example, certain actions, such as air travel for work, may be perceived as risky. However, challenging such actions with alternative actions

that are less risky, such as taking the train, may pose a challenge. Nevertheless, given the uncertainty as to whether alternative actions were intentionally omitted, it is possible only to challenge the action with less risky alternatives, rather than refute it. Thus, the two questions have been replaced by a question that addresses the potential existence of alternative actions that can avert unintended consequences.

For example, in Metaab's presentation, the significance of travelling to gain knowledge and achieve success was highlighted, reflecting a social ideology that emphasises the importance of success in Saudi Arabia in alignment with the 2030 Vision. However, this action is associated with the unintended consequence of travel costs. Evaluating the rational acceptability of this cost, as proposed in the first question, might be acceptable for individuals with financial resources but risky for those with limited financial means. Consequently, this type of evaluation does not provide the analyst with any conclusive findings. Similarly, challenging this action with alternative actions, as proposed in the second question, such as taking courses, may also result in unintended costs.

Nevertheless, the amendment proposed in this study, which involves challenging the action with alternative actions that can avert unintended consequences, suggests that the speaker could replace this action with exploring the city or country where one resides, which can lead to knowledge acquisition and success with less cost. While it is uncertain whether the speaker deliberately omitted this alternative, we can only challenge the action without refuting it. Therefore, this study concludes that although the amendment of this question does not enable analysts to refute the main claim with more significant actions, it does facilitate the process of challenging it.

Moreover, Mufeed's decision to voluntarily leave his job and become unemployed, despite the financial responsibilities towards his family, contradicts the societal value of ensuring the provision for one's family. Instead, Mufeed could have suggested the alternative approach of staying in his current job and actively seeking better employment opportunities, thus minimising the risk of unemployment and ensuring a continuous income to support his family's financial needs. Furthermore, in Hasan's speech, the lack of explanation on how to apply the proposed rules in real-life situations weakens the argument's persuasiveness. In other words, claims must be substantiated by evidence to increase their

credibility and acceptability. Once more, it is crucial to acknowledge that while alternative actions aimed at mitigating unintended consequences can pose challenges to the main claim for action, they may not necessarily refute it entirely.

7.2.3.3 Rhetorical strategies

I. Fairclough (2016) and I. Fairclough and Mădroane (2016) proposed the inclusion of an analysis of metaphors, analogies, and persuasive definitions in framing. However, the current study suggested analysing other rhetorical strategies employed to frame a specific argument or premise. The rhetorical strategies analysed in this study included rhetorical questions, repetition, figurative speech, religious phrases, metaphors, and pronouns. The analysis of these rhetorical strategies revealed that they were used intentionally to highlight the main argument or specific parts of it, representing a particular ideology or power in discourse.

The integration of this analysis with the analysis of argumentation showed the use of persuasive strategies to demonstrate power in discourse. Power was demonstrated either by shortening the distance between the speaker and the audience, as argued by Alduhaim (2019), Attiya (2022), Ulfah and Hidayat, (2020), and Wang (2010), showing power and authority, as argued by Alduhaim (2019), or attracting the audience's attention, as argued by Ahluwalia and Burnkrant (2004), Cacioppo and Petty (1989), and Lahlali (2012). Furthermore, the ideologies revealed through the analysis of rhetorical strategies aligned with those revealed through argument reconstruction and critical evaluation, including perseverance, success, God, family, achievement, and change.

The analysis of rhetorical strategies in this study also unveiled varying degrees of significance among these strategies within the context of argumentation. While all the strategies were recognized as important, certain strategies emerged as more prominent and influential than others. Rhetorical questions, repetition, humour, and figurative speech were used consistently in the speeches. The analysis of these strategies revealed ideologies and power relations that had already been exposed in the analysis of argumentation and critical evaluation, thereby reinforcing the argumentative analysis. For instance, Hasan repeated the main claim when he said:

A successful person always has the potential to bear things that others can't. A successful person has the ability to preserve. (33-35)

الإنسان الناجح دائماً تلقاه عنده قدرة تحمل الآخرين ما يقدرون يتحملوها، الإنسان الناجح تلقاه عنده قدرة على الاستمرار. (24-25)

The repetition of the phrase 'a successful person' by Hasan was an effective framing device that emphasised the normative significance of success, as analysed in the argument. Through an explanatory critique, the study concludes that success is ideologically shaped by the Saudi 2030 Vision, which encourages success and self-development. This evaluation of the ideology of the repeated phrase reflects the analysis of the claim performed during the argument reconstruction in subsection 5.2.4. Thus, the framing of the main claim supported the analysis of argumentation proposed by the Faircloughs and contributed to the CDA analysis in the study.

The analysis of other discourse strategies, specifically the use of pronouns and religious phrases, was deemed significant as it provided further insights into the analysis of ideology and power. For instance, the examination of the pronouns 'He' or 'Him', which refer to God, highlights the power that God holds among Muslims, as presented in Muqit's (2012) study. This analysis further contributed to the analysis of argumentation.

In addition, the analysis of religious phrases revealed that speakers use oaths to bolster weak arguments. For example, when Ali's argument was based on an abstract equation, which is logically unsound, he used an oath to validate his claim in:

By God, the goal has been achieved. (58-59)

والله تحقّق. (41)

The act of supporting an argument with an oath can make it persuasively powerful, thereby exemplifying the power of Islamic ideologies, as argued by El Samie (2016). The analysis of the use of religious phrases in this context further contributed to the analysis of the significance of Islamic ideologies in persuasive discourse in Saudi Arabia. Thus, it can be concluded that while the analysis of rhetorical strategies was essential in supporting the argumentative analysis proposed by the Faircloughs, the analysis of pronouns and religious phrases was

particularly significant, as it provided deeper insights into the analysis of power and ideology in discourse.

Although this study only focused on linguistic analysis, multimodal analysis of the visual aids, body language, and tone of voice could be used to evaluate how speakers use these elements to create a sense of momentum or rhythm in their speech. For example, Meshal said:

Because everyone can be an inventor. (9-10)

All of us can be inventors. (12)

لأن كل واحد داخلنا مخترع. (8)

كلنا مخترعين. (10)

Along with repetition, Meshal pointed to the audience when saying 'all of us' "كلنا". Using such hand gesture of pointing to the audience may have an emotional impact, contributing to the persuasiveness of his argument. Thus, this study suggests exploring the impact of visual aids, body gestures and tone of voice to achieve a more comprehensive evaluation of CDA.

7.2.3.4 Audience perception

As argued in subsection 2.6.4, Finlayson (2013) criticises the Faircloughs' approach for not accounting for the audience's interpretation of the discourse. Richardson's (1998) argument that interpretations of texts are subjective further underscores the limitations of relying solely on the analyst's evaluation, as noted in Chapter 4. To address these critiques, the present study includes an analysis of the participants' perception of the persuasiveness of the talks.

The survey findings suggest that participants associated the message conveyed in the discourse with practical reasoning regarding potential actions to be taken, which supports the primary assertion of this research in line with the viewpoint of I. Fairclough and N. Fairclough (2011, 2012) that persuasion primarily relies on deliberation for action. Furthermore, responses regarding the conveyed message highlighted the importance of passion and perseverance, which corresponds to the evaluation of the same discourse in subsection 5.2.1.

Regarding the persuasiveness of the messages conveyed in the talks, the majority of the 18 participants indicated that they were either fully or partially convinced by the speaker's argument. Interestingly, some of the respondents

attributed their positive response to how the speaker presented the argument rather than the content of the discourse itself. This finding supports our argument that the reconstruction of the argument is crucial in persuasive discourse, as presented in Section 3.2, and suggests that the truthfulness of information may be less important than its presentation. This conclusion also addresses a notable omission in the research conducted by Mackrill et al. (2021), who acknowledged that while the audience appeared to be persuaded by speeches utilising uncomplicated language, they were uncertain whether the language itself was the determining factor or if other variables were at play.

In addition, some participants were persuaded using factual evidence presented through personal storytelling, which further supports the importance of deliberation and forensic rhetoric in persuasion, as argued in subsection 7.2.2.1. Furthermore, several participants repeated the main claim, indicating that they found it logically and rationally acceptable. Interestingly, some respondents referred to the speakers' praise to God in their analysis of the speaker's message. However, through the analysis of epideictic rhetoric, it becomes apparent that the speaker primarily invoked the authority of his parents, brother, and teacher and did not refer to God. It is possible that some participants' inclination to refer everything to Allah reflects internalised ideological assumptions within the Muslim faith.

While most respondents in this study concurred with the speaker's claims, some participants expressed reservations or criticisms of the speaker's argument during the presentation. Some participants accused the speaker of relying on subjective viewpoints, presenting experiences that may not be universal, or neglecting more critical factors for success. This finding is in keeping with the central theme of this dissertation, which stresses the importance of critical evaluation through questioning the speaker's arguments.

It is important to note that the persuasiveness of the presentation cannot solely be attributed to linguistic factors, but also to non-linguistic ones, such as voice tone, visual aids, or body language. For example, a speaker with confident body language and a clear, assertive voice may be perceived as more persuasive than a speaker who appears nervous or uncertain. Similarly, the use of effective visual aids, such as charts, graphs, or images, can help to reinforce the main points of a presentation and enhance engagement. Although the survey questions only

focused on linguistic analysis, future research could explore the impact of non-linguistic factors on persuasion in greater detail.

Finally, this study aimed to explore the relationship between the themes of the talks and the Saudi 2030 Vision. Fifteen out of the eighteen participants recognised this connection by identifying themes such as youth empowerment, self-development, country development, and passion. This assessment aligns with the dissertation's primary argument, which underscores the link between the presentations and the Vision's third goal of constructing an ambitious nation. This study concludes that since the audience's perception is consistent with the evaluation of arguments presented in this research, it mitigates earlier concerns with CDA about the subjectivity and bias of interpretations.

7.2.4 Summary of key findings and research implications

After discussing the main findings regarding ideology and power, the following is a summary of these findings:

- 1- The social ideological assumptions and power relations that shape and are shaped by language use in the Saudi TEDx talks include the importance of Islam, career, passion, family, and perseverance. Other implicit ideological assumptions include the need to focus on skills and inventions over education. It can be inferred that the ideologies that are consistent with the established cultural values are explicitly presented, while ideologies that challenge the social norms are implicitly presented.
- 2- While not all the speeches relate directly to the Saudi 2030 Vision, the ideas presented in Saudi TEDx talks, such as personal development and making a change in the world, align with the aims of the Saudi 2030 Vision, which seeks to empower individuals and promote a sense of entrepreneurship and innovation. In addition, allowing women to speak publicly and present at conferences aligns with the Vision's emphasis on women's empowerment.
- 3- The analysis of the speeches revealed that persuasion is the main genre used by speakers in Saudi TEDx talks. They persuade the audience by *deliberating on practical reasoning* to promote specific actions and avoid others. Although I. Fairclough and N. Fairclough (2011, 2012) only focused on deliberation in their analysis of argumentation, in the talks examined in

this research, speakers also employed forensic and epideictic rhetoric to support the deliberation for a particular course of action. This implies that the analysis of epideictic and forensic rhetoric, along with deliberative rhetoric, is essential in persuasion.

- 4- The analysis of persuasion in Saudi TEDx talks comprises a mixture of the logos, ethos, and pathos persuasive features proposed by Aristotle. Speakers use personal experiences, storytelling, rhetorical devices, and logical claims to persuade the audience of their viewpoint. Although the Faircloughs did not examine this notion in PDA, this understanding is crucial to analyse how speakers shape their arguments in a persuasive way.
- 5- Questioning the premises allowed for an evaluation of their rational acceptability based on the provided evidence and reasoning, despite the inability to determine their truthfulness. While the work of I. Fairclough (2016) and I. Fairclough and N. Fairclough (2012) focused on the rational acceptability of premises rather than their validity, using the term 'true' in critical questions may create confusion by conflating truthfulness with validity instead of reasonability. Therefore, changing the critical questions from 'true' to 'rational acceptability' helped to avoid this confusion and clarify the focus on reasonability.
- 6- The analysis of the rhetorical strategies revealed that they were not used randomly, but to frame the arguments and guide the audience towards a desirable conclusion, thereby, contributing to an in-depth analysis of CDA in persuasive discourse. The ideological features that the speakers highlighted reflect the importance of perseverance, God, success, and passion, which is in alignment with the ideological themes evaluated through argumentation. The analysis of rhetorical questions, repetition, and figurative language were significant in supporting the argumentation analysis, while the analysis of pronouns and religious phrases brought more insight into the analysis of power and ideology. Consequently, this indicates that a thorough examination of persuasion strategies can offer valuable insights into ideologies and power relations present in TEDx talks, or any persuasive discourse for that matter.
- 7- The analysis of the audience's perception revealed that they focus more on how the speaker presented the argument than on the truthfulness of

what was presented. This finding supports the study's argument on the importance of examining the reasonableness of how an argument is presented. Participants were also convinced by factual evidence, thus supporting the study's claim on the importance of forensic rhetoric to support deliberation in persuasion. Moreover, most participants could connect the themes of the talk to the aims of the Saudi 2030 Vision, supporting the study's argument on the relevance of these themes. This implies that incorporating an analysis of the audience's perception mitigates earlier concerns with CDA about the subjectivity and bias of interpretations.

- 8- The study concludes that the PDA approach should not be exclusive to political discourse, performed by political actors in a political setting, but could be applied to any discourse that shares characteristics of persuasive language use and struggles for domination, such as advertising or marketing.
- 9- This study has significant implications for society. The study provides valuable insights into the ideologies and power relations present in Saudi society and how they are reflected in language use, particularly those relevant to the Vision. In addition, the analysis of rhetorical strategies used in framing arguments can enhance individuals' awareness of persuasive techniques employed in political discourse, media, and other communication contexts. This awareness can enable individuals to critically evaluate messages they receive, facilitating informed decision-making. In addition, the analysis of both overt and covert ideologies used in persuasive discourse can foster critical awareness of ideas that may benefit or harm individuals, empowering them to make informed choices.

7.3 Analysis of research questions

This section aims to establish a connection between the discussed findings and the research questions. As the previous section provided an extensive analysis of the findings in this study, this section will present the answers succinctly, referring to the previous discussion.

7.3.1 Can a political discourse analysis method be applied to Saudi TEDx talks?

While some scholars, such as I. Fairclough and N. Fairclough (2012) and Van Dijk (1997), restrict the category of political discourse to discourses involving political actors in a political setting, others, including Amaghlobeli (2017), Cap (2010), Chilton (2004), and Hay (2013), argue that any discourse that involves a struggle for power and domination is inherently political. This dissertation did not aim to resolve the debate over what constitutes political discourse, but rather to explore the feasibility of applying a PDA method to Saudi TEDx talks, given their shared characteristics of persuasion. The findings of the study suggest that the PDA approach is indeed applicable to Saudi TEDx talks.

7.3.2 How do Saudi TEDx talk speakers present their arguments?

The findings of the study indicate that persuasion using practical reasoning was the dominant genre employed in the speeches. This involved deliberation on actions to be taken or avoided to achieve a specific social or moral value, which is consistent with Viktorova's (2019) observation that rhetoric is the most prevalent genre in TED talks. This finding is also in agreement with I. Fairclough and N. Fairclough (2012) that social action representation should be linked to action through Aristotle's perspective on deliberation, rather than being solely focused on representation.

In addition, the study revealed that the speakers used theoretical reasoning in conjunction with practical reasoning. This was evident using forensic rhetoric to represent past facts and epideictic rhetoric to present beliefs and values, to support practical reasoning about the actions that should be taken.

7.3.3 How do Saudi TEDx speakers use rhetorical strategies to frame their argument or any part of it?

The study investigated several rhetorical strategies, such as repetition, rhetorical questions, figurative speech, humour, religious phrases, and pronouns. While the analysis of rhetorical questions, repetition, humour, and figurative speech reinforced the power and ideology analysis presented in the argumentation analysis, the analysis of pronouns and religious phrases contributed more insights into CDA.

The study's conclusion is that speakers utilise these strategies to frame the primary argument or its premises and to direct the audience towards a specific conclusion, thereby framing the underlying ideologies. This finding is consistent with I. Fairclough's (2016) observation that speakers in political discourse use language to steer the audience towards a particular conclusion to exert power in persuasion.

7.3.4 Are the claims for action presented in Saudi TEDx talks considered rationally acceptable by the audience?

This question was answered using a survey to evaluate the audience's perception around the persuasiveness of Saudi TEDx talks. According to the survey results, most participants reported being fully or partially convinced by the speaker's discourse. The participants also highlighted the importance of passion and perseverance in the message conveyed, which aligns with the evaluation presented in subsection 5.2.1. Interestingly, some participants attributed their response to how the argument was presented rather than the content of the discourse itself. This finding supports the argument that the reconstruction of the argument itself plays a more significant role in persuasive discourse than the validity of information. This result is consistent with the perspective of I. Fairclough and N. Fairclough (2011, 2012) that persuasion primarily relies on deliberation for action. In addition, the use of factual evidence grounded in personal experience delivered through storytelling was found to be persuasive by some respondents, which strengthens the argument presented in this dissertation concerning the importance of deliberation and forensic rhetoric in persuasion.

7.3.5 How does language shape ideological assumptions and power relations, and vice versa, in Saudi TEDx talks?

The present study employed an integrative approach, bringing together argumentation theory, framing theory, audience perception, and CDA to examine the persuasive language used in Saudi TEDx talks. The analysis reveals that the language used in these talks reflects and reinforces ideological assumptions related to the importance of passion, success, achievement, God, family, and perseverance.

Furthermore, the study examines power in three distinct ways, namely power relations, power behind discourse, and power in discourse. Regarding power

relations, the study finds that Islamic rules predominantly govern power relations in Saudi Arabia. Regarding the power behind discourse, it can be argued that TED organisation and the Saudi government hold significant influence over the content that is permissible in public presentations. This is because speakers who wish to participate in TED talks or present in Saudi Arabia must adhere to the regulations and guidelines set forth by these entities.

Power in discourse is revealed through the ideologies that shape the language used to persuade the audience. The findings indicate that the speakers frequently drew on ideologies related to success and Islamic values to bolster the persuasiveness of their arguments. In addition, personal ideologies, such as the value of skill and invention over education, were also evident in some talks. This perspective challenges the dominant ideology in Saudi Arabia, which emphasises the importance of education (Mirghani, 2020). The impact of such a perspective on social change is a promising avenue for future research.

7.3.6 To what extent are the ideologies presented in Saudi TEDx talks related to the 2030 Vision?

Based on the analysis of ideologies through argumentation analysis, critical evaluation, rhetorical strategies, and audience perception, this study has revealed that several ideologies are pertinent to self-development, passion, success, achievement, perseverance, God, and family. While only one speaker, Meshal, explicitly linked his claim to the importance of the Saudi 2030 Vision in terms of reducing the country's reliance on oil production for industry, the findings of this study suggest that these ideologies are implicitly connected to the objective of progress and are aligned with the overarching goal of the Saudi 2030 Vision of establishing a vibrant society, a thriving economy, and an ambitious nation.

Through an analysis of the forensic rhetoric presented in discourse, it can be observed that Raghad possesses a significant level of education, which is evident in her ability to write research articles at a young age. She also mentioned her participation in various competitions that foster creativity and innovation. These achievements were attained prior to the launch of the Saudi 2030 Vision, demonstrating that Saudi citizens, including women, had received good education and were encouraged to excel even before the launch of the Vision, as mentioned in subsection 1.2.3. Therefore, it can be argued that the Vision's

emphasis on investing in Saudi citizens through education aligns with Saudi Arabia's cultural values and goals, as it has always recognised the importance of education in the development of its citizens.

However, despite the cultural and Vision's aim of investing in Saudi citizens by improving education in the country, it is possible to identify an implicit ideology that contradicts this view presented by Wijdan. She argued for the importance of skills over education, presenting an ideology that challenges the Vision's objectives. This may potentially lead to a shift in the Saudi mindset regarding the importance of education. However, the impact of this practical reasoning on forthcoming social change can only be assessed by examining more recent discourse. Therefore, further research is necessary to determine how this ideology has affected the attitudes and beliefs of Saudi citizens towards education and skill development. It is also important to consider the potential long-term consequences of prioritising skills over education in the context of a rapidly evolving global economy and changing job market demands.

With regards to women's empowerment, it was not explicitly mentioned in the talks since they were conducted only a year or two after the Vision's launch. However, it is noteworthy that the presenters at the conference were not solely limited to males; rather, women were also given the opportunity to present their ideas. As documented in subsection 1.2.3, women were previously prohibited from participating in public forums that involved interaction with members of the opposite gender. However, allowing women to express their views in public aligns with the Vision's goal of empowering women, as stated in subsection 1.2.4.

In examining the impact of women's empowerment on social change, it is essential to consider power in discourse. For instance, Wijdan shared a personal anecdote about her brother banning her from painting villas, which reflects the authority that men have traditionally held over women in Saudi society. However, it is likely that this incident occurred before the launch of the Vision, which seeks to empower women and promote gender equality. Therefore, further analysis of recent discourse is necessary to determine if the goals of equality are starting to influence significant social change.

Thus, it can be inferred that by examining the cultural context of Saudi Arabia and the practical rationale presented by the Vision, it is possible to identify some societal transformations, such as women's empowerment and the ability to

publicly speak. However, whether these practical considerations have led to significant social change can only be ascertained by analysing more recent discourse to determine the impact of such reasoning on societal changes.

7.4 Contributions

The discussion of findings presented in Section 7.2 of this study highlights several key contributions:

- 1- The study addresses the limitation of persuasion analysis in Arabic TEDx talks by conducting a CDA on ten Saudi TEDx talks. The findings reveal that Islamic ideologies and ideologies related to progress are used to represent power in discourse, indicating that these ideologies shape and are shaped by the discourse. In addition, the study argues that the ideologies related to progress and achievement are linked to the objectives of the Saudi 2030 Vision of building an ambitious nation. By highlighting the ways in which Islamic ideologies and the 2030 Vision shape language use and the persuasive strategies employed by speakers, the study offers new insights into the cultural and ideological forces that influence discourse in this setting.
- 2- The study contributes to the field of CDA by amending the PDA framework, as presented in subsection 7.2.2. This amendment provides further insight into the analysis of ideology and power in discourse, as evidenced by several stages:
 - a- The analysis of epideictic rhetoric and forensic rhetoric, along with the analysis of deliberation, has provided valuable insights into the analysis of power and ideology. Specifically, the ways in which speakers use praise and flattery or factual evidence to support their claims can shed light on how they present their arguments to encourage the audience to take a specific action. By critically evaluating the language used in such contexts through deliberative, epideictic, and forensic rhetoric, it is possible to uncover the underlying power dynamics and ideological frameworks at play, and to challenge them if necessary.
 - b- The analysis of Aristotle's three persuasive features contributes significantly to the argumentation and critical evaluation presented in

this study. Specifically, it allows for an examination of how speakers use personal experiences (ethos) and stories (pathos) to persuade the audience of the logicity (logos) of their premises. By analysing how arguments are presented and why they are presented in such a way, this approach facilitates the evaluation of the overall effectiveness of argumentation employed by the speakers.

- c- By focusing on alternative actions that may mitigate unintended consequences, the study was able to provide a more targeted and practical analysis of the main action. This approach allowed for a deeper exploration of potential solutions and provided valuable insights for decision-making.
- d- The proposed revision of the critical questions from utilising the term 'truth' to 'reasonability' or 'rational acceptability' eliminates any potential confusion regarding the linkage of this assessment to validity, rather than rational acceptability. This amendment facilitates a critical evaluation of argumentation in the speeches, resulting in insights into the use of language to express ideology and wield power. As a result, the performance of PDA is enhanced.
- e- The analysis of the rational acceptability of the argument is supported by the evaluation of the audience's perception. The participants stated that they were mainly convinced more by the way the speaker presented the argument than what the speaker said. This aligns with the study's argument around the importance of an analysis of argumentation in persuasion. In addition, some speakers said that they were convinced by the employment of personal stories the speaker was presenting, thus aligning with the study's argument around the importance of analysing forensic rhetoric in persuasion. Moreover, the participants focused on how the claims were acceptable to them and never questioned the validity of the premises, thus aligning with I. Fairclough and N. Fairclough's (2012) argument, as well as the current study's, on the importance of argument structure over validity of information. Finally, since most of the participants were able to link the speech to the Saudi 2030 Vision, this supports the study's argument around the relevancy of the topics presented in Saudi TEDx talks to the 2030 Vision. The inclusion of such an examination contributed to

supporting the evaluation of arguments made in the research, thus mitigating concerns of bias and subjectivity in CDA.

- f- The inclusion of an analysis of rhetorical strategies reveals how speakers use linguistic strategies as a powerful tool to make an argument stronger and more persuasive. The analysis shows that speakers employ ideologies related to progress and Islamic ideologies to make their arguments more persuasive. The analysis of rhetorical questions, repetition, and figurative speech emphasises certain points of their arguments to make them more persuasive, thus supporting the ideological and power findings revealed in the argumentative analysis. In addition, the analysis of religious phrases and pronouns provides new insights into the argumentative analysis, highlighting the effect of religious ideologies in shaping language in persuasive discourse. These findings suggest that the evaluation of rhetorical strategies proves to be a valuable tool for enhancing the argumentative analysis of TEDx talks, providing a more in-depth understanding of the persuasive techniques employed by speakers to direct their audience towards the desired conclusion.
- 3- This study presents an empirical contribution by applying the PDA approach to a non-political context. While the Faircloughs' study was originally conducted solely on data generated by political actors in a political context, this study expands the utilisation of this method to analyse discourse that shares similar characteristics of argumentation and power struggles. This would include various genres of persuasive communication, such as advertisements, opinion articles, lawyers' closing statements, or any speech intended to persuade an audience.

7.5 Limitations of the study

This study presents a linguistic analysis of Saudi TEDx talks, which offers valuable insights into the persuasive strategies employed by speakers and the social and personal ideological and power factors that shape and are shaped by their linguistic choices. However, the exclusion of other multimodal factors, such as body gestures, facial expressions, and visual aids, may lead to the omission of crucial elements of the speaker's persuasive strategies. As discussed in

subsection 7.2.2, analysing the use of slides or body gestures to support a particular rhetorical strategy may offer additional insights into the analysis of persuasion and the ideological and power factors that influence them. Nonetheless, limitations exist in this study, since the camera angle was not always focused on the presenter and the slides, leading to this information not being available to the analyst for all talks. Thus, these aspects of the presentation were omitted from the analysis as it would not have been appropriate to include these different elements for some talks but not for others. This shortcoming could be overcome if the analyst attended the talks in person. However, attending all talks for analysis would require a longer period since they are not held regularly. The exclusion of a question regarding the impact of non-linguistic factors in the audience perception analysis may have also limited the depth of insights obtained from the participants. By not providing a platform for the participants to express their opinions about the impact of non-linguistic factors, I might have missed valuable feedback that could have enriched the study's findings.

In addition, the sample size of ten TEDx talks chosen for analysis in this study was determined based on their significance, and I analysed as much data as possible, stopping when the analysis became repetitive. Therefore, the size of the sample may not necessarily be a limitation. However, a potential limitation of the study is related to the proximity in duration of the talks analysed. Since the data collected were performed in two consecutive years (2017 and 2018), the analysis could only examine social change through a comparison of historical values, rather than through the observation of changes in behaviour over time. If the speeches had been presented years apart, an analysis of how ideologies may have maintained or changed over time could have been conducted. In addition, the talks analysed were presented a year or two after the launch of the Vision, and the linguistic choices of the presenters may not have been fully shaped by the Vision's ideological impact. As discussed in subsection 5.2.2, the case of Wijdan, who was forbidden by her brother to decorate villas, illustrates this limitation. Examining more recent talks may provide further insights into this issue.

Furthermore, while it was possible to analyse the speakers' use of persuasion and manipulation based on what they explicitly presented in their talks, it was not possible to evaluate their presentations based on what they omitted.

Manipulation, in particular, requires examining whether speakers intentionally concealed certain information to influence the audience's perception and lead them towards a specific conclusion. However, the speakers' limited time constraints, which require them to deliver their talks in 18 minutes or less, make it difficult to determine if information was deliberately omitted or if it was due to the time constraint.

Although I was interested in understanding the audience's perceptions of the talks, conducting interviews with the Saudi population was not feasible due to COVID-19 restrictions and my location in the United Kingdom. Therefore, I opted for an online survey, which provided a more practical means of reaching Saudi participants. However, this method had limitations, as it restricted the data provided by the participants. Despite the rich and informative qualitative data obtained from the 18 participants who agreed to participate in the survey, the small sample size may limit the validity and reliability of the study findings.

7.6 Recommendations for future research

Based on the findings and limitations of the present study, several recommendations for future research are proposed. Firstly, the study was limited to examining data from TEDx talks delivered in two specific years, which restricts the ability to investigate social change. Therefore, it is recommended to analyse more recent TEDx talks and compare them with the findings presented in this research to determine whether these ideologies have remained consistent or undergone changes over time.

Secondly, as the study relied solely on linguistic analysis, future research should incorporate multimodal analysis. This could be accomplished by utilising the methods outlined by Kress and van Leeuwen (1996) to examine multimodal aids, such as body gestures, facial expressions, and slides. This evaluation could be included in both the analysis of the talks and in the open-ended questionnaire around the audience's perception of their rational acceptability of the arguments made. Such an analysis may provide a deeper understanding of how persuasive strategies are employed in these talks and how ideological and power factors shape and are shaped by these choices.

Another possible approach to address the limitation of analysing persuasion and manipulation only through what was included in the talks and not what has been excluded is to conduct follow-up qualitative interviews with the speakers. This would offer a deeper understanding of why certain points were omitted and whether the omission was intentional or not. By gaining additional context through these interviews, researchers can fill in the gaps of what and why certain information was left out of the talk. However, it is worth noting that such an approach would require additional time and resources, and the willingness of the speakers to participate in the interview. Nonetheless, this method could provide valuable insights and enhance the validity of the analysis.

Lastly, as the primary focus of the study was not audience perception and due to the challenges posed by the COVID-19 pandemic and my location in the United Kingdom, the data collected on this aspect were obtained through an online open-ended survey. To gain a more comprehensive understanding of the factors that influenced audience perception of persuasion in these talks, it is recommended to conduct further research in person using open-ended interviews. This approach would allow participants to provide more detailed responses, providing researchers with a deeper understanding of their perspectives. In addition, researchers could explore in-depth reasons why participants were convinced or not by the talks.

Moreover, considering the recruitment challenges faced in the current study, future researchers should aim to conduct surveys in person to achieve a larger sample size, thereby enhancing the validity of the findings on audience perception. With a larger sample size, researchers can improve the power of their analyses, providing more reliable and accurate insights into the factors that influence audience perception and beliefs. In addition, future studies could explore non-linguistic factors that may have influenced the persuasiveness of the talks, such as voice tone, body language, or visual aids. By taking these factors into account, researchers could obtain a more comprehensive understanding of the various elements that contribute to audience perception.

7.7 Conclusion

This chapter aimed to discuss the main findings of Critical Discourse Analysis (CDA) regarding the use of language in persuasive speeches, specifically Saudi

TEDx talks, and how it shapes and is shaped by ideological assumptions and power relations. The PDA method proposed by I. Fairclough and N. Fairclough (2011, 2012) was adapted to analyse the persuasive strategies used in the talks. The discussion includes findings reached through various data collection and analysis techniques, including argumentation analysis, critical questioning, rhetorical linguistic analysis, and audience perception analysis. The analysis conducted in all stages revealed similar ideologies and power relations, which included the importance of passion, objectivity, God, career, self-development, and perseverance. These themes were found to be linked to the achievement of the aims of the Saudi 2030 Vision.

This chapter provided a comprehensive discussion of the strengths and limitations of this approach. The strengths included extending the use of the PDA approach to other non-political discourses that share similar features of persuasion and argumentation, supporting the argumentation analysis with further linguistic analysis of the persuasive strategies, and enhancing my analysis of argumentation with audience perception to mitigate bias. However, limitations included the need to consider non-linguistic factors in the analysis of CDA, examining talks presented at different times to investigate social change, and the representativeness of the small sample taken for audience perception.

Finally, the present study has provided valuable insights into the use of persuasive strategies in TED talks. However, future research should address the limitations identified, such as exploring more recent talks, utilising multimodal analysis, and conducting further research on audience perception. Such investigations may contribute to a more comprehensive understanding of how persuasion is employed in these talks and how they shape societal attitudes and beliefs.

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Appendix 1 Participation Sheet

Title of Study: *Evaluating TEDx talks in Saudi Arabia: Fairclough and Fairclough's (2012) approach to Political Discourse Analysis*

I would like to invite you to take part in the above-named research but before you decide, please take the time to carefully read the following information. If there is anything that is not clear or if you have any questions, feel free to contact me.

This research focuses on analysing speeches taken from TED talks in the Saudi context. TED, which refers to technology, entertainment, and design, is a non-profit organisation that aims to present new ideas. These talks include a speaker presenting an idea or story to an audience. The main purpose of the study is to examine the strategies used in these TED talks.

To help you figure out if you agree to participate in the survey, please read the following:

What does participation in the research involve?

Participants in this research include only those who are of 18 years or older and understand and speak a Saudi Arabic dialect. The survey involves watching a specific video online and answering some questions relevant to the video. This survey takes about 25-30 minutes to complete.

What are the advantages and disadvantages of taking part?

Participating in the research should have no particular advantages nor disadvantages to you personally, but your answers are certainly valuable as they will provide further insight in analysing the various strategies used in TED talks in Saudi Arabia.

What will happen to the results of the research project?

Be assured that all the information that I collect about you during the course of the research will be kept strictly confidential and will be stored separately from the research data in a password protected folder on my University of Leeds hard drive and OneDrive. Your personal information will not be

disclosed or shared, and I will take steps wherever possible to anonymise the research data so that you will not be identifiable in any reports or publications.

Please note that you have the right to withdraw from this research at any stage of the data collection. However, withdrawal is not possible once the data has been prepared for analysis. If you agree to take part, and you would like more information or have any questions or concerns about the study please contact the researcher:

Aljawhara Alnasser
Email: m116aama@leeds.ac.uk

Thank you for taking the time to read this information sheet.

نموذج المعلومات والموافقة على المشاركة في البحث العلمي

عنوان البحث: تحليل خطابات التيد في المملكة العربية السعودية

السلام عليكم ورحمة الله وبركاته

أنت مدعوة للمشاركة في دراسة بحثية تجريها الجوهرة الناصر، باحثة في برنامج اللغويات في جامعة ليدز في المملكة المتحدة. أرجو قراءة المعلومات التالية وإذا كان هناك أي استفسار، الرجاء التواصل معي.

يهدف هذا البحث إلى تحليل الاستراتيجيات المستخدمة في خطابات التيد (TED talks) في المملكة العربية السعودية لإقناع الجمهور بوجهة نظرهم. تيد، التي ترمز إلى التقنية والتسلية والتخطيط، هي عبارة منظمة غير ربحية تهدف إلى طرح أفكار جديدة لجمهور من الناس من خلال مقدم للخطاب.

ولمساعدتك في تحديد ما إذا كنت موافقة/ة على المشاركة في هذه الدراسة، يرجى قراءة المعلومات التالية:

ما هو المطلوب من المشارك في هذا البحث؟

تشمل المشاركة في هذا البحث على المتحدثين بإحدى اللهجات السعودية والذين هم بعمر ١٨ سنة فما فوق. في البداية سيتم عرض مقطع فيديو عبر الانترنت مأخذ من إحدى الخطابات في برنامج التيد في المملكة العربية السعودية، ومن ثم سوف تجاوب/ي على أسئلة حول هذا الفيديو. تستغرق مدة المشاركة من ٢٥-٣٠ دقيقة.

ما هي فوائد المشاركة في هذا البحث ومخاطرة؟

لا توجد فوائد أو مخاطر معينة من خلال المشاركة في هذا البحث على الصعيد الشخصي، ولكن مشاركتك لها أهمية كبيرة لهذا البحث في تحليل مستوى الإقناع في مثل هذه الخطابات.

أين ستذهب نتائج هذا البحث؟

جميع المعلومات ستكون بسرية تامة وسيتم حفظها في ملف الباحث الخاص لدى جامعة ليدز؛ كما أنه لن يتم نشر أية معلومات شخصية خاصة بالمشارك حيث أنها ستكون بسرية تامة.

أرجو التنويه أن المشاركة في هذا البحث هو أمر اختياري، فبذلك يحق للمشارك/ة الانسحاب في أي وقت بشرط أن يكون ذلك قبل البدء في تحليل الأجوبة والتوصل إلى النتائج النهائية. إذا كانت لديك الرغبة في المشاركة ولديك أية أسئلة تخص البحث، الرجاء التواصل مع الباحثة الجوهرة الناصر مباشرة عبر:

ml16aama@leeds.ac.uk

شاكرا لكم تعاونكم ووقتكم.

أؤكد أنني قد قرأت وفهمت المعلومات التي تشرح مشروع البحث المذكور أعلاه وأني موافق/ة على المشاركة في هذه الدراسة:

نعم

لا

Appendix 2

Survey Questions

- 1- What is your age?
 - Under 18
 - 18-25
 - 26-35
 - 36-45
 - 46-55
 - Over 55

- 2- Are you?
 - Female
 - Male

- 3- Which dialect do you speak? (You can choose more than one answer)
 - Najdi
 - Hejazi
 - Northern
 - Southern
 - Eastern

After watching the video, please answer the following questions in no more than a couple of sentences:

- 4- Did you watch the entire video?
- 5- Is the voice of the speaker clear?
- 6- What message is the speaker trying to convey to the audience?
- 7- To what extent are you persuaded by this message, and why?
- 8- How does this claim fit to Saudi 2030 Vision?

ما هو عمرك؟

أقل من ١٨

٢٥-١٨

٣٥-٢٦

٥٥-٤٦

أكثر من ٥٥

هل أنت؟

رجل

أنثى

ما هي لهجتك؟ (بإمكانك اختيار أكثر من جواب)

نجدي

حجازي

شمالي

جنوبي

شرقي

بعد مشاهدة الفيديو أرجو الإجابة على الأسئلة التالية بجملة أو جملتين بالكثير:

هل شاهدت الفيديو كاملاً؟

هل كان الصوت واضح؟

برأيك ما الرسالة التي يود ملقي الخطاب أن يوصلها للجمهور؟

هل اقتنعت؟ لماذا؟

ما علاقة هذه الرسالة برؤية ٢٠٣٠؟

Survey answers

برأيك ما الرسالة التي يود ملقي الخطاب أن يوصلها للجمهور؟

- 1- لا شيء مستحيل.. علينا التوكل على الله والاستمرار بالمحاولة في تحقيق أهدافنا.
- 2- بالمثابرة والمحاولة يستطيع الشخص الحصول على ما يريد.
- 3- مطاردة الحلم والاستمرار حتى الوصول.. وعدم الاستسلام للعقبات.
- 4- الاهتمام بالشغف وتطويره. التركيز على نقطة ان الشغف متغير، ولا يجب الركون او الاستسلام في حال حدوث تغييرات لم يتم التخطيط لها.
- 5- على المرء أن يسعى في البحث عن شغفه ويكافح ويبدل اقصى جهد لتحقيقه ولا توقفه العقبات، بل يبحث عن بدائل.
- 6- البحث عن الشغف الداخلي، ومتابعة ما انت تريده وليس العكس، وربما تمر لحظات نشعر باننا نريد ان نصبح مستنسخين من اشخاص ناجحين، وقد نكون نحن النجاح.
- 7- اتبع شغفك ولا تجعل اي شيء يوقف في طريقك.
- 8- إذا كان عندك هدف حارب لأجله.
- 9- أن الشغف هو الي يصنع مستقبلك ويطوره.
- 10- عدم الاستسلام للظروف.. وان يطور الانسان ذاته بذاته ويتبع ويحقق شغفه.
- 11- لا تستسلم.
- 12- الطموحات العظيمة، تصنع العظماء.
- 13- لا تستسلم.
- 14- ان لا يتوقف عن شغفه، ان يحول الاهتمام بشيء الى شغف.
- 15- الاعتماد على النفس في النهوض رغم التحديات. الشغف مهم جداً لتحفيز الذات للعمل وتحقيق الأهداف
- 16- إذا كان لديك الشغف بإمكانك تحقيق اي شيء.
- 17- الشغف والهمة اساس لمواصلة الطموح بعد توفيق الله.
- 18- أهمية الاصرار. إذا انغلق باب في وقت ما لا يعني بالضرورة أنه الباب الوحيد للخروج قد تكون هناك أبواب أخرى خيرة أكثر أو قد يفتح في وقت مناسب لك أكثر.

هل اقتنعت؟ لماذا؟

- 1 - نعم الشغف قد يكون موجوداً لكن يجب أن يكون هناك بعد توفيق الله المقدره على تحقيق أهدافنا.
 - 2 - لأن المتحدث كان يتحدث عما مر فيه هو شخصياً وليس توقعات.
 - 3 - قدرة المتحدث على الاقناع من خلال ذكر تجربته بأسلوب مبسط ومتابعه حلمه من خلال التمرن والمحاولة.
 - 4 - القصة تقليدية وغير مميزة، طريقة المتحدث جعلت من الأمر يبدو وكأنه شيء استثنائي.
 - 5 - لان الطريق لم يكن ممهد له، بل قاوم وسعى كثير.
 - 6 - لغته جيده ويستخدم اساليب مقنعه.
 - 7 - لان تجربته وكلامه واقعي جدا وفشل ونجح وحاول كذا مره ودور حلول.
 - 8 - الإصرار وتطوير النفس دون الاعتماد على أحد هذا هو النجاح.
 - 9 - لأنها رسالة واقعية وانا اعيش التجربة الان بحكم أنى مبرمج فشغفي بالبرمجة هو الي مخليني استمر بالرغم من الصعوبات والعوائق.
- 1 0 - التجربة الشخصية والظروف تختلف من شخص لآخر وكذلك قدرة التحمل والمثابرة.
 - 1 1 - لان إذا كان لديك شغف فستحقق بإذن الله ما تطمح اليه.
 - 1 2 - تحقيقه لأهدافه رغم وجود بعض العقبات.
 - 1 3 - المصاعب التي واجهها المتحدث عادية جدا تمر على الكثير مقارنة الرسالة المراد إيصالها.
 - 1 4 - لأن اتفق معه في بعض النقاط التي تخص الاهتمام والشغف.

- 1 5 - لأن القصة كانت شخصيه وربما لم تقال بموضوعية بحثه لأن الإنسان يميل بشكل كبير لتعظيم إنجازاته بوعي أو بدون وعي.
- 1 6 - لأنه الشغف صحيح مهم لكن فيه عوامل كثير غيره تأثر على النجاح.
- 1 7 - ومجرب على ارض الواقع وان الشخص عليه دائما ان يلتفت لماضيك ويدرس المواقف من منظور إيجابي - مع شخص ناضج أفضل -لعلها تحمل له رسالة او تكتشف مكامن القوة.
- 1 8 - ايماني بنفس الرسالة التي أراد ايصالها المتحدث، فضلاً عن استشهاده بقصص واقعية ودارجة قد تمر على أي شخص.

ما علاقة هذه الرسالة بروية ٢٠٣٠؟

- 1 - تمكين الشباب.
- 2 - عندما نحاول انا نظور من البلد مهما مررنا من محن نستطيع بإذن الله الوصول الى أفضل مكان في البلد بالمثابرة والاجتهاد.
- 3 - ثروة الأمم لا تقاس بثرواتها، ولكن تقاس بالشباب المحب للعمل المبدع فيه التغيير في المجتمع يبدأ من الفرد.
- 4 - لم أجد رابط مباشر، ولكن ربما كان الرابط هو اعلاء الطموح والتركيز على الهدف والتوسع في التخصص.
- 5 - تنمية القدرات البشرية.
- 6 - ارى انها توعي المجتمع بالعمل على تطوير المخرجات والبحث عن الفرص الجديدة والغير معتادة.
- 7 - تطور الشخص وبناء ذاته وبناء شخصيته وشغفه يعكس كله على مكان عمله وهذا يطور من انتاجيته وزيادة مستوى نجاحه ويؤدي الى نجاح مؤسسته او شركته.
- 8 - تطوير نفسك يساهم في شكل مباشر تشجيع من حولك لتطوير أنفسهم وينتج عن ذلك تطوير المجتمع وينعكس على المملكة في احداث تطور فكري اقتصادي واجتماعي.
- 9 - ان الرؤية تركز على مهارات الشخص وليس شهادته والمهارات التي لا تأتي بها المدارس تأتي بالتعلم الذاتي والتعلم الذاتي يأتي ب الشغف.
- 1 0 - التخطيط والشغف يقود لتحقيق الطموح.
- 1 1 - دافع الى تحقيق الرؤية بإذن الله.
- 1 2 - لا اعلم.
- 1 3 - الشغف.
- 1 4 - .
- 1 5 - تشجيع وتحفيز الشباب للعمل على تحقيق أهدافهم وأن الإنسان الطموح الذي يسعى لتعليم وتطوير نفسه باستمرار يلعب دور في تطوير المجتمع.
- 1 6 - مدري ما اشوف لها علاقة.
- 1 7 - تحمل رسالة ولي العهد همة السعوديين مثل جبال طويق ولن تنكسر، ولأي شخص لديه شغف طبعاً.
- 1 8 - البحث عن المواطن التي قد تساعد على نهوضك ونهوض الوطن وايصالهم وايصال الوطن لمستويات أعلى. السعي دوماً والنهوض والإصرار والعزيمة لتحقيق الاهداف المرجوة.

The answers were translated into English and organised in the following table:

	Consent	Age	Gender	Dialect	Did you watch the entire video?	Was the voice clear?	What do you think is the message behind the talk?	How convinced are you with the message?	Reason	How is the message relevant to the Saudi 2030 Vision?
R1	yes	26-35	Female	Najdi, Hijazi	yes	yes	Nothing is impossible. We should rely on God and keep trying to reach our goal.	partially convinced	Ok passion could be there, but there must be (after the help of Allah) the ability to achieve our goals.	Youth empowerment.
R2	yes	26-35	Female	Najdi	yes	yes	Through perseverance and trying, a person can get what he/she wants.	totally convinced	Because the speaker was using his own experience and not predictions.	When we try to develop the country, no matter how many obstacles we go through, we can (God willing) reach the best in this country through perseverance and diligence.
R3	yes	26-35	Female	Najdi, Eastern	yes	yes	Chasing your dream and trying until you reach what you want and not surrendering to obstacles.	totally convinced	The speaker's ability to persuade through presenting his own experience in a simple way and following his dream through exercising and trying.	A nation is not judged by its financial wealth rather by its youth citizens who love inventive work. A change in the society starts from a change in its people.

R4	yes	26-35	Female	Najdi, Hijazi, Northern, Southern, Eastern	yes	yes	Focusing on passion and developing it and knowing that passion is changeable. You should never give up if unplanned changes happen.	partially convinced	The story is traditional and not special. The speaker's way of presenting it made it seem exceptional.	I didn't find a direct link, but maybe the link is ambition and focusing on the goal and expanding your major.
R5	yes	26-35	Female	Najdi, Hijazi, Eastern	yes	yes	A person should look for his/her passion and work as hard as possible to achieve it. He/she should not let obstacles prevent this achievement but look for other ways to achieve it.	totally convinced	Because the path was not obstacle free, and he resisted and worked a lot.	Developing people's skills.
R6	yes	18-25	Female	Najdi, Hijazi, Eastern	yes	yes	Search for the inner passion. Follow what you want and not the opposite. We might go through moments where we feel that we want to be a replication of other successful people, while we are the success.	totally convinced	His language is good, and he uses good strategies.	I believe that it raises awareness to work on developing the outcomes and searching for new and unusual opportunities.
R7	yes	18-25	Female	Najdi	yes	yes	Follow your passion and don't let anything stand in your way.	totally convinced	Because his experience and what he said is really realistic and he failed and succeeded and tried many times and looked for solutions.	Developing oneself and building its own identity and passion is reflects the place he/she works at which develops the productivity and increases his/her

										success and therefore leads to the success of his/her institution or company.
R8	yes	46-55	Male	Najdi	yes	yes	If you have a goal, fight for it.	totally convinced	Determination and self-development without relying on others is the real success.	Developing yourself leads directly to encouraging others around you to develop themselves too. This leads to developing the society and is reflected on the Saudi Kingdom with regards to its economic and social development.
R9	yes	18-25	Male	Najdi, Hijazi, Northern, Eastern	yes	yes	Passion forms your future and develops it.	totally convinced	Because his message is realistic, and I am living the same experience now as I am a computer programmer and my passion to programming is what is making me continue despite the difficulties and the obstacles.	The Vision focuses on a person's skills and the certificates they hold. The skills that don't come from school come from self-learning which comes from passion.
R10	yes	36-45	Female	Najdi	yes	yes	Not surrendering to consequences. People should develop themselves by themselves and follow and reach their passion.	partially convinced	Personal experience and circumstances differ from one person to another as well as the bearing ability and persevering.	Planning and passion lead to achieving ambition.

R11	yes	36-45	Female	Najdi	yes	yes	Don't give up.	totally convinced	Because if you have passion, you will (God willing) achieve what you are ambitious about.	It motivates to achieve the Vision (God willing).
R12	yes	36-45	Female	Northern	yes	yes	Great ambition makes great people.	totally convinced	Achieving his goals despite all the obstacles.	I don't know.
R13	yes	36-45	Male	Najdi, Hijazi, Southern	yes	yes	Don't give up.	partially convinced	The difficulties the speaker faced are normal and might happen to anyone compared to the message he wanted to convey.	Passion.
R14	yes	18-25	Female	Najdi, Hijazi	yes	yes	Don't stop doing what you are passionate about and transform what interests you into passion.	partially convinced	Because I agree with him in some points about ambition and passion.	(NO RESPONSE)
R15	yes	26-35	Female	Hijazi	yes	yes	Rely on yourself to rise despite of challenges. Passion is important to motivate yourself to work and reach goals.	partially convinced	Because the story was personal and was not said subjectively because people usually tend to consciously or subconsciously embellish their accomplishments.	Encouraging and cheering the youth to work on achieving their goals and that an ambitious person who works to teach and develop themselves constantly will play a role in developing the society.
R16	yes	36-45	Female	Najdi	yes	yes	If you have passion, you will achieve anything.	partially convinced	Because although passion is important, they are many other	I don't see the relevance.

									factors that affect its achievement.	
R17	yes	36-45	Female	Najdi	yes	yes	Passion and intention are the basis of enduring ambition after the help of Allah.	totally convinced	Through personal experience, a person might look at others past experience in a positive perspective (from a more mature person) and this might convey a message to him/her or reveal hidden power.	It holds the crown prince's message that The Saudi's ambition is like AITwaiq mountain that will never break, and this is to every person that has passion.
R18	yes	26-35	Female	Najdi, Hijazi, Eastern	yes	yes	The importance of insistence. If a door is closed at some time, that doesn't necessarily mean that it is the only way out. There might be other better doors, or it might open in a better time.	totally convinced	I believe in the same message that the speaker is trying to convey supporting that with realistic stories that might occur to anyone.	Searching for the places that will help you and the country rise and makes you and the country reach higher levels. Constant working, rising, insistence and determination to achieve the intended goals.