

Persuasive Strategies Used in Obama's Political Speech: A CDA Approach Based on Fairclough's Framework

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Abstract

This paper examines the persuasive strategies of President Obama's public speech and additionally the incognito belief system of the same, cherished in his inaugural location. Our examination is grounded in Norman Fairclough's presumptions in critical discourse analysis (CDA), guaranteeing that "belief systems dwell in messages" that "it is impractical to 'peruse off' belief systems from writings" and that "messages are interested in assorted understandings" (Fairclough, 1995). The chosen corpus' ideological and enticing segments are evaluated, subsequently uncovering Obama's influential methods. The results are presented at the end of the study.

Keywords: persuasive strategies, political speech, critical discourse analysis, Obama

INTRODUCTION

Persuasive strategies are based upon theories of human psychology. They are used in business issues, political matters, and interpersonal relationships. Three common types of persuasive strategies are cognitive dissonance, negative and positive motivation, and appeals to needs. Cognitive dissonance refers to the mental discomfort which occurs when new information contradicts the current beliefs, ideas, or values. It is not easy to persuade people since they are resistant to change. The next type of persuasive strategies is positive and negative motivation which are used by public speakers, teachers, and parents. Speakers can motivate their audience by relating the content of their speech to their audience's personal lives. On the contrary, failure to follow a speaker's speech would result in negative motivation. Positive and negative motivation are in harmony with appeals to needs. Maslow's hierarchy of needs (Maslow, 1943), refers to different layers of needs that people seek. They include physiological, safety, social, self-esteem, and self-actualization needs respectively. Appeals to needs are often paired with positive and negative motivation which can increase the persuasiveness of the message. Speakers can increase the safety and security of the listeners by mixing appeals to safety with positive motivation.

Legislative issue is a battle for force to put certain political, financial and social thoughts into practice. In this procedure, language assumes an urgent part, for each political activity is readied, went hand in hand with, affected and played by dialect. This paper examines discourse of political discoursing, to be specific the inaugural location of President Barack Obama. Given the gigantic residential and worldwide criticalness of the said discourse in times of global financial turmoil it will be urgent to translate ideological characteristics commonplace for Barack Obama's cherished in his inaugural location. Inaugural location foreordains arrangements of the recently initiated president and its general noteworthiness is improved on account of Obama's arrangement of progress. The point of this paper is to analyze convincing systems of President Barack Obama and its ideological part.

THEORETICAL FRAMEWORK

Discourse

Discourse is defined by Cook (1992) as the use of language for communication and it refers to sentences which are grammatically well-formed but which do not necessarily have to be grammatical. Discourse, as being what is indicated, is a wide term with numerous a definition, which incorporates an entire palette of implications (Titscher et.al. 1998), going from etymology, through social science, reasoning and different controls. For the reasons of this paper we apply the meaning of discourse, taking into account van Dijk's (1977: 3), and his general idea of discourse as content in setting, seen as "information that is obligated for empiric examination" (Titscher et.al. 1998: 44), with center being put on discourse as activity and procedure. From this it takes after that "discourse" is a more extensive term than "content": "I should utilize the term discourse to allude to the entire procedure of social communication of which a content is only a section" (Fairclough 1989: 24). Several studies have used Fairclough's framework as a discourse analysis tool (e.g. Majdedin, Taghinezhad, and Nabizadeh, 2014; Hedegaard, Rovio-Johansson, and Siouta, 2014).

Critical discourse analysis

Critical Discourse Analysis (CDA) is a kind of discourse research which studies the enactment of dominance, social power abuse, and inequality through text and talk, in the political and social contexts. Critical discourse analysts try to understand and resist social inequality (Van Dijk, 1985). Critical Discourse Analysis is obviously not a homogenous model, nor a school or a paradigm, but at most a shared perspective on doing linguistics, semiotic or discourse analysis. (van Dijk 1993: 131)

CDA objective is to see dialect use as social practice. The clients of dialect don't work in disengagement, however in an arrangement of social, social and mental structures. CDA acknowledges this social setting and studies the associations between text-based structures and considers this social connection and investigates the connections between printed structures and their capacity in communication inside of the general public. Such an investigation is a complex, multi-level one, given the conspicuous

absence of immediate, coordinated correspondence between content structures and social capacities. Particularly when it comes to making and keeping up contrasts in power relations. The relatedness of the mind boggling component of digressive practice and their social capacity is much of the time and readily left dark, particularly when the need jumps out at make and keep up contrasts in power relations. One of the targets of CDA will be to make a system for diminishing this said haziness. Fairclough (1993: 135) in his definition sees CDA as

discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practice, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

It ought to be noticed that the relationship is bi-directional. Not just the dialect utilization is influenced by its groundedness inside of certain edge of social or social practice, additionally the utilization of dialect impacts and shapes the social and social connection it ends up in. It can be presumed that digressive practices are constitutive of social structures, the same route as the social structures focus rambling practices. CDA perceives both bearings, and specifically it "[explores] the pressure between these two sides of dialect utilize, the socially molded and socially constitutive" (Ibid.: 134). Dialect is a constituent of the general public on different levels. A division proposed via Fairclough (Ibid.: 134-136) is that of social personality, social relations and frameworks of learning and conviction. These levels are effected, just with a variety to the extent the quality is concerned. The issue of understanding of these levels in the connection of discourse models and social discernment will be tended to in the recent piece of this work.

The one component of CDA by which it is separated from different types of discourse examination lies in its trait of 'discriminating'. "'Basic' suggests demonstrating associations and reasons which are shrouded; it likewise infers mediation, for instance giving assets to the individuals who may be hindered through change" Fairclough (1992: 9). It is vital to uncover the concealed things, since they are not clear for the people included, and, in light of this, they can't be battled against.

Of the theoreticians of discourse phonetics, who, in the words of Van Dijk contributed "numerous articles and books that set up CDA as a course of exploration, and that emphasis on different measurements of force", is the work of Norman Fairclough (1989, 1992). It is for him that CDA is seen as an examination strategies instead of a course of thought or a model of investigation.

What the followers of CDA try to achieve has been summarised by Batstone (1995)

Critical Discourse Analysts seek to reveal how texts are constructed so that particular (and Potentially indoctrinating) perspectives can be expressed delicately and covertly; because they are covert, they are

elusive of direct challenge, facilitating what Kress calls the "retreat into mystification and impersonality". (Batstone 1995: 198-199)

The definitions, as proposed above, are very complete, however they would need further determination of how CDA is attempted. Norman Fairclough, in his work *Language and Power* (1989), wishes to "inspect how the courses in which we convey are obliged by the structures and strengths of those social organizations inside which we live and capacity." (Fairclough 1989: vi). In the same production, the conceivable systems for examining of writings are recommended. Fairclough (Ibid.: 24-26) gives his assessments on the real way of discourse and content examination. In his perspective, there are three levels of discourse, firstly, social states of generation and translation, i.e. the social elements, which contributed or lead to the start of a content, and, at the same time, how the same variables impact understanding. Furthermore, the process of creation and translation, i.e. in what way the content was created and how this impacts understanding. Thirdly, the content, being the result of the initial two stages, remarked on above. Fairclough in this way gives three phases of CDA, which are as per the three aforementioned levels of discourse:

- Description is the stage which is concerned with the formal properties of the text.
- Interpretation is concerned with the relationship between text and interaction – with seeing the text as a product of a process of production, and as a resource in the process of interpretation...
- Explanation is concerned with the relationship between interaction and social context – with the social determination of the processes of production and interpretation, and their social effects. (Fairclough 1989, p. 26)

Conceptual basis

Our applied premise is received from Norman Fairclough's thoughts on discourse and power and discourse and administration. We endeavor to connection social practice and semantic practice, and small scale and large scale investigation of discourse (Fairclough 1989, p. 97). In the meantime, scientific piece of this paper investigates the conceivable interrelatedness of text based properties and force relations, which is additionally supported in Fairclough's calculated work. Besides, this paper endeavors to deconstruct incognito belief system which is "covered up" in the content, originating from the hypothetical conceptualization of Batstone, who claims that "discriminating discourse examination looks to uncover how messages are developed so that specific (and possibly teaching) viewpoints can be communicated gently and secretly; on the grounds that they are undercover, they are slippery of direct test, encouraging what Kress calls the 'retreat into bewilderment and impersonality' (1989, p. 57)" (Batstone 1995: 198-199). The principle scientific apparatus of our paper mirrors the "three-dimensional technique for discourse investigation", presented by Norman Fairclough, in particular the "dialect content, discourseed or composed, discourse rehearse (content creation and content elucidation), and the sociocultural practice" (CDA: 97). This ideas

of Fairclough change into an investigative technique, including the "etymological depiction of the dialect content, understanding of the relationship between the digressive procedures and the content, and clarification of the relationship between the verbose procedures and the social procedures" (Fairclough 1989, p. 97).

Liberal discourse

To have the capacity to disentangle ideological segments in the Obamite discourse, we ought to give a framework on what constitutes liberal discourse and in what way it is separated from the progressive discourse.

The essential distinction of liberal account from that of the moderates lies in stressing the significance of Enlightenment goals over the religious ones. The making of the country is not saw as the demonstration of God yet rather as in view of standards of humankind. The National Education Association, for instance, demands that "when the Founding Fathers drafted the Constitution with its Bill of Rights, they unequivocally planned it to ensure a mainstream, humanistic state" (cited in Hunter 1991: 113). Then again, notwithstanding the traditionalist endeavors to consume the religious guideline, the God and religion will be not totally rejected from the liberal account: "America and each country on earth is called by God to look for equity and serve the benefit of everyone of mankind, not as an exceptional benefit, be that as it may, but rather as unique obligation" (cited in Hunter 1991: 113). The establishing records are seen as living, consequently, they can be distinctively deciphered or revised to suit the always showing signs of change world in request to keep up the fundamental rule that the Founding Fathers depended in the Declaration of Independence, the Constitution and the Bill of Rights.

As diverse as the thought of the establishing records are the ideas of flexibility and equity. Opportunity is a guideline the American progressivism based on the established radicalism, where it implied independence and the thought of decision the individual has that is not limited by convention (Micklethwait & Wooldridge 2005: 343). Concurring to Taylor, the liberal flexibility is characterized generally as far as the social and political privileges of people as "invulnerability from impedance by others throughout his life, either by state or church or by different people". Equity, then again, is "saw as far as fairness and the end of abuse in the social world – 'reasonable play'." (cited in Hunter 1991: 114)

The American Revolution is seen as a new beginning for humanity to make a "superior world". The Democratic Party turned into the backer for all the imbalances in the general public, whether it is isolation and racial preference, ladies rights, gay rights or essentially monetary incongruities originating from unhindered free enterprise. The free enterprise is, in any case, revered in the liberal vision on the grounds that it makes riches, yet it must be managed to serve the basic great. "Dynamic social change and an dynamic part by the government are essential, and activities, for example, the New Deal and the Civil Rights Movement are sure strengths that enhance society. Expanding riches makes new chances to accomplish decency and equity." (Morris 2004:

56) Therefore, the American Dream has additionally an alternate understanding; in the perspective of progressivism it means measure up to open door for accomplishment for anybody.

As for Lakoff (2002: 108), the liberal model is an impression of the nurturant guardian ethical quality model, where the administration expands on common regard instead of on control, and where the "empathy" and "minding" are the essential words. So as to end the imbalances in the general public, the legislature needs to assume a huge part in the lives of the individuals. Assessment is needed for the benefit of every one of the general public and in suggestion, a major administrative device must be shaped for a reasonable appropriation of riches. Educating and welfare frameworks are the administrative obligations also.

The issue of liberal belief system is the idea balance that particularly in the 20th century got to be connected with Marxist hypotheses and their execution after the Second World War. The Democratic Party thusly battles to shape another story that would push the distinctions with Marx, however in the meantime, will be reliable with the Democratic Party's part of the redressing compel over the span of American history (integration, social liberties, ladies rights, New Deal and so forth.).

Along these lines, as to total up the primary distinction between the two philosophies, the quote from Hunter (1991: 114) can be acquired: "Where the social progressives tend to characterize flexibility financially (as individual financial activity) and equity socially (as honest living), progressives have a tendency to characterize opportunity socially (as individual rights) and equity monetarily (as value)

OUTLINE OF THE INAUGURAL SPEECH

The inaugural address of president Barack Obama can be internally divided into the following six parts:

1. Thanking his predecessor (paragraphs 1-2)
2. Accepting the economic crisis (paragraphs 3-7)

Obama is frank, using the following phrases: "the challenges ... are real. They are serious and they are many. "At the same time, he has shown his resolve and leadership as shown in the following excerpt: "But know this, America — they will be met. "

3. Mentioning the crisis of the past (paragraphs 8-17)

He is consistent with the overall message of hope. He quotes the Bible (10), goes back to the Declaration of Independence (10), and talks about the crises of the past (paragraphs 12-15). His final remarks remind the audience that the timeless American values persist (paragraph 16).

4. Addressing the critics and cynics (paragraphs 18-20)

In a brief digression he attempts to persuade those who are skeptical of his plans. Obama uses the key phrase "Their memories are short."

5. Addressing the World (paragraphs 21-26)

Obama points out new foreign policies that are rooted in human ideals.

6. The solution is attributed to the people (paragraphs 27-35)

The president compares American civilians with American soldiers, both representing the American spirit of service. This comparison is topped by a Revolutionary War story metaphor.

Examples of the Rules of Three:

"Homes have been lost; jobs shed;
businesses shuttered." (5) "Our health care is too costly; our schools fail too many;
and [...] energy [...] threaten our planet." (5) "all are equal,
all are free,
and all deserve [...] pursue [...] happiness." (10) "struggled and sacrificed and worked" (15) "birth or wealth or faction" (15)
"we must pick ourselves up, dust ourselves off,
and begin again the work of remaking America" (16) "to spend wisely,
reform bad habits,
and do our business in the light of day" (19) "the justness of our cause,
the force of our example,
the tempering qualities of humility and restraint." (22)

Examples of contrast:

"rising tides of prosperity and the still waters of peace" versus
"gathering clouds and raging storms" (paragraph 3)
"know that your people will judge you on what you can build, not what you destroy." (25)
"we will extend a hand if you are willing to unclench your fist" (25)
"a man whose father less than sixty years ago might not have been served at a local restaurant can now stand before you to take a most sacred oath." (32)

The general subject for this initiation speech can be condensed as "quality from our courageous past", which will be showed by samples from the American past and inclinations the American individuals to do a reversal to the great, old American values.

These specified and alluded to values are old and ageless – resistance, interest, faithfulness and patriotism.

Examples of past references:

“mindful of the sacrifices borne by our ancestors” (paragraph 2) “Forty-four Americans have now taken the presidential oath” (3)

“faithful to the ideals of our forebearers, and true to our founding documents” (3) “So it has been. So it must be with this generation of Americans.” (4)

“passed on from generation to generation” (10) “Our journey has never been ...” (11)

“Concord and Gettysburg ; Normandy and Khe Sahn” (14) At seven words, this passage is wonderfully brief, yet manages to span four wars: Revolutionary War, Civil War, World War II, and Vietnam War, respectively.

“Their memories are short.” (18)

“Our Founding Fathers [...] expanded by the blood of generations.” (21) “Recall that earlier generations...” (22)

“the fallen heroes who lie in Arlington” (27)

“But those values upon which our success depends - hard work and honesty, courage and fair play, tolerance and curiosity, loyalty and patriotism - these things are old. These things are true. They have been the quiet force of progress throughout our history. What is demanded then is a return to these truths.” (29)

“In the year of America's birth...” (33)

ANALYSIS

Ideological analysis

Our investigation and elucidation of the ideological viewpoint of Obama's inaugural location endeavors to connection the inaugural discourse with the social procedures and to unravel clandestine philosophy of this content. In the meantime, a diachronic technique will be requisitioned standing out Obamite discourse from the one of his forerunners.

(1) "My fellow citizens: I stand here today humbled by the task before us, grateful for the trust you have bestowed, mindful of the sacrifices borne by our ancestors."

Beginning with the opening lines of the discourse, a movement from the style of Bush, with the multitudes of "my kindred Americans" is obvious. Obama's type of location can be seen as more comprehensive, including all nationalities and ethnicities, applying a more national focused demeanor. Additionally, this style of Obama can be clarified on

the lines of that citizenry is the foundations of the American republic, and that the entire framework is in light of a grass root tact, instead of an elite and elitist arrangement of Bush. *Strong Citizenry*.

(2) "That we are in the midst of crisis is now well understood. Our nation is at war against a far-reaching network of violence and hatred. Our economy is badly weakened, a consequence of greed and irresponsibility on the part of some but also our collective failure to make hard choices and prepare the nation for a new age."

Obama not just denounces "covetousness and unreliability" of the people when remarking on the impacts of the worldwide monetary emergency, additionally condemns the "aggregate disappointment" of the framework, the previous being prosecutable, the last not. So the issue will oblige a noteworthy, institutional change. The president recognizes the progressing war on dread; nonetheless, he makes no reference to the terrorist association al-Qaeda. A dominance of the possessive pronoun "our" demonstrates solidarity of the individuals in the season of national risk.

(3) "Today I say to you that the challenges we face are real, they are serious and they are many. They will not be met easily or in a short span of time. But know this America: They will be met."

A resolved proclamation brimming with expansive resolutions, the time deixis "today" gives the quality of a new beginning.

(4) "For us, they fought and died in places Concord and Gettysburg; Normandy and Khe Sahn."

The president gives a selection of the American great account, which is a standard system of this sort of discourse. Then again, by specifying illustrations of America's penances, Obama rehabilitates the war in Vietnam and puts in on the equivalent balance with the Revolutionary War for Independence and the Civil War, which can be seen as an endeavor to legitimize the war in Vietnam. *Heroic past that can be built upon*.

(5) "What the cynics fail to understand is that the ground has shifted beneath them, that the stale political arguments that have consumed us for so long, no longer apply. The question we ask today is not whether our government is too big or too small, but whether it works, whether it helps families find jobs at a decent wage, care they can afford, a retirement that is dignified. Where the answer is yes, we intend to move forward. Where the answer is no, programs will end."

Obama communicates the realism ubiquitous all through his crusade. He collapses the acknowledged dichotomies and rather centers on their outcomes. As far as the characteristic philosophy is concerned, Obama communicates a clear need of any ideological point of view with respect to the part of government in the season of worldwide budgetary inconveniences. Obama suggests that he intends to coming to his objectives are liable to change, and that he won't adjust any creed or convention for coming to his destinations. *Pragmatism*.

(6) "Nor is the question before us whether the market is a force for good or ill. Its power to generate wealth and expand freedom is unmatched."

As of right now, Obama leaves further from the Bushite dichotomies of good and malicious, or for his situation of good or sick. He reinforces his determination of not dependence on any fundamental philosophy, unless this belief system is going for coming to the objectives of his future organization.

(7) "The success of our economy has always depended not just on the size of our gross domestic product, but on the reach of our prosperity; on the ability to extend opportunity to every willing heart -- not out of charity, but because it is the surest route to our common good."

Obama focuses on the economy encourage and discloses his philosophical stance to the methods for conveyance of national riches, hacking out the free market mantra of different republican organizations. As of right now, Obama adversely plots his monetary hypothesis and philosophy with the absence of alluding to the free market.

(8) "Recall that earlier generations faced down fascism and communism not just with missiles and tanks, but with the sturdy alliances and enduring convictions. They understood that our power alone cannot protect us, nor does it entitle us to do as we please. Instead, they knew that our power grows through its prudent use. Our security emanates from the justness of our cause; the force of our example; the tempering qualities of humility and restraint. We are the keepers of this legacy, guided by these principles once more, we can meet those new threats that demand even greater effort, even greater cooperation and understanding between nations."

The amazing story of the American past is said again with the accentuation put on the exceptional nature of the American republic, which has been practicing its energy just for good and just purposes. The "justness of our reason" ought to be rehashed, after the time of American military contribution of rather questionable character and this standard of equity ought to be changed into a multilateral impression of global participation, stamped by the expression "more noteworthy collaboration and seeing between countries". Equity can be seen as another of key standards or ideological foundations cherished in Obama's discourse. *Justice*.

(9) "For we know that our patchwork heritage is a strength, not a weakness. We are a nation of Christians and Muslims, Jews and Hindus, and nonbelievers. We are shaped by every language and culture, drawn from every end of this Earth. And because we have tasted the bitter swill of civil war and segregation and emerged from that dark chapter stronger and more united, we cannot help but believe that the old hatreds shall someday pass; that the lines of tribe shall soon dissolve; that as the world grows smaller, our common humanity shall reveal itself; and that America must play its role in ushering in a new era of peace. To the Muslim world, we seek a new way forward, based on mutual interest and mutual respect. To those leaders around the globe

who seek to sow conflict or blame their society's ills on the West, know that your people will judge you on what you can build, not what you destroy."

Obama recognizes the vicinity of nonbelievers in America, which comes as an amazement after a long stretch of Christian right driving the waves, in spite of his summoning God in his discourse, which can be ascribed to the class. In the meantime Obama discourses in great terms about and to the Muslim world, in this manner perceiving and grasping the social and religious assorted qualities, which had been smothered under past organizations. Accordingly an ideological movement from republican organization is apparent, a movement from a conventional and traditionalist impression of the United States' general public to a more liberal and assorted one. Liberal philosophy can unmistakably be distinguished in this passage. *Liberalism and acceptance of religious diversity.*

(10) "To the people of poor nations, we pledge to work alongside you to make your farms flourish and let clean waters flow; to nourish starved bodies and feed hungry minds. And to those nations like ours that enjoy relative plenty, we say we can no longer afford indifference to the suffering outside our borders, nor can we consume the world's resources without regard to effect. For the world has changed, and we must change with it."

This some piece of the content imprints another move in the ideological stance of the Obama organization. The poor countries ought to be helped and the affluent countries ought to be less rushed in their uses, and the "impassion to the misery" ought to turn into an issue of the past. *An outward an inward solidarity.*

(11) "But those values upon which our success depends – hard work and honesty, courage and fair play, tolerance and curiosity, loyalty and patriotism – these things are old. These things are true. They have been the quiet force of progress throughout our history. What is demanded then is a return to these truths. What is required of us now is a new era of responsibility -- a recognition, on the part of every American, that we have duties to ourselves, our nation and the world, duties that we do not grudgingly accept but rather seize gladly, firm in the knowledge that there is nothing so satisfying to the spirit, so defining of our character than giving our all to a difficult task. This is the price and the promise of citizenship."

History is translated as an unending wellspring of motivation, as an interminable wellspring of American immortal excellences - penance, magnanimity and freedom. The American culture is translated as though it had briefly withdrawn from these acknowledged ethics and needs to grasp them once more. Obama's last comments on citizenship and natives, characterized by common commitment of obligation, further reinforce the importance of this idea for American majority rules system and make a dynamic citizenry mindful of their obligations the inside phase of his location. *Duty.*

The analysis of frequently used words and connotations

Keeping in mind the end goal to land at a more quantitative based consequence of this investigation, a pivotal word examination of both as often as possible utilized words and undertones as a part of Obama's discourse was attempted, yielding the accompanying results.

The discourse comprises of 2403 words. The pronoun "we" being irrefutably the champion of this number, with its supreme events being coming to 62, which can be ascribed to a comprehensiveness of Obama.

Table 1. Keyword Density Report For President Obama's Inaugural Address (Words)

Keyword	Repeats	Density
Nation	12	0.49%
New	11	0.47%
America	9	0.38%
Today	7	0.30%
People	7	0.30%
Less	7	0.30%
World	7	0.28%
Let	7	0.28%
Time	6	0.24%
Work	6	0.24%

Table 2. Keyword Density Report For President Obama's Inaugural Address (Phrases)

Keyword	Repeats	Density
a new	7	0.55%
our nation	5	0.40%
the world	5	0.39%
no less	4	0.32%
men and	4	0.31%
and women	4	0.34%
our common	4	0.30%
of peace	3	0.24%
the people	3	0.23%
that America	3	0.26%

Table 1 shows the percentage of the density of keyword repeats of the words used in Obama's speech and table 2 Indicates the density of keyword repeats of the phrases. The results of the keyword analysis can be translated as Obama's endeavor to focus on the household issues, "country", "our country" being the most noticeable words and collocations, furthermore start "another" section in the relations with "the world". In the meantime, the key trait of Obama's location is the descriptive word "new", which describes the methodology and thoughts of the recently sworn president and his organization.

Analysis of Biblical references

It is usual in American political discourse to utilize scriptural dialect, which is an innate piece of American open discourse. Nonetheless, given the non-conventional and liberal stand of Barack Obama, it is key to investigate scriptural references of Obama and give conceivable clarifications of the specific decisions made by him.

"We remain a youthful country," Obama said, "yet, in the expressions of Scripture, the time now put aside silly things." Obama was citing the New Testament, 1 Corinthians

13:11, managing St. Paul's letter to the church in Corinth. The suggestions of this specific decision of Scripture, particularly in a discourse pointed likewise at the Muslim, Jewish, Hindu and non-accepting Americans are gigantic, for it is the "adoration part", generally read at weddings. It discourses about intimate romance in the accompanying way:

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails." (1 Corinthians, 13:4)

"When I was a child, I discoursed like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love." (1 Corinthians, 13:11)

St. Paul's letter to the congregation in Corinth is dated to the times when the congregation was experiencing the time of inward battles and divisions, and when the congregation was debilitated by indecent impacts encompassing the group. Corinth was a youthful town, the congregation a youthful church filled by your kin. St. Paul conveyed a letter of feedback and beseeched the Corinthians to stop the contending and grasp what he called the most critical temperance: love.

The decision of this specific scriptural reference can be seen as Obama's endeavor to spread the idea and belief system of affection, and through "adoring thy neighbor" the American individuals can grasp a thought of racial comprehensiveness and ideological differences, vital in the season of financial and universal emergencies.

CONCLUSION

This paper investigated the ideological segment revered in the inaugural location of President Barack Obama. It is implanted in Fairclough's thoughts of philosophy living in content and that "belief system puts dialect in different routes at different levels" and that philosophy is both "property of structures and of occasions". We have endeavored to utilize another idea of Fairclough, in particular that "implications are created through translations" and endeavored to unravel the conceivable understandings of different

references of Obama. In this procedure we have figured out how to distinguish the system of Obama's ideological stance show in the location. In the meantime, we have endeavored to put Obama's location into a diachronic point of view of the active organization of President George W. Bush. The following are our conclusions:

1. The results of the first piece of our examination have demonstrated that the key ideological parts of Obama's discourse can be condensed into the accompanying ideas: *pragmatism, liberalism, inclusiveness, acceptance of religious and ethnic diversity and unity*.
2. The results of the keyword analysis have demonstrated that the most noticeable words utilized by Obama are country, new and America, and a general strength of the individual pronoun we, which is a proof of Obama's comprehensive impression of the American culture and a requirement for solidarity, saw as essential in the season of national danger.
3. The results of the biblical references have demonstrated that Obama's decision of Scripture references – citing the Corinthians "adoration area" was to reinforce the thought of solidarity and charitable affection among the different individuals from the American various society.
4. The overall, basic subject of the discourse is the need to be enlivened and engaged by the strength from our heroic past, which ought to be utilized as a resort for revamping the country in the season of the worldwide money related emergency and the risk of worldwide terrorism.
5. The discursive event and rambling structure interrelatedness thoughts proposed via Fairclough have been by the aftereffects of our examination. The inaugural location – the verbose occasion formed the content – the desultory structure, in addition, the discourse got to be subject of translation by the group of onlookers, which molded the accompanying discourse routine of Obama.

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