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# Im /Politeness of Power and Authority in Cairo Peace Summit

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**Abstract:** *This paper is mainly concerned with investigating how power and authority in Cairo Peace Summit are used im/politely. Accordingly, this study analyzes power and authority through the elected model. Thus, it aims: uncovering the strategies that politicians employ to gain both authority and power in the chosen data, finding out the persuasive appeals that are utilized by politicians to assert authority and influence public opinion, and shedding light on the different types of authority ( traditional , rational-legal, and charismatic authority. It is hypothesized that: politeness and impoliteness strategies are employed by politicians to gain both authority and power in the chosen data, to assert authority and influence public opinion, and there are three types of authority which are traditional , rational-legal, and charismatic authority.*

**Keywords:** *Impoliteness, Politeness, Power, Authority.*

## 1. INTRODUCTION

Power and authority are fundamental concepts in political science that shape the dynamics of politics in various way since the entire political process involves how power is shaped, dissolved, and used. It is worthy to say that the power is the ability to influence or control, while authority is the right way to do it.

Weber (1922) defines power as one's ability to exercise their will over others. He adds that power can be present in personal relationships as well as in social organizations and in governments. Weber defined authority as power attached to a social position (e.g., athletic director or head coach). Authority is a legitimate relation of domination and subjection; thus, authority is described as legitimate power (Delaney,2015p.419).

Despite its importance, the pragmatic strategies constituting the structure of power and authority have not been investigated and this means that the pragmatic aspects of these concepts have not been given their due attention. To bridge this gap, the present study makes



its appeal to tackle power and authority from a pragmatic angle. Thus, the present study tries to answer the following questions:

1. What are the strategies that politicians employ to gain both authority and power in the chosen data?
2. How do politicians utilize rhetorical appeals to assert authority and influence public opinion?
3. What are the different types of authority that employed in the chosen data?
4. Within the chosen data, what are the different types of speech acts that are employed to shape the perception of power and authority?

It is hypothesized that: politeness and impoliteness strategies are employed by politicians to gain both authority and power in the chosen data, logos, pathos, and ethos are persuasive appeals that are utilized by politicians to assert authority and influence public opinion, and there are three types of authority which are traditional, rational-legal, and charismatic authority. To achieve the aims of this study, the following procedures are followed: providing some theoretical framework for the concept of condemning and some related topics that are crucial to the aims of the study, collecting data, and applying an eclectic model for a pragmatic analysis.

## **2. RELATED WORKS**

### **2.1 Power and Authority**

"Power" and "authority" are key concepts in sociology and political science, often used to describe the dynamics of social and political structures. While they are related, they have distinct meanings. On one hand, power refers to the ability of an individual or group to influence or control the actions, behaviors, or opinions of others. It's a broader concept than authority and can manifest in various forms. For example, power can arise from various sources, such as economic power (control over resources), social power (influence within a group), or coercive power (ability to force someone to do something against their will). Power is not always legitimized or sanctioned by society or an organization. On the other hand, Authority: authority is a specific form of power that is recognized and legitimized by a social structure. It's the legitimate or socially approved use of power, vested in a person or group by a state, society, or organization. Authority implies that there is a recognized right to exercise control or make decisions, and it is often linked to a specific role or position (like a police officer, judge, or manager). Authority is often exercised in a more structured and formal manner than power (Weber 1922).

Additionally, Max Weber's (1958) three types of authority are traditional, rational-legal, and charismatic.

#### **a. Traditional authority**

Is based on established customs and practices, often seen in monarchies.

#### **b. Rational-legal authority**

Also known as bureaucratic authority, is based on legal rules and regulations, often seen in modern societies.



### **c. Charismatic authority**

Is derived from an individual's personal appeal and extraordinary leadership qualities, often seen in religious or political leaders who inspire devotion and passion in their followers.

In summary, while all authority is a form of power, not all power constitutes authority. Authority is power that is seen as legitimate and is typically confined within certain boundaries, while power can be broader and can manifest in less formal or socially sanctioned ways. Understanding these concepts is crucial for analyzing social and political structures, leadership, governance, and interpersonal relationships.

## **2.2 Politeness Strategies**

According to Brown and Levinson (1987), politeness tactics have been devised to uphold the hearer's "face". Brown and Levinson (1987) propose specific tactics that individuals can use to handle situations where their social reputation is at risk. When discussing civility, the term "face" refers to the public perception of a person's self-image. Every individual possesses a social and emotional perception of their own identity, which they assume others also possess (Yule, 1996). Brown and Levinson assert that face refers to a person's emotional investment, which can be jeopardized, preserved, or improved. It is crucial to routinely acknowledge and prioritize face during interactions (Brown & Levinson, 1987). Meanwhile, in various types of in-person communication, all participants will be focused on preserving their own reputation as well as the reputation of others. Face Threatening Acts (FTAs) can be defined as activities that undermine an individual's self-esteem and desire for respect. The primary objective of establishing politeness tactics is to effectively address these face-threatening acts (FTAs). The civility tactics established by Brown and Levinson are outlined as follows.

### **Bald on-Record Politeness**

As much as possible, this strategy is carried out in a direct, clear, unambiguous, and brief way.

### **Off-Record Politeness**

This strategy itself is not as clear. The speaker doesn't force the listener to do anything. This means that face is not directly harmed. People who use this strategy often have to figure out what the speaker means. Off-record approach is a way for the speaker to communicate in an indirect manner.

### **Positive Politeness**

This strategy tries to keep the threat to the audience's good mood as low as possible. You can do this by paying attention to what the audience wants, promoting equality and a sense of belonging to the group.

### **Negative Politeness**

This strategy tries to minimize threats to the individual's negative face. It can be done by being indirect, using hedges or questions, minimizing imposition and apologizing.2.3

### **Impoliteness Strategies**

It is common for every community to have its own set of social norms. These are the rules that everyone should follow when they are in a certain situation or acting in a certain way. A positive assessment (politeness) is made when an action is similar to the norm, and a negative assessment (impoliteness, rudeness) is made when an action is different from the norm (Fraser 1990). Culpeper says that there are three things that must be true in order to be rude. To begin, the speaker connects "face-attack." Second, the person being addressed recognises or acts in a way that is intentionally or consciously face-attacking. Finally, these conditions are met by both the speaker and the target.

Depending on definition of impoliteness, a model consisting of 5 super-strategies was presented (Culpeper, 2005):

### **Bald on Record Impoliteness**

Culpeper (1996) says that this strategy is different from Brown and Levinson's (1978, 1987) "bald on record" strategy in some ways. He says that the speaker of this strategy intends to harm or violate the listener's face. This Types of impoliteness happen when one person does face-threatening acts (FTAs) to another person with the clear, unmistakable, and direct goal of ruining the other person's face when the other person can't reply with impolite remarks (Culpeper 2005).

### **Positive Impoliteness**

As Culpeper (2003) says that these strategies are used to hurt the positive face wants of the person being addressed. Culpeper (1996) says that positive impoliteness is "the use of strategies designed to damage the addressee's positive someone face who wants to be acknowledged as a part of society." In this case, "positive face" means that the person wants to be respected by others. As Bousfield (2008) says, Culpeper (1996) lists the following as the ways that good impoliteness speech is used:

- a. You are ignoring someone if you don't recognize their presence.
- b. Keep the other person from doing something.
- c. For example, you could reject having anything in common with the other person, avoid sitting next to them, or use any of a number of other strategies to distance yourself from them.
- d. Using the wrong identifiers, like position and last name when talking about a close relationship or a nickname when talking about a faraway relationship.
- e. To make your point clear, use slang that the other person doesn't understand or a code that only the group knows but not the target.

### **Negative Impoliteness**

Based on what Culpeper (2005) says, negative impoliteness is a way to attack what is undesirable in the other person. Culpeper (1996) says that tactics of rude and negative speech lead to the following results:

- a. Scare Someone: Make someone think that something bad will happen to them.
- b. Show that you are less important by dropping your voice and making sarcastic comments.



- c. Take over the other person's space, either literally (by getting as close to them as the relationship allows) or figuratively (for example, by asking for or talking about private information that is too close for the relationship).
- d. Make a link between the bad thing and the other person by saying "I and you."
- e. Write down what the other person owes you.

### **Off-Record Impoliteness**

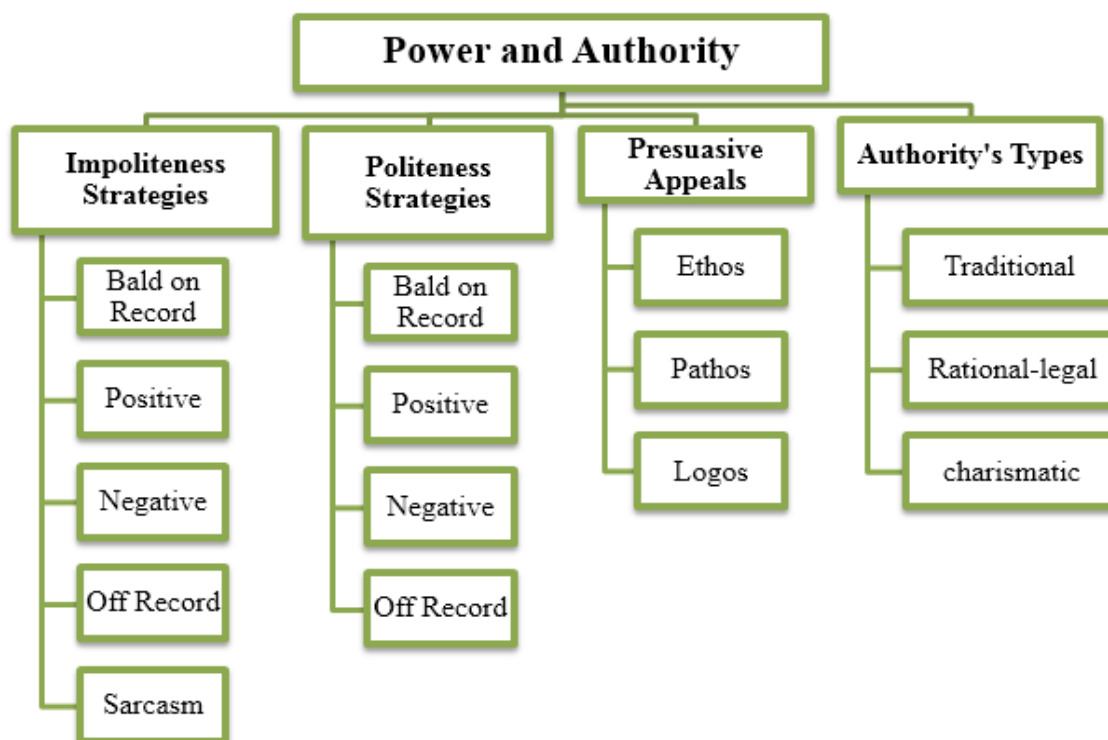
The speaker utilizes face-threatening acts to convey implicatures, ensuring that the intended message is emphasized over any alternative readings. The implicit expression of menace towards the listener's countenance is conveyed (Huang, 2007). Mugford (2019) illustrates that this approach is employed when the danger or harm to the person's face is communicated indirectly through implicature.

### **Sarcasm**

Culpeper (1996) suggests that the strategy of using impoliteness or feigned politeness is a distinct and overarching method. Therefore, acts that threaten one's face are carried out by external consciousness. Sarcasm refers to the use of words or expressions that convey a meaning that is opposite or different from what is really spoken. Individuals employ sarcasm as a substitute method to publicly attack others, as such activities may be deemed inappropriate depending on the circumstances.

## **3. METHODOLOGY**

The speech which are selected to be the data of the study are analyzed from a pragmatic perspective. These speeches are analyzed in accordance with an eclectic model. Qualitative methods include describing types of characteristics of the characters and events without comparing these events in term of measurements amounts (Thomas, 2003). After the data is collected, a qualitative analysis is done by examining the tweets through the eclectic model which is presented in figure1.



#### 4. RESULTS AND DISCUSSION

##### 4.1. President El-Sisi's Speech at the Cairo Peace Summit

a. Today, Egypt is telling you in all candor and sincerity: that the solution for the Palestinian cause is not displacement, and is not by forcibly transferring the entire people to other regions; the one and only solution is justice..."

In his speech at the Cairo Peace Summit, President El-Sisi employs specific politeness strategies to enhance his message's effectiveness and assert authority. He uses positive politeness in the phrase "Today, Egypt is telling you in all candor and sincerity" to create a positive relationship with his audience and this approach fosters goodwill and mutual respect, which is crucial in international diplomacy. Additionally, El-Sisi exercises negative politeness by respectfully addressing the sensitive issue of the Palestinian cause as in "that the solution for the Palestinian cause is not displacement, and is not by forcibly transferring ". He acknowledges the complexity of the situation without imposing his viewpoint aggressively, which respects the audience's freedom of opinion and maintains diplomatic decorum. Concerning authority's types, the speech implicitly reflects several types of authority. El-Sisi uses moral authority by advocating for justice, the speaker assumes a position of moral leadership, suggesting that their stance is not just politically sound but morally right. Additionally, Expert authority is also used. According to this type, the speaker who represent Egypt, implicitly positions themselves as knowledgeable or expert on the issue.



**b.** From the very first moment, Egypt has engaged in unyielding, strenuous and vigorous efforts, day and night, to coordinate and deliver humanitarian aid and relief to the besieged Palestinians in Gaza. Egypt has not closed the Rafah land crossing at any moment.

President Abdel Fattah el-Sisi's speech demonstrates a clear use of Brown and Levinson's politeness strategies. He employs a 'positive politeness' strategy by emphasizing Egypt's proactive role in aiding Palestinians, fostering a sense of solidarity and seeking approval from his audience as in " Egypt has engaged in unyielding, strenuous and vigorous efforts, day and night, to coordinate ". Furthermore, El Sisi's direct and straightforward approach aligns with the 'bald on-record' strategy, highlighting the urgency and authority of his message.

In terms of Max Weber's authority types, El Sisi's speech most strongly reflects 'legal-rational authority.' As President, El Sisi embodies the state's legal-rational authority, underlining the structured, official actions of the Egyptian government.

#### **4.2. King Abdullah II at the Cairo Summit for Peace**

**a.** My thanks to His Excellency the President for convening this meeting during these difficult times, so we can work urgently together to stop this humanitarian disaster pushing our entire region into the abyss.

The statement employs positive politeness strategies. The speaker expresses gratitude "My thanks to His Excellency the President", which is a form of politeness aimed at recognizing the efforts and status of the President. This not only shows respect but also strengthens social bonds and reduces social distance. The mention of "these difficult times" acknowledges shared challenges, further enhancing the solidarity between the speaker, the President, and the broader group involved.

**b.** Over the past 15 years, we have seen how the dreams of a two-state solution and the hopes of an entire generation have turned into despair. This has been the policy of hardline Israeli leadership—to focus solely on security over peace and create new illegal realities on the ground that render an autonomous Palestinian state unviable. In the process, it has empowered extremists on both sides.

Concerning politeness strategies, King Abdullah's speech employs a form of directness that could be classified as "Bald on Record" politeness strategy. While he critiques the policies and actions that have led to widespread despair, he likely does so within the bounds of diplomatic speech, reflecting the decorum expected of his position. The speech does not appear to use overt impoliteness strategies; instead, it seems to adopt a more formal and respectful tone, which is characteristic of high-stakes diplomatic communication. The direct criticism of the Israeli leadership's policies, however, could be interpreted as a "Negative" strategy within the politeness model, as it openly challenges and attributes responsibility for the current situation. Furthermore, King Abdullah's speech effectively connects with listeners affected by the conflict and those invested in the peace process through emotional appeal and logical appeal. He argues that security prioritization has made the idea of an autonomous Palestinian state unfeasible, addressing the practical implications of Israeli policies. His traditional authority as a monarch lends weight to his arguments, and his charismatic authority inspires support for his perspective on the peace process

## 5. CONCLUSION

This paper explores the intricate dynamics of power and authority in the context of the Cairo Peace Summit. Our analysis revealed that politeness and impoliteness strategies, alongside rhetorical appeals such as logos, pathos, and ethos, play pivotal roles in how politicians navigate the realms of authority and power. Furthermore, the study illuminated the presence and impact of traditional, rational-legal, and charismatic forms of authority in political discourse.

The findings underscore the complexity and subtlety inherent in political communication. Politicians strategically employ a mix of politeness and impoliteness strategies to either assert their authority or to challenge the authority of others. This nuanced use of language serves not just as a tool for communication, but as a weapon in the arsenal of power dynamics.

Moreover, the persuasive appeals of ethos, pathos, and logos emerged as crucial elements in shaping public opinion and asserting authority. Ethos establishes credibility, pathos connects emotionally, and logos appeals to reason, all contributing to the persuasive power of the political narrative.

The shows that the varied forms of authority manifested in the summit. Traditional authority, rooted in customs and legacy, rational-legal authority, based on laws and regulations, and charismatic authority, derived from personal appeal, were all evident in varying degrees. This diversity in authority types reflects the multi-faceted nature of power structures in political contexts.

These insights have significant implications for understanding political discourse and the mechanisms of influence and control in high-stakes diplomatic settings. They reveal how language and communication styles are not mere conveyors of messages but are instrumental in shaping political realities.

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