| RESEARCH ARTICLE

The Discursive Power of Persuasion in Political Discourse: A Critical Discourse Analysis of King Mohamed VI´s Speeches

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| ABSTRACT

The success of a particular political discourse is largely determined by the effective persuasive devices the speaker/writer makes use of. The study of the power of language in politics is further taken under scrutiny by scholars in the fields of Discourse Analysis and Critical Discourse Analysis, opening wide horizons not only to the examination of the persuasive power of language but also to its ability to establish control, inequality and dominance. Essentially, Critical Discourse analysts have paved the path to unveiling the latent underlying power of language to spread ideologies, establish discrimination and manipulate people´s needs and desires. Therefore, within this scope, this paper aims to analyze Moroccan King Mohamed VI´s speeches and persuasive strategies and explore their particularities. It also seeks to examine how the discourse of the monarchy has helped in bringing stability to the country.

| KEYWORDS

Persuasion, persuasive power, Discourse Analysis, Critical Discourse Analysis, power.

| ARTICLE INFORMATION

1. Introduction

The need to persuade is an inherent end that governs most human beings´ encounters and interactions. Whether in advertising, political negotiations, or religious sermons, to mention but a few, the power of persuasion is omnipresent and controls all forms of human contact and discourse. Despite the boom in the technological sphere, where the image has occupied an essential status in the communication process, the role of language as the most effective persuasive tool is unquestionably uncontested. Research in rhetoric and argumentation theory have accentuated that language is the most efficient discursive tool through which language users can make their addressees act, believe in or refrain from something.

The persuasive power of language is best reflected and analyzed in Political Discourse. Indeed, within this realm, language can achieve what arms cannot; it is employed to mobilize people, win supporters and smear opponents. Convincing through manipulative discursive tools has been studied by major scholars in the fields of Discourse Analysis and Critical Discourse Analysis, such as Chilton (2002, 2004), Fairclough (1989, 1995, 1997), Van Dijk (1993, 1995, 1995), and Wodak (1997, 2003, 2007). For this reason, different analytical models were developed to examine discourse and unveil not only the power of language but also its covert ideologies, manipulative constructs, and discursive forms of dominance. Hence, the aim of this paper is to identify and analyze the dominant and most recurrent persuasive devices in the speeches of the king of Morocco, Mohamed VI, from the Critical Discourse Analysis perspective applying Fairclough´s (1989, 1995) three levels model of analysis.

2. Literature review

2.1 The persuasive power of language

Humans´ constant search for power and domination is such a natural composition of their being. They are obsessed with exercising power and control over one another via different means, be they materialistic or symbolic. Wars are waged, and lands are conquered to establish a nation´s "superiority" and "control" over other powerless 'inferior' countries. Yet, Lukes asserts that:

> A may exercise power over B by getting him to do what he does not want to do, but he also exercises power over him by influencing, shaping or determining his very wants. Indeed, is it not the supreme exercise of power to get another or others to have the desires you want them to have – that is, secure their compliance by controlling their thoughts and desires via language? (1978:642)

The above quotation refers us to another possible way to exercise power, i.e. shaping and influencing people´s wants and desires. This very way seems less bloody and easy to get into peoples´ minds and hearts. In the above quote, Lukes stresses the power of language and its persuasive mechanisms to control the thoughts and wants of people. Indeed, language can have miraculous effects on people and lead them to do, accept, or act better than guns and tanks. It is easier to invade a country through ideas than through an army where ideas strongly establish what some scholars call "spiritual and linguistic impoverishment". More than that, Fairclough (2015: 64) maintains that "language contributes to the domination of some people by others". Hence, not only does the power of language establish domination and control, but it also serves to maintain the benefits of the dominant groups.

Principally, the power of language is manifested in written, spoken and sign forms. Wherever one turns the eye or listens to something, language is always there, waiting to cast its magic on them and hook them. In fact, even with the boom of mass media and technology, language is still able to maintain its strong presence as a means of not only communication but also influence, dominance and persuasion. Significantly, the power of persuasive language is omnipresent in all types of discourses and, especially, political discourse.

Because its ultimate aim is to win the public´s approval, political discourse is inherently grounded on the power of language to persuade the masses. During election campaigns, legislations and referendums, politicians sharpen their pens and tongues to give powerful speeches with the hope of hooking maximum numbers of supporters and followers or, at least, sympathizers. Mutz argues that:

> Persuasion is ubiquitous in the political process; it is also the central aim of political interaction. It is literally the stuff of politics: whether the object is to deter nuclear attack, cajole an abdurate legislator, win over a Supreme Court justice, hold a supporter in place, or nudge a voter in a favorable direction, the end is persuasion. (1996: 2)

Language, then, bridges politicians´ plans, agendas and standpoints with people´s expectations and ambitions. It is this persuasive power of language that maintains, though differently, democracies as well as totalitarian regimes through manipulative and controlling linguistic strategies.

For this reason, the following sections are devoted to the discussion of three main theoretical axes that are central to this research. The first section deals with an overview of discourse and discourse analysis with special reference to Political Discourse. The second one covers ideas related to rhetoric, argumentation and persuasion. The last section of this review sheds light on some of the main persuasive strategies that can be applied in Political Discourse.

2.2 Discourse

Discourse is an intrinsic common term to various fields of study such as linguistics, philosophy, literature, sociology and psychology. This makes defining it quite challenging, given the chameleonic status it acquires according to the specific field in which it occurs. Yet, there have been several attempts in disciplines such as Applied Linguistics and General Linguistics to delineate the term discourse. According to Johnstone (2002: 2), discourse "means actual instances of communication in the medium of language". In this sense, discourse is meant to perform a specific function- to convey a message using language as a tool. Here, language refers to, in Van Dijk´s terms, "text and Talk", where text is "written prose" and talk is "spoken conversation". This text and talk distinction is further discussed by Mills, who pinpoints that:

> Discourse analysis focuses on the structure of naturally occurring spoken language, as found in such "discourses" as conversation, interviews, commentaries and speeches. Text analysis focuses on the structure of written language, as found in such "texts" as essays, notices, and road signs and chapters (…); in particular,

"discourse" and "text" can be used in a much broader sense to include all language units with a definable communicative function, whether spoken or written. (2006:3)

As the quote testifies, discourse makes up the core focus of a relatively new area of study defined as Discourse Analysis. This field of study focuses on language not as an abstract system but rather as a lively interactive mechanism. Johnstone points out this interactive nature of language and stresses that:

> We tend instead to be interested in what happens when people draw on the knowledge they have about language, based on their memories of things they have said, heard, seen, or written before, to do things in the world: exchange information, express feelings, make things happen, create beauty, entertain themselves and others, and so on. (2002: 3)

Accordingly, Discourse Analysis is concerned with the study of language communicatively and the analysis of communication linguistically. Discourse Analysis deals with language in context, "language in use, language above or beyond the sentence, language as meaning in interaction, and language in situational and cultural context" (Davies and Elder, 2008:134). In this respect, language is a product of a given socially contextualized interaction, and its function varies according to the use of its users. Therefore, discourse, argues Fairclough (2015: 28), becomes a tool that reflects social practices and dimensions; it is a carrier of political, religious, ideological, and literary purposes. Consequently, according to Fairclough, unlike general linguistics, the field of Discourse Analysis is concerned with language and its social manifestation.

2 3 Discourse analysis

Studying discourse beyond the sentence or clause boundary as a reflection of social practices has given birth to the emergence of Discourse Analysis as an independent field of investigation. In fact, the first harbingers for the analysis of everyday communication were recognized in the works of ancient Greeks. However, with the publication of Michel Foucault´s *The Archeology of Language,* the second half of the twentieth century witnessed the emergence of the academic study, analysis and interpretation of discourse. This process of analyzing discourse is an integral part of people´s processing of information, something which discourse analysts handle in depth. Trappess-Lomax and Ferguson [write] that:

> Discourse analysts do what people in their everyday experience of language do instinctively and largely unconsciously: notice the patterning of language in use and the circumstances (participants, situations, purposes, outcomes) with which these are typically associated. The discourse analyst´s particular contribution to this otherwise mundane activity is to do the noticing consciously, deliberately, systematically, and as far as possible, objectively, and to produce accounts (descriptions, interpretations, explanations) of what their investigations have revealed. (2002:133)

Discourse Analysis is an interdisciplinary area of investigation. It is interdisciplinary in the sense that it is inspired by numerous analytical approaches and applies various theoretical perspectives. Among these approaches and perspectives are Conversation Analysis, Stylistics, Pragmatics, Rhetoric, Functional Grammar, and Applied Linguistics, to name but a few. This heterogeneity of approaches and perspectives helps discourse analysts tackle social communication and interaction in a vast field of discourse genres such as religious discourse, media discourse, educational discourse and political discourse.

Interestingly, as has been already highlighted, Discourse Analysis is primarily concerned with the study of social communication. In fact, in their analysis, discourse analysts do not limit themselves to the investigation of the text only; as put forward by Fairclough (2015: 24), "discourse analysis is the whole process of integration of which a text is just a part". Rather, Discourse Analysis is conducted to cover any form of meaningful communication, including not only written or spoken texts but also sign and body language and any semiotic event. Indeed, discourse analysts have gone further than just describing and analyzing these forms of communication to deconstruct and unravel the hidden inequalities and ideologies embedded in the various subgenres of discourse. This has led to the emergence of a branch of Discourse Analysis under the label of Critical Discourse Analysis (CDA), whose ultimate aim is to deal with power relations and ideologically loaded utterances.

3. Methodology
3.1 Rationale
Persuasive strategies have been tackled in many types of discourses, such as religion, media and advertising. The role of political persuasion and its effectiveness in an age marked by turmoil and skepticism are worth investigating. One of the blessings of the Arab Spring is that it brought awakening calls for Arab citizens to the importance of understanding and unknotting the puzzle of politics. Hence, it is necessary to identify and deconstruct persuasive techniques underlying political discourse because their impact is extremely profound on people´s perceptions. Recently, thanks to the Arab Spring, Moroccan people have become more

interested in politics and political speeches by either political parties or the monarchy. In Morocco, political discourse has become a battlefield where politicians try to win more supporters or smear their opponents´ reputations. Within this momentum, we would like to investigate how King Mohamed VI goes about convincing the Moroccan citizen. We are interested in the persuasive strategies deployed in his speeches.

3.2 Research hypothesis and research questions
This research is driven by the hypothesis that the stability and "exceptional status" Morocco enjoys is due, at least partially, if not completely, to the dominant and well defined monarchial political discourse. We suppose that politicians´ discourses are highly persuasive; for this reason, we will seek to identify the main persuasive strategies employed in the discourse of the highest political authority in Morocco, namely King Mohamed VI. It should be remembered that the present research is conducted in an endeavor to answer a number of questions:

1- What are the main persuasive strategies employed in King Mohammed VI´s speeches?
2- How are they discursively constructed?
3- What ideological constructs do they embed?

3.3 Data description and collection
The data on which this research is based consists of three televised speeches delivered by the king on three different occasions. The speeches are available on this website: http://www.maroc.ma/ar. The following table better presents the collected data:

Speech	Occasion	Date	Place	Duration	Main Topic
1	King´s and people´s revolution	AD. 20th August, 2013	Rabat	16 minutes	Educational Reform
2	Throne day	AD. 30 th July 2011	Rabat	18 minutes	Constitutional Reform
3	The Green March	AD. 6th November 2013	Rabat	14 Minutes	Regionalization

Table 1: King´s Speeches

3.4 Data analysis
3.4.1 Quantitative vs qualitative
The analysis and interpretation of data are made possible through the application of two major analytical methods, namely the quantitative and qualitative methods. The decision to use either method is widely driven by the nature of the research and data collection. Yet, it has been proven, for the sake of validity and reliability, that successful research is one that succeeds at both methods to cover maximum aspects and dimensions of the themes under study.

As the term suggests, the quantitative method is concerned with the analysis of quantifiable data. It focuses more on numbers, statistics and recurrence of a given phenomenon. Anderson (2004: 3) maintains that quantitative research options have been predetermined, and a large number of respondents are involved. By definition, measurement must be objective, quantitative and statistically valid. Simply put, it´s about numbers and objective hard data. The sample size for a survey is calculated by statisticians using formulas to determine how large a sample size will be needed from a given population in order to achieve findings with an acceptable degree of accuracy.

Hence, quantitative analysis, in this study, can help identify the reoccurrence of discursive strategies and, therefore, reveal their effect as well as efficiency in the construction of the persuasive power of the political discourse. On the other hand, qualitative analysis focuses on the quality of the data under study. According to Wilson, qualitative analysis is:

> The non-numerical organization and interpretation of data in order to discover patterns, themes, forms, exemplars, and qualities found in field notes, interview transcripts, open-ended questionnaires, journals, diaries, documents, case studies, and other texts. (1989: 454)

While the quantitative nature guarantees reliable data, qualitative analysis assures the validity of the research findings. In this respect, Polit and Hungler (1989: 325) point out that "the understanding of human behaviours, problems, and characteristics is best advanced by the judicious use of both qualitative and quantitative data". Yet, given the nature of this study, the choice has been made to rely more on qualitative analysis, which is likely to reflect the in-depth quality of the deployed discursive strategies and provide a thorough interpretation of the contextual data. Indeed, Berelson (1952: 122) claims that qualitative textual analysis reflects deeper phenomena. By means of its ability to use non-quantifiable frequencies, qualitative exegesis entails textual dimensions which are inaccessible to quantitative techniques. More than that, Polit and Hungler (1997: 352) conclude that "qualitative materials are richer than numbers and offer more potential for understanding relationships and meanings".

In the present study, we intend to apply quantitative analysis to the collected data by counting the occurrence and frequency of discursive strategies. This operation is conducted by presenting the data in tables, which will help give a clearer idea about the extent to which the speaker relies on each of these strategies to empower his discourse. On the other hand, this study is essentially an analytical investigation of the persuasive power of discourse. It applies textual analysis to make a critical evaluation of the collected data. Hence, following the proposed theoretical framework, this research is a qualitatively oriented and data-based analysis that aims to come up with conclusions.

Practically, the analysis will proceed first by identifying the discursive strategy in the three selected speeches by King Mohamed VI, counting its recurrence in all the speeches, and then presenting the findings in a table. Second, after the presentation of the quantitative data in the table, it will be followed by description, interpretation and explanation.

4. Findings and discussion

A close look at the collected data in this research has revealed that the king of Morocco relies on a variety of strategies to make his discourse persuasive. These persuasive strategies are the use of religion and religious references, deixic pronouns, accumulation, ethos, logos and pathos.

4.1 Religion and religious reference

Let us start with the use of religion and religious references as an omnipresent discursive strategy in most discourse types. In human culture, the dominance of religion and supernatural beliefs determines, to a great extent, the effectiveness of a speaker´s discourse. In political discourse, politicians resort to religion to wrap up their stances in "holiness" and credibility. In the case of the king of Morocco, religion is used as a strategic device in most of his speeches. The employment of the Quran and Quranic verses gives the speaker a certain solemnity and sacredness and helps him establish a strong and trustworthy identity. The following table shows the recurrence of religion in the three selected speeches.

Speech	Times of use
King´s and people´s revolution	7
The Green March	3
The Throne Day	4

Table 2: The use of religion in the King´s speeches

The above table shows the number of instances in which the king resorts to employing religion to convince his audience. In all three speeches, religious references are distributed in the same order. Practically, the king opens his speeches with the famous Muslim inaugural statement "in the name of God most merciful, most compassionate"; then uses verses from the Quran or Hadith of the prophet Mohamed in the body of the speech and ends the speech with a selected verse from the Quran and the closing statement "peace, mercy and blessings of God be upon you".

Extract 1
Arabic
Wa-ʿala ġirari hāṯihi l-mihani wa-l-ḫadamāti wa-l-madārisi wa-l-maʾāhidi l-ʾūlya li-l-tadbīr wa-l-tasyīr wa-l-handasa fa-innahu yataʾayyanu ʾilāʾu l-mazīdi mina l-daʿmi wa-l-tašǧīʿi li-l-takwīni l-mihanī wa-raddi l-iʿtibari li-l-ḥirafi l-yadawiyyati wa-l-mihani l-tiqniyyati bi-mafhūmiha l-šāmil wa-l-iʿtizāzi bi-mumārasatiha wa itqāniha ʿamalan bi-ǧawhari ḥadīṯi ǧaddina l-mustafa ʿalayhi l-salatu wa-l-salam. mā akala aḥadun qattu taʿāman ḫayran min an yaʾkula min ʿamali yadih. wa kaḍā Iʿtibāran li-l-makānati l-mutamayyizat al-llatī aṣbaḥat taḥtalluha fī sūqi l-šuġli ka-maṣdarin hāmmin li-l-rizqi wa-l-ʾayši l-karīm

Speech 1: King´s and People´s Revolution

English translation
And as in the case of these professions, services, schools, and higher institutes of management and engineering, support and encouragement have to be given to the sector of vocational training, and stature has to be restored to crafts and technical professions and feeling pride in practicing and mastering them, following the essence of the Hadith of our grandfather prophet Mohamed (PBUH)" no one has ever eaten food better than eating from his hand"(meaning that the best food one can eat is the one gained from the work of his hands). And also because of the special status they [crafts] enjoy in the labor market, as an important source of livelihood and decent living.

Because Morocco is a Muslim country, 99 percent of Moroccans are Suni-Muslims according to the Moroccan High Commission for Planning (2019) report, and the king occupies the highest position of religion´s representation as the defender of the faithful, the use of and reference to Islam in Moroccan political discourse is highly persuasive. In the above passage, the king draws on the *suna* (the prophet´s life and teachings) to convince Moroccans of the importance of crafts and vocational work and of their religious dimensions. Using this Hadith, the king aims to value the status of crafts and vocational work in a time of severe unemployment and economic austerity. What is interesting about this passage is not the Hadith itself but the statement made just before the introduction of the Hadith that the prophet Mohamed is the grandfather of the king. This statement would add more value and power to the king´s speech because he is viewed as a descendant of the pure lineage of the prophet. This fact, coupled with the Muslim belief that the prophet´s words are considered a form of revelation, gives the king´s words a tone of sacredness. Hence, this strategy can be strongly persuasive, especially for religious citizens who would be pushed to rely on their own efforts and resources to create job opportunities for themselves without waiting for the state´s solutions. Therefore, the above Hadith can be seen as an outlet for the job crisis by imparting responsibility to citizens themselves, who should believe in what their hands can bring and not wait for the intervention of the state.

Another interesting remark can be made about the way the king ends his speeches. Apart from the fact that all the king´s speeches ended with the closing statement "peace, mercy and blessings of God be upon you", sometimes the king selects a verse from the Quran to wrap up the speech. This verse usually serves the overall purpose of the speech and guarantees the perpetuation of the message in the audience´s minds. For instance, in speech 3 about constitutional reform, the king ends the speech with the verse, "O Allah send your blessings and mercy upon us and help us see our matters reasonably", which goes in parallel with the king´s reform and supports his agenda.

4.2 Deixic pronouns
Besides religion, deixic pronouns are another persuasive strategy that boosts the persuasiveness of the king´s speeches. The use of pronouns in political discourse defines the relationship between the addresser and the main issue of the speech on the one hand and the addresser and addressee on the other. In the king´s speeches, the king´s use of pronouns as a persuasive strategy reflects the degree of commitment to the issue being addressed and establishes a correlation of either solidarity or distance with the audience. The following table clarifies the frequency and use of pronouns in the king´s speeches.

Speech	Pronoun	Number of use
King´s and People´s Revolution	I	1
	We (king alone) / (king + the citizens)	King alone:9 King+ the citizens: 6
	You (singular)	4
	My /our	3/ 6
The Green March	I	0

	We (king alone)/(king + the citizens)	King alone: 11 King+ citizens: 9
	You (singular)	5
	My /our	4/ 9
The Throne Day	I	2
	We (king alone)/(king + the citizens)	King alone:17 King + the citizens: 12
	You (singular)	8
	My /our	6/1 1

Table 3: the use of pronouns in the king´s speeches

The above table demonstrates the different dominant pronouns in the speeches of the king. It clearly shows that the king uses the plural pronoun *we* as a sign of majesty and dominance. When the plural pronoun is used, it is intended to classify the citizens and the king in one group, especially in cases where responsibility is shared. Interestingly, the king employs the singular pronoun *you* to address the citizens because the word *People* is referred to in the singular form in the Arabic language. As for the possessive adjectives *my* and *our*, the king uses *my* only when he repeats his famous call "my dear people", while he uses *our* to refer to the shared values, destiny and commitment between the palace and the citizens.

Extract 2
Arabic
Laqad tamakkanat bilāduna wa-li-llāhi l-ḥamd min taḥqīqi makāsiba hāmmatin bi-fadli mā aqdamna ʿalayhi bi-irādatin ḫāliṣatin wa-waʿyin wa-masʾuliyyah min islāḥātin ǧawhariyyatin siyāsiyyatin wa-muʾassasatiyyatin ʿamīqatin wa-mā anǧaznāhu min awrāšin tanmawiyyatin haykaliyyah wa-mubādarātin tamūḥah li-taʿzīzi l-tamāsuki l-iǧtimāʿī wa-damāni l-ʿayši l-karīm li-muwāṭinīna fī taǧāwubin ʿamīqin maʿa l-tatalluʿāti l-mašrūʿati li šaʿbina l-wafī
Speech 2: the Green March

English translation
Our country has, praise to God, managed to achieve significant gains, thanks to the fundamental and profound political and institutional reforms that have been conducted with a strong will, consciousness and responsibility and what we made in the structural and developmental workshops and ambitious initiatives to promote social cohesion and ensure decent living for our citizens, in accordance with the legitimate aspirations of our loyal people.

In this passage, the king uses the plural pronoun *we* to refer to himself vis-a-vis the people. At first glance, the phrase *what we made* gives the impression that it is an inclusive *we*, meaning the king and people cherishing what they have accomplished together as a group. However, the rest of the extract reveals that the *we* is, in fact, exclusive and refers only to the king. The exclusive function of *we* further establishes formality and distance. So, though *we* sometimes appear to be inclusive, many other times, it is employed as a means to remind the audience of the respect it owes to his majesty. In the above extract, the use of the plural exclusive *we* is strategic because the king is highlighting the achievements he brought to the country as a leader who is responsible for the welfare of the citizens. The impact of what the king realized is concretized on the people´s life when he says *ensure decent living to our citizens*. In the same respect, the use of the possessive adjective *our* is meant to establish not only intimacy and solidarity between the leader and the people, but also to stress commitment to the welfare and well being of Moroccans by the first figure in the state. This figure further maintains his connection with the people through extensive use of the inclusive pronoun *we* throughout all the speeches (see the table) in a way to establish group solidarity and boost the image of the king and people as one weft.

Another interesting use of possessive adjectives is reflected in the king´s famous call "my dear people". The use of *my* enhances the belonging nature of the relationship that binds both the palace and the people and, at the same time, appeals to people´s emotions, maintaining their emotional attachment to their leader.

4.3 Accumulation

The persuasive power of the king´s speeches is further enhanced with the employment of accumulation. It is a language trope that is used to emphasize the significance of points made previously in a sentence, paragraph, or the whole text. Borrowed from literary language, accumulation is used by politicians as a persuasive technique to list their achievements, identify citizens´ roles and assign priorities in a forceful manner. Mohamed VI´s speeches are famous for their accumulative form, where sometimes a whole paragraph is written in one accumulative sentence. The table below traces how many times accumulation is used in the three selected speeches:

Speech	Times of use
King´s and people´s revolution	15
The Green March	20
The Throne day	26

Table 4: The Recurrence of Accumulation in the King´s Speeches

The above table gives a clear idea about the high employment of accumulation in all three speeches. This proves that the king tries to cover maximum ideas and issues in one stretch of sentence. Practically, the king resorts to two types of accumulation in order to be more convincing. The first type varies between focus on work priorities and people´s involvement, whereas the second type mainly highlights the king´s achievements and deeds. These two types are respectively exemplified in the following extracts.

Extract 3 Arabic

wa-yaẓallu ʿimāduna li-rafʿi taḥaddiyāti l-marḥalati l-muqbilah al-īmānu l-qawī bi-ṯawābiṯina l-wataniyyati wa-l-tiqati l-kāmilah fī ḍawātina wa-qudurātina wa-fī miṣdāqiyyati muʾassasātina wa-ʿadālati ḫtiyārātina wa-fī dīnāmiyyati muǧtamaʿina wa-l-ʿamali l-daʾūb wa-l-istiṯmāri l-amṯal li-munaḫi l-ṯiqati l-latī karrasaha l-iqrāru al-šaʿbiyyu al-ǧamaʿī li-l-dustūr.
Speech 3: Throne day

English translation

Our mainstay to meet the challenges of the next phase is the strong faith in our national principles, full confidence in ourselves and our abilities, the credibility of our institutions, the rightness of our choices, the dynamism of our society, hard work, and the best investment of the climate of confidence created by the collective popular recognition of the constitution.

This extract clearly shows how the king uses accumulation to mobilize and involve the people. In fact, the whole extract is an accumulative sequence of perquisites put forward by the king as a roadmap for the people to follow in order to achieve the predetermined goals. Ostensibly, accumulation, in this extract, acts as a comprehensive framework wherein no room has been left for forgetting any of the essential factors basic for the development of the country. Further, accumulation has also served to stress the active role the citizens are called upon to play, urging them not to depend on outside factors. Through this call for autonomous work, the king is able to make the citizens responsible for their country´s development.

Extract 4
Arabic

Wa-inna mā-nasharu ʿalayhi šaḫsiyyan min tawfīri l-binyāti al-taḥtiyyati l-darūriya bi-muḫtalafi ǧihāti wa-manāṭiqi l-mamlaka min ṭuruqin wa-māʾin sāliḥin li-l-šurb wa-kahrabāʾin wa-masākina li-l-muʿallimīn wa-dūri al-talibāti wa-l-talaba wa-ġayriha kulluha taġḥīzātun asāsiyya mukammilatun li-ʿamali qiṭāʿi l-taʿlīm.
Speech 1: King´s and people´s revolution

English translation

And all that we personally supervise, from providing the necessary infrastructure in all regions of the kingdom such as roads, drinking water, electricity and housing for teachers and students and other infrastructure, are [all] essential equipment which compliments the work of the education sector.

In this passage, accumulation is used to underscore the king´s accomplishments in the development of one of the main sectors in the country, education. Instead of giving a general statement about his strong contribution to the amelioration of the educational system, the king details his efforts in an accumulative manner to push the people to focus on the details and numerous actions taken by the monarch. In fact, in this passage, accumulation allows the listing of the precise and specific items

the king himself looks after to improve the educational system. Moreover, this persuasive technique enriches and enlivens the king´s language, giving the addressee room to spot and deconstruct the imparted messages with a full understating of their underlying meanings.

4.4 Ethos, logos and pathos

The persuasive power of ethos, logos, pathos or Aristotle´s appeals is also ubiquitous in the king´s speeches. These appeals are said to have a great influence on the persuasive power of language. Appeal to the speaker´s character, the addressee´s reason and emotions are deemed strategic in political discourse. Skillful politicians are the ones who juggle these three appeals simultaneously in a complementary manner. In the case of the king´s speeches, Mohamed VI varies his appeals throughout the three speeches to achieve the utmost persuasion. The next table identifies the appeals used and their recurrence:

Speeches	Ethos	Logos	Pathos
King´s and people´s revolution	4	6	5
The Green March	5	7	6
The throne Day	7	9	8

Table 5: Frequency of Aristotle's appeals in the King´s speeches

The above tabulated data illustrate the equal use of the three appeals in all the selected speeches. The close proximity between the appeals in the same speech makes it clear that the king is consciously aware of establishing equilibrium in the use of these appeals to make an influential persuasive impact on the audience. Interestingly, appeal to logos or reason is foregrounded in all the speeches, which reveals the king´s concern about using concrete and logical arguments as solid proof of his achievements. The three following extracts show the king´s use of ethos, logos, and pathos.

Ethos
Extract 5
Arabic
aǧal sa-aqūlu naʿam li-haḏa l-mašrūʿ li-qtināʿī bi-annahu bi-ǧawharihi sa-yuʿṭi dafʿatan qawiayatan li-īǧādi ḥallin nihāʾī li-l-qadiyyati l-ʿādilati li-maġribiyyati saḥrāʾina ʿalā asāsi mubādaratina li-l-ḥukmi l-ḏatī kamā sa-yuʿazzizu l-mawqiʿa l-riyadī li-l-maġrib fī muḥīṭihi l-iqlīmī ka-dawlatin tanfaridu bi-masāriha l-dimuqrātī l-waḥdawyyi l-mutamayyiz..
Speech 3: The Throne Day

English translation
Yes, I will say yes to this project [constitution] because I am convinced that, with its essence, it will give a strong boost to finding a final solution to the just cause of our Sahara on the basis of our initiative for autonomy. It will also enhance Morocco´s leading position in its region as a unique state with its democratic, unitary and special path.

In the above excerpt, the king uses his own character to mobilize the citizens to the adoption of the new constitution. He openly endorses the positive vote for the new draft of the constitution by plainly stating his own opinion about the constitution. Since the highest authority in the state says "yes" to the new constitution and because most Moroccans look up to their king, citizens are most likely going to vote a "yes" for the adoption of the new constitution. This strong appeal to character is an effective persuasive strategy because the king enjoys high respect and trust among the citizens. Therefore, Moroccans are expected to follow their king because his character is deemed trustworthy. Ethos remains strongly effective in persuading the public and puts the character´s experience and reputation at stake, where the public´s positive or negative involvement makes the difference.

Logos
Extract 6
Arabic
inna qiṭāʿa l-taʿlīm yuwāǧihu ʿiddata suʿūbātin wa-mašākila ḫāṣṣatan bi-sababi ʿtimādi baʿḍi l-barāmiǧi wa-l-manāhiǧi l-taʿlīmiyya l-llatī lā tatalāʾamu maʿa mutatallabāti sūqi al-šuġl fadlan ʿan al-iḫtilālāti l-nnāǧimati ʿan taġyīri luġāti l-tadrīs fī-l-mawāddi l-ʿilmiyya mina-l-ʿarabiyyati fī-l-mustawa l-ibtidāʾi wa-l-ṯānawī ila baʿḍi l-luġāti l-aǧnabiyya fī-l-taḫaṣṣusāti l-tiqniyyati wa-l-taʿlīmi al-ʿālī wa-huwa mā yaqtaḍī taʾahīla l-tilmīḏ awi-l-ṭālib ʿala l-mustawa l-luġawī li-tashīli mutābaʿatihi li-l-takwīni al-llaḏi yatalaqqāh.

King´s and people´s revolution

English translation
The education sector is facing a number of difficulties and problems, especially due to the adoption of some of the programs and curricula, which are not compatible with the requirements of the labor market, as well as the imbalances resulting from the change of the languages of instruction in science subjects, from Arabic at the primary and secondary levels, to some foreign languages, in technical disciplines and higher education. This requires equipping the student at the linguistic level to help them follow their training.

The whole argument in the above passage is logic oriented. In the process of dissecting the problems of a sensitive and ailing sector, the king follows a logical order and moves from obstacles to solutions. First, he identifies two main hindrances in the education system: textbooks and language of instruction. He then explains how changing the language of teaching throughout the three educational levels has caused harm and dysfunction to the Moroccan students. After that, the king puts forward a working recommendation which aims to train students and equip them with the necessary language skills to facilitate their targeted training. This logical argumentation is not only capable of convincing the general public whose children are trapped in this dilemma but also of persuading educationalists and practitioners, providing them with an outlet from that problem.

Pathos
Extract 7
Arabic
Šaʿbiyya l-ʿazīz
nuḥallidu l-yawma bikulli faḫrin waʿtizāzin al-dikra l-sabiʿa wa-ṯalāṯūn li-l-masīrati al-ḫadrāʾi l-mudaffarah laysa faqat li-kawniha malḥamatan wataniyyatan ǧassadati l-suluka l-ḥadāriyya li-l-maġrib fi-stirǧāʿi saḥrāʾih wa-innama bi-ʿtibāriha aydan inǧāzan tārīḫiyyan bi-mtiyāz lam taftaʾ tastalhimu minhu qiyama l-wataniyyati wa-l-talāḥumi l-waṯīq bayna al-ʿarši wa-l-šaʿb wa-l-iǧmāʿi l-rāsiḫi ḥawla ṯawābiti l-ummati wa-muqaddasātiha..
Speech 2: The Green March

English translation
Dear people,
Today, we celebrate, with honor and pride, the thirty seventh anniversary of the Green March, not only for being a national epic which embodied the civilized behavior of Morocco in the retrieval of the Sahara but also as a historic achievement par excellence from which we have not ceased drawing inspirations of national values and tight cohesion between the people and throne and firm consensus about the fundamentals of the nation and its holy principles.

In this passage, the king ignites people´s emotions about the significance and symbolism of a national celebration, The Green March. Such an occasion is a sizeable opportunity for the king to not only play on the patriotism cord of Moroccans by summoning their epic struggle to regain control over an ex-colonized territory but also rearticulate the inseparable bound between the palace and the people. Indeed, the king uses this occasion to stimulate the emotive side in the people and load their hearts with an assuring sense of belonging to a country where the palace and people are on one hand when it comes to the defense of the national territory and principles of the nation. In this way, emotionally loaded citizens are more likely to believe in what their leader has to say.

5. Conclusion
In its core focus, political discourse analysis aims at analyzing and interpreting the way language choices are made available and manipulated to produce a desired political effect. One of the main political effects politicians seek to establish through carefully selected linguistic items is political persuasion. The findings proved the significance of each persuasive tool in the manipulation and control of the addressee´s convictions, choices and, hence, actions. Indeed, textual analysis of the persuasive devices has mapped out and deconstructed the underlying strategies embedded in the monarchy´s political discourse and made them accessible to the reader. The analyzed data revealed the particularities and specificities of the political persuasion of the institution of monarchy. It also sheds light on the main interactions that govern the dominant persuasive strategies, granting the reader the opportunity to dissect and lay hands on what characterizes Moroccan political persuasion.

The data analysis also uncovered how political persuasion is socially bound. It highlighted how persuasive language is a social practice and how its power is derived from the social acts, practices, and ideologies that are dominant in a particular society. Therefore, the findings of this study can serve as a roadmap for identifying the main persuasive devices that characterize not only Moroccan political discourse but also the political discourse of neighboring Arab countries, given the myriad similarities between

these countries at the social, religious and political levels. Significantly, the findings of this study can be a strong background and solid basis for the deconstruction, analysis and interpretation of other types of discourse, such as media and religious discourses.

Conflicts of Interest: The authors declare no conflict of interest.

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