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# **A Pragma-Rhetorical Study of Guidance in English Religious Contexts**

**A THESIS**

**SUBMITTED TO THE COUNCIL of the COLLEGE OF EDUCATION FOR  
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**BY**

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**Rajab, 1444 A. H**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

صدق الله العلي العظيم

(سورة الجمعة:الايه2)

### **In the Name of Allah, the Beneficent, the Merciful**

He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error.

**God Almighty has spoken the truth.**

(Al-Jumua:2)

(Shakir,1999:275)

## The Supervisor's Certificate

I certify that this thesis (**A Pragma-Rhetorical Study of Guidance in English Religious Contexts**) written by **Ghufran Hussain Gasim** has been prepared under my supervision at the College of Education for Human Sciences, University of Babylon, in partial fulfillment of the requirements for the degree of Master in Education/ English Language / Linguistics.

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Date:    /    / 2023

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*To my family*

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## **Abstract**

Moral guidance has always been the essence for a peaceful and pure life. Regardless its importance, this subject has not been given enough attention in linguistic research. It is missing in religious research and linguistic ones. The present study attempts to study moral guidance in ten religious sermons delivered by American and British preachers from a pragma-rhetorical perspective. It aims at: (1) Outlining the most common types of speech acts employed by both American and British preachers;(2) Finding out the most flouted conversational maxim by American and British preachers;(3)Determining the highly employed type of rhetorical appeals used by American and British preachers; (4)Pointing out the mostly used figures of speech by American and British preachers ;and (5) Detecting if there are any differences can be noticed in using pragma-rhetorical strategies among American and British preachers.

The following hypotheses are proposed in accordance with the aims stated above: (1) The most prominent type of speech acts are representative speech acts followed by directive speech acts used by both American and British preachers; (2)American and British preachers flout quantity maxim more than other conversational maxims; (3) Ethos is the most rhetorical appeal used by both American and British preachers; (4) Rhetorical questions are the most figures of speech used by both American and British preachers; and (5)Slight differences that can be observed in the use of pragma-rhetorical strategies among American and British preachers.

The data of analysis are chosen between 2015 and 2022 from different American and British preachers. They are pragma-rhetorically analyzed via an

eclectic model which is developed for this purpose. As for the conclusions, all of the hypotheses are verified except for one hypotheses which is refuted.

The present study falls into five chapters. Chapter One provides an introduction to the study in which the problem, aims, hypotheses, procedures, limits, and value are stated. Chapter Two presents a theoretical background of the relevant literature on pragmatic theories and rhetorical strategies together with the concept of guidance. Chapter Three introduces the model of the study with the data collection and description. Chapter four presents the qualitative and quantitative analyses of the selected data. Finally, chapter Five sums up the most important conclusions arrived at with some pedagogical recommendations and suggestions for further research.

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## **Chapter one**

### **Introduction**

#### **1.1 The problem**

The idea of guidance is certainly not new, it dates back to the dawn of civilization. Back in the day, the head of the family takes on the responsibility of providing guidance to the young and those who were urgently in need of it (Pal,2012,p.1). It is undeniable that human communities have always needed guidance (Kinra,2008,p.1). ). However, the world we live in is in a constant change .Due to these changes in technology and almost every aspect of life such as cultures, beliefs, values and social relations ,the young is left distracted and puzzled. Today, it is hardly possible for the leader of the community or the head of the family in providing guidance to the young as a result of the limited knowledge of the changing conditions. Thus, the need for specialized guidance services is required (Pal,2012,p.1).

Guidance is a collection of services aimed at assisting an individual's growth in accordance with his or her personal and societal needs. Guidance must be considered a continuous process because life goes on and individuals, particularly the youth, encounter new challenges in every aspect of their lives. Guidance receivers are assisted in a way that they could better recognize their own personalities and learn how to maximize their abilities, passions, and other qualities through this process. They gain the ability to develop their skills so that they could solve their problems and make rational decisions in various conditions on their own ( Kinra,2008,p.7).

Some of the researches have studied guidance from educational and medical perspective but it has not dealt with from a linguistic perspective. To the best of the researcher's knowledge moral guidance has not been given sufficient attention. Therefore, the present study is an attempt to investigate this concept in certain messages given by American and British preachers from a pragma-rhetorical perspective to answer the following questions:

1. What are the most common types of speech acts employed by both American and British preachers?
2. Which conversational maxim is highly flouted by the American and British preachers?
3. Which type of rhetorical appeal is commonly used by American and British preachers?
4. Which figure of speech is mostly used by American and British preachers?
5. What are the differences that can be noticed in using pragma-rhetorical strategies among American and British preachers?

## **1.2 The Aims**

This study aims at :

1. Outlining the most common types of speech acts employed by both American and British preachers.
2. Finding out the most flouted conversational maxim by American and British preachers.
3. Determining the highly employed type of rhetorical appeals used by American and British preachers.
5. Pointing out the most used figures of speech by American and British preachers.
5. Detecting if there are any differences that can be noticed in using pragma-rhetorical strategies among American and British preachers.

### **1.3 The Hypotheses**

It is hypothesized that :

1. The most prominent type of speech acts are representative speech act followed by directive used by both American and British preachers.
2. American and British preachers flout quantity maxim more than other conversational maxims.
3. Pathos and logos are the most rhetorical appeals used by both American and British preachers.
4. Rhetorical questions are the most figures of speech used by both American and British.
5. Slight differences can be observed in the use of pragma-rhetorical strategies among American and British preachers.

### **1.4 The Procedures**

The procedures to be followed in this study are:

1. Introducing a survey of literature about guidance and some pragmatic and rhetorical notions that have relations to the aims of the study.
2. Analyzing the selected data in accordance with the developed model of the study.
3. Examining the results of the analysis to come up with certain conclusions.

## **1.5 The Limits**

The present study is limited to the analysis of five American sermons and five British sermons. The analysis of these messages are restricted to the pragmatic and rhetoric aspects through the qualitative and quantitative method. The data are analyzed according to the five classifications of Searl's speech acts, flouting conversational maxims, rhetorical appeals and four figures of speech(metaphor, asyndeton, hypophora, and rhetorical questions). The selected sermons are chosen between 205 and 2022 to how the style has changed through this period.

## **1.6 The Values**

Hopefully, this study will be of a good value to those who are interested in the fields of pragmatics, rhetoric, and linguistic studies in general. The significance of the study lies in discovering and identifying moral guidance in the selected sermons of both Americans and British.

## **Chapter Two**

### **Literature Review**

#### **2.1 Introductory Remarks**

This chapter is intended to present a theoretical background of the pragmatic theories which involve speech act theory, Grice's maxims, figures of speech and rhetorical appeals. This chapter also attempts to explore guidance as a broad concept.

#### **2.2 Pragmatics: An Overview**

According to Leech (1983, p.1), without understanding pragmatics which means how language is used in communication, the nature of language cannot be understood. He (1983, p.6) further states that pragmatics is the study of meaning which is related to speech situations. Griffiths (2006, p.1) indicates that when we talk about pragmatics, we are talking about how our semantic knowledge interacts with our general knowledge of the world while taking into consideration the contexts in which it is used. Being more detail, Birner (2013, p.28) explains that pragmatic meaning is context dependent and non-truth-conditional.

The term pragmatics has been defined by Morris (1938, p.30) as "the study of the relation of signs to interpreters". Yule (1996, p.3) clarifies that pragmatics examines how a speaker (or writer) conveys meaning and how that meaning is received and understood by the listener (or reader). It is more concerned with how speakers communicate their meaning. To understand what people mean, we should

deal with the context and how it affects what they say. Griffiths (2006, p.6) defines pragmatics as the study of utterance meaning.

There are some theories and concepts which represent the bases of this field. The most important theory in this field and used in this study are the speech act theory which is proposed by J. L. Austin and developed by Searle (1969) and Grice's maxims .

### **2.3 Speech Act Theory**

Communication entails more than just expressing ideas. A 'naked' proposition is incapable of communicating anything. To communicate, we must express propositions with a specific illocutionary force, and in doing so, we perform specific types of action known as speech acts, such as stating, promising, warning, and so on (Cruse,2000, p.331).

Utterances can be described in terms of the actions they perform, they represent the base on which speech act theory was assumed. It was introduced by Austin (1962) in his book *How to Do Things with Words*, and then developed by Searle (1969). Austin claims that sentences can have two values, i.e. they can be either true or false, referred to as 'constatives' or they perform an act when produced in a given context, referred to as performatives. Austin realizes that the distinction between constatives and performatives was flawed, so he proposes three types of actions within each utterance:

1-Locutionary Act: it refers to the actual utterance itself.

2-Illocutionary Act: it refers to the intended meaning the speaker performs in saying an utterance.

3-Perlocutionary Act: it refers to the effect that is achieved through the locution and illocution on the addressee (O’Keeffe et al.,2011, p.84-85).

## **2.4 Searle’s Felicity Conditions**

Austin put forward certain conditions for speech acts then it is developed by Searle into four basic categories known as felicity conditions: propositional content, preparatory, sincerity, and essential condition. In order for an utterance to achieve its illocutionary force, these conditions must be met. They must be fulfilled for a speech act to be satisfactorily performed. Austin and Searle believe that these conditions are not only ways in which a speech act can be appropriate or not, but also they constitute the illocutionary force. Searle states that performing a speech act means obeying certain conventional rules that constitute the type of act (Huang, 2007, p.104).

Searle lists the following felicity conditions:

- i. The propositional content conditions: it is concerned with what the speech act is about. For a promise, the propositional content is to predicate some future act of the speaker.
- ii. The preparatory conditions specify the real-world prerequisites for the successful performance of a speech act. For a promise, the addressee would prefer the promised action to be accomplished, that the speaker knows this, but also that it is clear to both the speaker and the addressee that what is promised will not happen in the normal course of action.
- iii. the sincerity condition requires the act to be performed sincerely. the speaker must intend to keep the promise when carrying out an act of promising.

- iv. the essential condition means that the speaker has the intention that his or her utterance will count as the specified act, and the speaker's intention is recognized by the addressee. In the case of a promise, the speaker must have the intention to create an obligation to act. the act will not be carried out, if the essential condition fail to be met for the act (Huang, 2007, p.105).

## **2.5 The Classification of Speech Acts**

Levinson (1983, p.240) mentions that speech acts can be classified into five categories according to Searle's classifications of speech acts: representatives, directives, commissives, expressive, and declarations.

### **2.5.1 Representatives**

These speech acts contain the values 'true' or 'false' because they are assertions about a state of affairs in the world. In order to be 'true', they must match the world. A subjective state of mind is frequently represented by assertions: the speaker who asserts a proposition to be true based on what he believes (Mey,2001, p.120). Similarly, Mey (2009, p.1004) identifies representatives as “those kinds of speech acts that commit the speaker to the truth of the expressed proposition and thus carry a truth value.” They show what the speaker believes. When a speaker engages in this type of speech act, he or she represents the world according to their beliefs, thus fitting the words to their world of belief.

1.The Berlin Wall came down in 1989.

### **2.5.2 Directives**

Levinson(1983, p.240) indicates that these speech acts are an attempt by the speaker to 'direct' the listener toward a specific goal. Mey(2009, p.1004) explains

that those types of speech acts are used by the speaker in order to get the addressee to do something. They convey the speaker's desire/wish for the addressee to act in a particular way. When a speaker employs a directive, he or she hopes to elicit some future course of action from the addressee, thereby causing the world to match the words through the addressee's participation. For example:

2. Put the cake in the oven.

### **2.5.3 Commissives**

Mey (2009, p.1004) identifies Commissives as those types of speech acts that bind the speaker to a specific course of action in the future. Their purpose is to convey the speaker's desire to take action. The world is adapted to the words by the speaker himself in the case of a commissive. For example:

3. I'll never buy you another computer game.

### **2.5.4 Expressive**

It shows a person's inner state but it does not tell us anything about the world; since it is essentially subjective. For example, stepping on someone's toe and saying "Excuse me" has nothing to do with the act itself or changing anything, what is done is done. The criteria of 'fit' does not work here, however in terms of world conditions socially, when committing social gaffes, one should utter apologetic expressions (Mey, 2001, p.120). Mey (2009, p.1004) says that the speaker's psychological attitude or state, such as joy, sorrow, and likes/dislikes is expressed through those types of speech acts. Apologizing, blaming, congratulating, praising, and thanking are some of the most common examples. For this type of speech act, there is no appropriate direction of fit.

4. Well done, Elizabeth!

### **2.5.5 Declaratives**

Mey (2009, p.1004) indicates that this type of speech act can be used to bring about immediate changes in a current state of affairs. They may be referred to as institutionalized performatives due to their reliance on elaborate extralinguistic institutions for successful performance. By engaging in this type of speech act, the speaker affects changes in the external world; that is, he or she brings about a correspondence between the propositional content and what is happening in the world. When it comes to the direction of fit, it is both words-to-world and world-to-words in both directions.

5. I object, Your Honor.

## **2.6 The Co-operative Principle and The Maxims of Conversation**

Grice (1975, p.45) maintains that our interaction is expected to be cooperative in nature. Huang (2007, p.25) mentions that effective interaction is achieved through what Grice called the cooperative principle which he divided into four maxims.

The cooperative principle states: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

The maxims are:

### **Quantity:**

1. Make your contribution as informative as is required (for the current purposes of the exchange).

2. Do not make your contribution more informative than is required.

**Quality** :Try to make your contribution one that is true.

1. Do not say what you believe to be false.
2. Do not say that for which you lack adequate evidence.

**Relation** :Be relevant.

**Manner**: Be perspicuous

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief (avoid unnecessary prolixity).
- 4 Be orderly, which you are engaged.

## **2.7 Flouting Conversational Maxims**

Thomas (1995, p.65) clarifies that a speaker intentionally flouts a maxim, not to deceive or misguide, but to elicit a different or additional meaning. This additional meaning is coined by Grice as 'conversational implicature'. Cutting (2002, p.37) shows that speakers are flouting the maxims when they expect the hearers to infer the implied meaning.

Black (2006, p.24-25) outlines four ways in which the conversational maxims are exploited : (Opting out, violating a maxim, a clash, and flouting).This study is limited to flouting conversational maxims only. Thomas (1995, p.69-71) shows how the speaker flouts the four conversational maxims as follows :

a- Flouting the maxim of quantity takes place when the speaker deliberately provides more or less information than the situation demands.

b- Flouting the maxim of quality occurs when the speaker states something that is obviously false or for which he or she lacks sufficient evidence.

c- Flouting the maxim of relevance is abused by making irrelevant comments and responses to what the subject at hand is discussing.

d- Flouting the maxim of manner occurs when being obscure, ambiguous, or not brief.

Black (2006, p.25) considers that the best way of breaking a maxim is flouting. A person makes it clear to the hearer that they know about the cooperative principle and the maxims, which makes them think about why the principle or a maxim was broken. In other words, communication has not broken down, but the speaker has chosen a different way to achieve it. She illustrates that flouting generates implicatures, which the reader is responsible for selecting appropriate ones. When we use a metaphor or irony, we flout the maxim of manner, but we assume that it has a communicative effect.

## **2.8 Rhetoric**

Toye (2013) explains that rhetoric is much more than the arrangement of figures of speech in order to elicit a favorable response from listeners. This is only a small part of rhetoric. It has been viewed as a complete system of education, capable of adequately preparing rulers for the task of governance—it has also been highly contentious, with some viewing it as a technique used by the unscrupulous to deceive the masses. He further maintains that rhetoric is both a physical and a verbal phenomenon, and its impact is influenced by the technology used to

disseminate it. Additionally, it demonstrates that the complexities inherent in relating to an audience or audiences extend far beyond mastery of figures of speech.

In Greek, rhetoric refers to the civic art of public speaking considering it as it is a subset of a broader cultural concept about the power of words and their capacity to influence the situation in which they are used or received( Kennedy,1994, p.3). Mey(2009, p.864)concludes that “Rhetoric is the systematic analysis of human discourse for the purpose of identifying useful precepts for future discourse”. Due to the fact that it deals with human thought and expression, it has been associated throughout history with psychology, philosophy, ethics (both private and public), and education.

Aristotle (2010, p.1) prefaces Book 1 by stating that rhetoric is "the counterpart of dialectic." Rhetoric is defined as "the faculty of observing in any given case the available means of persuasion," according to Aristotle (2010, p.7). The art of rhetoric is concerned with the power of recognizing the modes of persuasion on various subjects that are presented to us. Bitonti and Trupia(2021, p.1) maintain that “rhetoric can be defined as the art of effective speaking, or of persuasion through words” It is possible to study the various techniques of such art through the use of the term "rhetoric," which is why it can be described as both an art and a science.

Kennedy (2007, p.7) concludes that rhetoric can be regarded as a form of mental or emotional energy imparted to communication to affect a situation in the interest of the speaker. Bitzer (1999, p.3-4) argues that the source and ground of rhetorical activity is the situation :

“A work of rhetoric is pragmatics; it comes into existence for the sake of something beyond itself; .... In short, rhetoric is a mode of altering reality,... The rhetoric alters reality by bringing into existence a discourse of such a character that the audience, in thought and action, is so engaged that it becomes mediator of change. In this sense rhetoric is always persuasive”

The historical context in which a work of rhetoric is produced gives it its unique character and meaning. Instead of comparing a rhetorical work to a tree, it is better to compare it to a moral action. A moral act is performed in a specific situation, just as a rhetorical work is a response to a specific situation Bitzer (1999, p.3-4).

## **2.9 Rhetorical Appeals**

Ramage et al. (2010, p.122) show that the one key for having a good persuasive argument is by creating appeals to logos, pathos, and ethos. Aristotle was the first who recognized those three appeals that work together to achieve effective persuasion (Varpio,2018). Speakers need to think about the facts and arguments (logos), how they show that they are trustworthy (ethos), and how to elicit the audience’s reasonable emotion (pathos) (Olmsted,2006, p.8). The three appeals are illustrated as follows :

### **2.9.1 Logos**

Logos as used by Aristotle refers to proofs contained within words, arguments, or logic of a speech. Logos was regarded as the study of inference-making or reasoning for being closely related to formal logic (Herrick,2018, p.93). According to Aristotle logos as a means of persuasion or proof, comprises the example and the enthymeme. The example shows that something is true based on a number of

similar cases. The enthymeme shows that when a certain proposition is true, then the other one must be true as well ( Richards,2008, p.182-3).

### **2.9.2 Pathos**

Richards (2008, p.184) clarifies that this term encompasses both strong emotions such as anger or pity as well as the techniques used to arouse them, which are typically used at the end of a speech. Kennedy (1998, p.82) states that when the minds of the audience are moved to emotion, it occurs as a mode of artistic proof: they will come to a different conclusion, for example, when they are angry rather than when they are pleased. In this respect, Aristotle describes pathos as “putting the audience in the right frame of mind”. He focuses on emotion's ability to influence audience judgment. It gives persuasive messages the power to move an audience to action. Thus, pathos is the study of emotion’s psychology, guided by a moral concern for discovering and acting on the truth (Herrick,2018, p.94).

### **2.9.3 Ethos**

Kennedy (1998, p.82) explains that ethos is the speaker's personal character as portrayed in the speech. The orator must appear trustworthy. According to Aristotle, ethos should be established by what is said rather than by authority or the orator's previous reputation. Herrick (2018, p.95) points out that Aristotle recognizes ethos as the speaker's ability to persuade through his or her character or personal credibility. Two factors have an impact on credibility: competence and character. Competence refers to the way the audience view speaker’s intelligence, expertise, and knowledge of the subject, while character refers to the way the audience considers the speaker’s sincerity, trustworthiness, and physical appearance of the speaker (Lucas,2009, p.353).

## 2.10 Figures of Speech

Mcquarrie and Mick (1996, p.3) argue that any idea can be expressed in different ways and the most effective way in appealing to an audience is the use of rhetorical figures of speech. Alm-Arvius(2003, p.9) asserts that figures of speech are the occurrence of words and formulations that have some kind of extended or transferred meaning. Khodabadeh (2019, p.43) states that the use of such devices in public speeches is to create an effect.

### 2.10.1 Metaphor

According to Trask (2005,p.123), metaphor is defined as “ The non-literal use of a linguistic form, designed to draw attention to a perceived resemblance”. Another definition is given by Strazny (2005,p.708) illustrates that metaphor is “a figure of speech in which one word is used to indicate something different from the literal meaning so that one thing or idea is likened to a different thing or idea”. A simple definition given by Harris (2018,p.91) states that metaphor is a comparison of two different things. Lakoff and Johnson(1980,p.3) argue that metaphor is a property of concepts not of words in which one conceptual domain is better understood in terms of another. They also argue that metaphor is not restricted to language only but is used easily in everyday life. A metaphor asserts that the subject is the image in some sense, for example: (Harris 2018,p.91)

6. A good book is a friend.

### **2.10.2 Asyndeton**

Quinn(1982,p.7) points out that ordinarily, writers use a conjunction to connect two or more items however there are times when they omit it. The omission of an expected conjunction to speed things up or for the economy is known as asyndeton. For example

7. That government of the people, by the people, for the people, shall not perish from the earth.

### **2.10.3 Hypophora**

Cuddon (2013,p.44) defines it as a figure of speech in which a writer himself raises a question and then provides an answer to that question. Harris (2018,p.42) clarifies that it works well in clarifying a chosen idea and in maintaining interest. Questions that are related to the topic under discussion raise the audiences' curiosity, for example:

8.Where else can this growing region look to augment its water supply? One possibility is the deep aquifer beneath the southeastern corner.

### **2.10.4 Rhetorical question**

Essentially, a question that expects no answer, to which the answer is more or less obvious. It is a common device in public speaking used for stylistic effect, especially when the speaker is attempting to raise the audience's emotional level (Cuddon,2013,p.606). For example:

9.Can we make it?

## 2.11 Pragma-Rhetorical Study

The rise of two linguistic disciplines, "pragmatics" and "discourse analysis," was closely linked to the rediscovery of rhetoric as an analytic tool. It becomes clear to philosophers of language from the work of Austin and Paul that linguistic utterances should be analyzed according to the speech situation, the speaker's intentions, the hearer's uptake, and the utterance conventions governing communication. Classical rhetoric incorporated structural, functional, and social perspectives on language use (Keller,2010, p.400).

Larrazabal and Korta (2002, p.7) suggest that the critical goal of pragma-rhetoric is to link rhetoric with pragmatics, distinguishing and combining communicative and persuasive intention simultaneously. These two intentions are clearly on different levels . The fulfillment of communicative intention is required first, followed by the fulfillment of persuasive intention. By means of the satisfaction of the communicative intention, one can get the satisfaction of a persuasive intention.

It is worth noting that pragmatics focuses on contextualized language use and identifying patterns, while rhetoric focuses on how language is used through communication between the addresser and the audience, as well as how different groups and professions use language in different ways. Rhetoric and pragmatics have different analytical focus however their theoretical orientations complement each other in many ways ( Ilie,2018, p.92).

The relationship between human action, situational context, and underlying values is addressed by both rhetoric and pragmatics. Integration of micro-linguistically oriented pragmatic approaches with macro-linguistically oriented rhetorical approaches can be achieved by bringing the two disciplines together to better

account for the complicity and multi-sided aspects of language use ( Ilie,2018, p.92).

Yule (1996, p.3) states that pragmatics is more concerned with analyzing what people mean by their utterances than with the meaning of the words or phrases contained within those utterances. Pragmatics is also closely related to the context or situation in which something is said as well as the influence of the context on what is said.

## **2.12 The Meaning of Guidance**

Jones (1951, p.70-71)has specified the meaning rooted in the term ‘To guide’ such as ‘to indicate’, ‘to point out’, and ‘to show the way’. It entails more than just assisting. When a man falls on the street, we help him get up but do not guide him unless we help him go in a specific direction. Jones has verified the meaning of guidance as follows :

Guidance involves personal help given by someone; it is designed to assist a person in deciding where he wants to go, what he wants to do, or how he can best accomplish his purpose; it assists him in solving problems that arise in his purpose; life. It does not solve problems for the individual but helps him to solve them. The focus of guidance is the individual, not the problem; its purpose is to promote the growth of the individual in self-direction. This help may be given to individuals in a group or directly to the individual alone, but it is always designed to assist the individual.

Crow and Crow (1962, p.6) assert that:

Guidance is not giving directions. It is not the imposition of one person’s point of view upon another person. It is not making decisions for an individual which he should make for himself. It is not carrying the burden

of another's life. Rather, guidance is assistance made available by personally qualified and adequately trained men or women to an individual of any age to help him manage his own life active, development his own point of view, make this own decisions, and carry out his own burden.

Kinra( 2008, p.1) indicates that guidance emphasized individual capacities and strengths to solve their problems properly rather than on the problem itself. To put it another way, guidance is a tool that helps individuals reveal their potential, abilities, and interests, allowing them to handle their own challenges. The basic aim of any guidance program especially what is prepared for young people is to enhance their round development that is why it is considered a process or a tool that reveals their inner potential and it differs depending on individuals' differences.

Sood (2016, p.6) illustrates in simple terms that guidance means to direct or help someone who needs it. In a larger sense, every human being receives some kind of help from someone, somewhere, at some point in their lives. For example, in a family, the head of the family may instruct the other family members on how to behave in a particular way. In other words, guidance can assist someone to overcome personal, vocational, educational, or other challenges they cannot address alone. Thus, guidance is a process and a concept. Guidance as a concept is concerned with assisting someone in reaching their full potential to make their own choices. Guidance is a process through which an individual is made aware of his or her qualities and talents. The guidance process assists a person make well-balanced choices in all areas of their lives.

Guidance can mean lots of different things to different people. Some people say that " guidance is for specialists" ,“guidance is education” ,“guidance is teaching” and "the teacher is the key in the guidance program” but none of these statements is comprehensive enough (Miller,1961, p.7). So we can say that different ideas and meanings are implied in each definition of the term guidance is given below :

Traditional definition of guidance given by (Myrick,2011, p.4) indicates that “guidance is an "umbrella" term that encompasses a constellation of services aimed at personal and career development and school adjustment .Professional educators, such as teachers or counselors, commonly deliver these services, although support personnel also may be involved”.

Another definition given by Jones (1963, p.3)states that

Guidance is the help given by one person to another in making choices and adjustments and in solving problems. Guidance aims at aiding the recipient to grow in his independence and ability to be responsible for himself. It is a service that is universal not confined to the school or the family. It is found in all phases of life in the home, business and industry, in government, in social life, in hospitals, and in prisons; indeed it is present wherever there are people who need help and wherever there are people who can help.

Miller( 1961, p.7) maintains that “Guidance is the process of helping individuals achieve the self-understanding and self-direction necessary to make the maximum adjustment to school, home ,and community”. The same idea given by Shertzer and Stone (1976, p.40) indicates that “Guidance is the process of helping an individual to understand himself and his world.”

Lefever et al(1950, p.3) state that “Guidance is that systematic, organized phase of the educational process which helps youth grow in his power to give point and direction to his own life, to the end, that he may gain richer personal experiences while making his own unique contribution to our democratic society”. This can be summarized in Cox et al (1948, p.3) definition “guidance is the methodology of self-adjustment and, hence, of true education.” The more clarified definition given by Jones (1963, p.25) says that “Guidance is the assistance given to individuals in making intelligent choices and adjustments in their lives .The ability make wise choices is not innate; it must be developed.”

Stoops and Wahlquist (1958, p.3) present a sufficient definition which implies that guidance begins from birth up to death: “Guidance is a continuous process of helping the individual develop to the maximum of his capacity in the direction most beneficial to himself and to society.” Similarly, Erickson and Hamrin (1939, p.6) identify guidance as “that continuous process by which assistance is regularly afforded to individuals in situations where adjustment, planning, interpretation, and choice of procedures are called for, and by which individual differences and needs are effectively related to the requirements and opportunities of social and individual situations.”

From the researcher’s point of view, guidance is a process through which an individual or group of individuals are developed socially, morally, or educationally.

## 2.13 The Need of Guidance

Shertzer and Stone (1971, p.41) insist that it is important to note that guidance has a specific purpose. There are several ways in which a person might be helped to have a better understanding of himself and the world. According to this belief, a person who has a better understanding of himself and the world around him is a better person. As Carl (1961, p.183-196) describes it, a person will become more fully realized as a human. Guidance helps the individual to have a deeper understanding of his or her own identity, as well as the potential he or she has to grow.

As a consequence of the developments and the rapid changes that took place in the individuals' social, cultural, religious and professional value, the demand for guidance services become significantly higher than they were previously.

Guidance services can be summarized in these points:

- From an individual point of view, each individual has his own psychological demands. His personality is determined by how well these demands and emotions are met. Psychological investigations have revealed that both genes and environment shape an individual's personality. Guidance aids in determining what type of environment is required for a child's personality development.
- From the educational point of view, education must be an obligation and free for everyone. Compulsory education means that every child has the right to be educated in accordance with his abilities and intellect. Only through guidance can this be accomplished.
- From the social point of view, society today has become rather complicated. The growth that has increased in various aspects of life brings about a train of a sea change in individuals' ethical, social, and religious values. The nation's

progress and growth can be achieved when each individual is placed in such a way that he becomes a productive and active member of society. Guidance plays a crucial role in today's changing social climate by providing proper direction for an individual's social growth.

- From a psychological point of view, the basic goal of education is to ensure that an individual's personality develops to its full potential. When an individual's growth is hampered by environmental conditions that are not favorable to personality development, abnormality, as well as mental and emotional instability, result. It's assistance that can help figure out what type of environment is needed to suit the psychological needs of the child's growth.
- From a political point of view, guidance services are required in the country. Poverty and unemployment are widespread. The country's administrative structure is also shaky as a result of political instability. As a result, advisory services are required to address the country's development issues (Kinra,2008, p.7-10).

## **2.14 Principles of Guidance**

Sood (2016, p.7) states some basic principles of guidance as follows:

- Guidance seeks for the whole development of an individual. It deals with the social, mental and physical aspect of the individual forsake of improving them for the best.
- Guidance pays much attention to the uniqueness of every individual. Guidance highlights the need that every person should be treated in accordance to his respect and dignity. Factors such as appearance, age or gender should not minimize a person's dignity and respect.

- Guidance has a greater impact on the individual behavior. It helps a person to gain greater control over his behavior in terms of likes, dislikes, weaknesses, and so on.
- Guidance is based on collaboration. There must be cooperation between the one who needs help and the one who offers it in order to get best outcomes. Guidance is not imposed because being forced on something may lead to stubbornness.
- Guidance is a lifelong and continuous process with one single goal in mind: a person's complete growth. It has its roots in home and extend to school and community.

## **2.15 Guidance and Counselling**

According to Stoops and Wahlquist (1958, p.5), guidance and counselling have been used identically. To be more precise, counseling is a technique in the whole guiding program. Guidance is much more than just interviewing as a means of aiding in the guidance program. This can be obvious through the guidance program in which the counselor has to follow five steps in the guidance process. First of all, he must obtain information about the individual who needs guidance then he must collect all possible information about the individual's social, vocational, and educational environments. Assisting the individual to modify every aspect of his environment through the counselling process. After this point, modification is indicated again, and finally, monitoring whether the adjustment was successful or not to ensure greater development in an individual's life.

Sood (2016, p.28) states that both guidance and counselling have an important role in an individual's development. Self-realization and self-empowerment are getting developed through these two concepts besides aiding the individual in confronting and solving problems. They are both aimed at assisting the individual however

there are significant variations between the two, particularly in terms of how the processes are carried out and executed.

Counselling is a multi-session process in which the counselee and the counsellor communicate with each other, discuss the situation, and share information to discover the best solution. In counseling, the individual is given the chance to comprehend the problem, identify a solution, and make a decision about the best strategy for solving the problem. The counselee will have a better understanding of the situation at the end of the session and will be able to make better decisions to address it. Through this process, the counselee will have the dominant position that enables him to deal with his future problems since the counselor's responsibility is restricted to offering an aid.

Guidance is a process that includes listening to an individual's issues, professional discussion, and offering possible ready-made remedies to the problem. It is up to the person to decide whether or not he wants to use the solution offered to solve the problem. The process of guidance can be done numerous times so that the individual can fully comprehend the problem and decide whether or not to pursue the solution.

## **2.16 Types of Guidance**

Different writers disagree on certain fixed types of guidance because of various problems that need to be solved through different types of guidance services. Sood (2016, p.10) suggests the following sixth types of guidance:

### **2.16.1 Personal Guidance**

Personal Guidance, as the name suggests, is the assistance provided to an individual in resolving societal, emotional, moral, or physical issues. The satisfaction of one's individual needs necessitates considerable effort in today's world of struggle and rivalry. To accomplish this, he must adapt to different new situations and circumstances. There are times when it is hard to meet one's own needs. Also, he has difficulty adapting to himself, others, and his unique surroundings. To meet one's personal needs and solve one's adjustment issues, one requires personal assistance or help (Parankimalil,2015).

### **2.16.2 Educational Guidance**

Myers(1941, p.24) mentions that “Educational guidance is a process, not a method or set of methods. It is a process of aiding an individual to place himself continually in the most favorable setting or environment for his education, not methods of promoting that education once he is in such environment”. Depending upon differences in educational opportunities and requirements along with differences among individuals. It helps people plan their educational programs wisely and put themselves in a position to carry them out successfully. This is what society thinks is good for them and society as a whole.

### **2.16.3 Vocational Guidance**

Vocational guidance serves two fundamental purposes: to assist individuals in making sound career choices and to facilitate the smooth operation of the social economy through effective manpower utilization. These purposes indicate that each person possesses certain potentials, interests, personality traits, and other characteristics that, if he recognized and exploited them, will make him a happier man, a more productive worker, and a more beneficial member in society (Super,1949, p.1).

#### **2.16.4 Social Guidance**

The problems that some, if not all, individuals may experience with social interaction and social relationships. The reason behind such difficulty is that people come from different backgrounds, different economic and social statuses, and some people may have a hard time getting along with the new environment. In this case, social guidance is critical because it helps people learn how to feel accepted and fit in with the rest of the world. People who receive social guidance become more tolerant of others and develop a sense of social security (Sood ,2016, p.14).

#### **2.16.5 Health Guidance**

Being healthy is essential as wealth. The goal of health guidance is preventive and curative. Health education is critical for students because it teaches them how to develop healthy eating habits and educates them about various diseases such as HIV/AIDS. Health guidance should be available to all individuals at all stages of life and should be integrated into the education stages (Sood ,2016, p.14).

#### **2.16.6 Moral Guidance**

The idea of guidance from a moral perspective, is peculiarly critical in the development of every individual. Producing a better character does not necessarily being done through ethical instruction that merely informs the brain. It is most effective when it is used to change how someone actually thinks and behaves. In this context, the guidance refers to the overall understanding of an individual's character; it refers to the awakening of moral consciousness that will direct him to follow the footsteps of those who were good and great before; it refers to a person's perception of himself as a social being in some future occupation, as well as an understanding of his responsibilities and obligations to his business associates, neighbors, and the law (Davis,1914, p.18).

Davis(1914, p.16) states that if it were possible to look into the reasons why people fail in their lives, failure does not mean being broken. Such an investigation would almost certainly reveal how morally weak the human race is. Almost every person who fails to make the most of his or her life's opportunities is at fault in some way in his or her character, according to any data one has at his disposal. Accordingly, Sood (2016, p.14) mentions that moral guidance is critical in shaping the ideals and beliefs of individuals, and it should be provided to them at an early age. Those who receive moral guidance are less likely to be influenced by factors that might lead them to engage in undesirable behaviors. This type of guidance is necessary at every stage of a person's life to keep them on the right track and to help them grow holistically.

Chander (2011, p.4) states that the standard to judge what is right and what is wrong has changed over time, from country to country and from one community to another community. As a result, DiGiacomo (2000) indicates that to teach young people the difference between right and wrong, you must be acquainted with the territory. The first thing to keep in mind when it comes to moral education is that it is a continuous process. Before being able to guide them effectively, we must first understand what is going on in their lives. A variety of factors have an impact on how they perceive what we have to say about right and wrong, whether for better or worse.

Moral development is influenced by cultural, philosophical, and religious factors. The dominant culture of a society, as expressed through mass media, has a significant impact on the way how children think and feel about right and wrong as they grow up. What is taught at home, in church, or in school may be affirmed or negated through these promoted values, attitudes, and points of view. There are

underlying, implicit philosophies within that same society that structure moral discourse among old and young. Furthermore, those who are members of churches make their contributions through their religious assumptions and viewpoints (DiGiacomo, 2000).

## **2.17 The Importance of Moral Guidance**

Brentano (2009, p.231) explains that the influence of moral guidance on our moral behavior is no less significant than the influence of virtue. Even if you already have a great character, it will go downhill without it. With it, a weak character can be strengthened, and a bad disposition can even be changed into a good one. Our dispositions, which include our ability to make correct or incorrect choices, are partially innate and partially acquired. Although we cannot be held responsible for inherited bad habits, our parents and ancestors may share some of the blame, as there is no doubt that heredity plays a role in general. Even if we have no control over our innate dispositions, we do not have to accept them as unchangeable facts. Moral guidance is responsible for constructing the best possible structure out of the materials provided by nature.

Moral training is defined as the systematic and consistent influencing of the construction of moral dispositions that are carried out over time. Basically, it entails developing a habit of making the correct choice. However, how can such influence be exerted at all? After all, habit is formed by repeatedly performing one type of activity while avoiding the opposite. It is easier for someone who has a good disposition to carry out one task and avoid the other, but if he does not, it is more difficult (Brentano,2009, p.231).

The doctrine of moral guidance wants to give us the power to make even a character with only weak moral powers perform good deeds of preference, and

these are the very tools it wants to give us. However, it is possible for us to train ourselves, resist temptation, and combat evil tendencies, just as it is possible to instill in ourselves proclivities for evil. Speaking about freedom, we have the power over our own dispositions as well as the power we have over external circumstances that, when combined, produce a morally correct choice. A wise man whom he has a limited number of troops at his disposal yet he manages to guide himself when making moral decisions, we should also avoid engaging in battles that we may lose and only confront our adversary, temptation, when we are confident of victory. We cannot only avoid losses, but we also gain small victories, increasing our overall power as a result of such a clever moral strategy. Every victory builds our confidence, until we are finally able to confront the adversary on an open battlefield (Brentano, 2009, p.231-232).

## **2.18 Morals and Ethics**

The term "morals" refers to human behavior, while "ethics" denotes systematic, rational reflection upon that behavior. Morality is the practical activity, and ethics is the theoretical and reflective one (Churchill,1982, p.279). Chander (2011, p.4) declares that let it be known for all, humans' actions are judged on the touchstone of morality, whether he did well to himself and others or he was the cause of harm to others. A human being without moral or spiritual values would behave like a machine. Human actions whether social, political, or economic are judged by society from the moral point of view and can be measured by their moral strength and weakness. There is a motive behind all men's actions which is some ethics guiding them.

The philosophical study of morality is known as ethics, and morality is made up of beliefs about what is right and wrong, good and bad. Theories, principles, and judgments are all examples of core beliefs(Vaughn,2016, p.12). Morality covers every aspect of our lives; every action is guided by morals, whether they are ones

we have chosen or those we have implicitly assimilated. Our morality is shaped by a variety of factors, including what we inherit, where we habitually direct our attention, what actions we choose, and the perceptual sensitivity and capacity that we develop as we grow up. All of these contribute to the formation of our values and character (Narvaez,2018, p.345).

## **2.19 Religion and Morality**

In the minds of many, morality and religion are inextricably linked, religion is seen as the source or foundation of morality, while moral precepts are viewed as simply God's commands. This is unsurprising because all religions have moral perspectives. In the Western world, Christianity, Judaism, and Islam each offers its adherents a set of moral principles that they hold to be the essence of morality. For millions of these followers, the moral law is God's will, and God's will is the moral law. This does not mean that religion is the source of morality but their relationship is complimentary to each other (Iwuagwu, 2018,p.42).

## **2. 20 Previous Studies**

To the best of the researcher's knowledge, moral guidance has not been investigated by other researchers from a pragma-rhetorical perspective, but there are two studies that have investigated moral guidance in education and health:

1. A study entitled "moral guidance, moral philosophy and moral issues in practice" conducted by Jenet Holt and Tony Long (2002). It approaches teaching ethics to nurses. They argued that health issues like abortion and euthanasia are major issues in health that it is needed to be tackled ethically. So moral guidance is necessary to evaluate actions and decide if they are right or wrong, good or bad.
2. A study entitled "Student Moral Guidance Through Islamic Education System on Pesantren Institution" which is conducted by Taufik Rizki et al. (2019). It

investigates moral guidance in modern and traditional schools and how they are affected by Islamic education.

## **Chapter Three**

### **Methodology**

#### **3.1 Introductory Remarks**

This chapter is intended to illustrate data collection and description then it moves to describe the eclectic model of analysis and presents the figure of the model.

#### **3.2 Research Design**

The current study will provide both qualitative and quantitative analysis of its data. The qualitative part seeks to discover the pragma-rhetorical aspects of moral guidance in sermons. The quantitative part, on the other hand, is dedicated to verifying the hypothesis.

#### **3.3 Data Collection and Description**

The study is devoted to the investigation of moral guidance in religious sermons from a pragma-rhetorical perspective. To accomplish this, ten sermons were selected for the analysis. More precisely, five sermons delivered by American preachers and the five ones delivered by British preachers were chosen purposefully. The data are not too long or too short so that the audience may not feel bored. Also, the language the preachers use is not complex and the majority of people are able to understand the messages. The period of the data is taken between 2015 and 2022 to show whether the style of preaching moral messages can be affected by only seven years or not.

The data are taken from different web sources, the American sermons are taken from three American churches, including Edina Morningside Community Church, Salado United Methodist Church, and Valley Presbyterian Church, while the British sermons are taken from British churches like (The Parish church of st John at Hampstead and Avon Valley Churches more precisely St Mary's Church Fordingbridge).

### **3.4 The Model of Analysis**

The model of this study is an eclectic one. It consists of two components: pragmatic and rhetoric. The first component consists of two dimensions: speech acts and Grice's maxims. The speech acts theory of Searle (1979) which are divided into five types are adopted: representatives, directives, commissives, expressive declaratives. Grice's principle of cooperation distinguishes four maxims: quantity, quality, relation, and manner. According to Grice (1975), there are four ways of dealing with these maxims: opting out, violation, clash, and flouting. For analyzing the data, flouting conversational maxims is chosen because the preachers have no intention to manipulate the audience but to explain additional meanings.

The second component of the model is divided into two parts: rhetorical appeals and figures of speech. According to Aristotle, rhetorical appeals are three: logos, pathos, and ethos. The second part of the model is figures of speech which is limited to four figures: metaphor, asyndeton, hypophora, and rhetorical questions.

### **3.5 Method of Analysis**

The analysis is done according to the dimensions of the model illustrated in figure 1 from the left to the right and each text is divided into utterances, giving each utterance a number following the syntactic structure of these texts. That is to say, each sentence is given a separate number and it is taken as an utterance. The main dimensions of the model are as follows :

#### **3.5.1 The pragmatic level**

**1. Speech acts:** the study is limited to Searle's classification of speech acts. The types of speech acts that are adopted in the analysis are:

- 1.Representatives
- 2.Directives
- 3.Commissives
- 4.Expressive
- 5.Declaratives

**2. Conversational maxims:** the study is limited to flouting Grice's maxims.

- 1.Maxim of quantity
- 2.Maxim of quality
- 3.Maxim of relation
- 4.Maxim of manner

### 3.5.2 The Rhetorical Level

**1. Rhetorical appeals:** the study is limited to the three categories of rhetorical appeals as proposed by Aristotle.

1. Logos

2. Pathos

3. Ethos

**2. Figures of speech:** the study is limited to four figures of speech, such as:

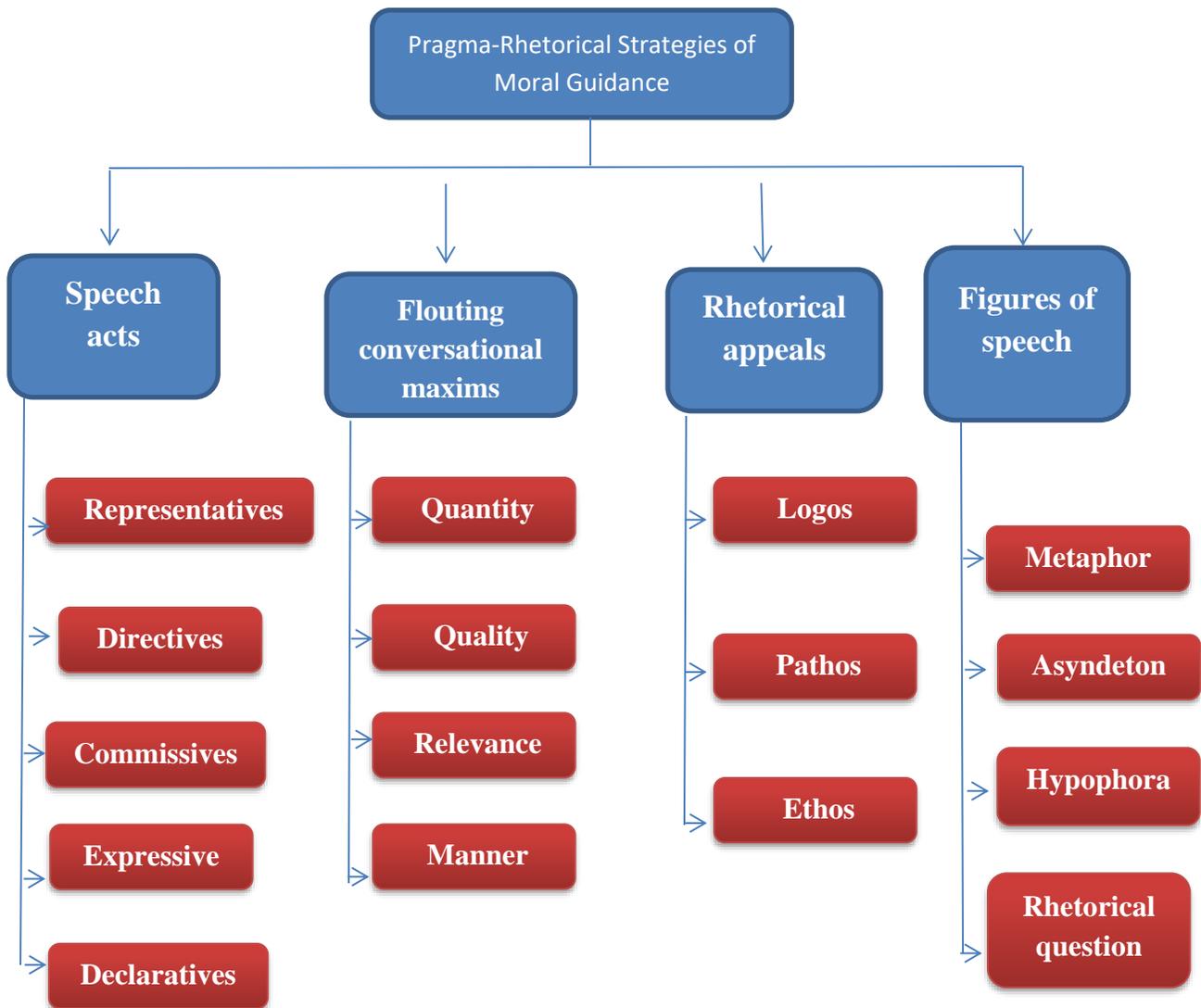
1. Metaphor

2. Asyndeton

3. Hypophora

4. Rhetorical question

The model adopted for analyzing the data qualitatively is as the following figure:



**Figure (1) :** The Model of Analysis of Moral Guidance

## **Chapter Four**

### **Data Analysis**

#### **4.1 Introductory Remarks**

This chapter is intended to deal with the practical part of the study. The collected data will be analyzed pragma-rhetorically in accordance with the eclectic model of analysis.

#### **4.2 Data Analysis**

##### **4.2.1 Sermon No.1**

###### **Extract No. 1**

(1)I want to start by telling the kids about an injustice that I suffered in childhood.(2) One afternoon when my brother and sister and I were all still young, we were finishing our lunch at home. (3)We had eaten our fruit, so our mother went to the cookie cupboard, which was too high for us to reach, and got out a package of Oreos. (4)She passed it to my older brother, and he took out two cookies. (5)She passed it to me, and I took out two cookies. (6)She passed it to my younger sister, and she took out one cookie...and then two cookies stuck together. Our mother slid the package back into the cupboard—and my brother and I went crazy. (7)Everybody knows that two cookies stuck together are two cookies, not one cookie! (8)In our minds, it was unimaginably unfair that our mother would have let our sister have three cookies while we got only two. (9)All of us children remember this incident because it seemed that one of us got something that she didn't deserve from someone who was supposed to be looking out for all of us. Web Source (1)

### **1.Speech Acts**

From the first utterance up to the eighth one, the speech act used is the representative speech act of reporting in which the preacher starts by telling the kids about some incident in his life that he considered as injustice where he and his brother were given two cookies while their little sister was given three cookies and this is unfair for them. In the last utterance, he employs representative speech act of asserting to say that children expect their parents to be perfect and never do anything wrong.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims in this extract, the preacher flouts quantity and quality maxims. The quality maxim is flouted in the clause “my brother and I went crazy” through overstating what he described as being crazy for just few cookies. The quantity maxim is flouted when he offered many details about his childhood story so that parents may reconsider their way when dealing with their children. It is also flouted by means of repeating the word “cookie” in the same statement three times to emphasize the way young children perceive and interpret the world differently.

### **3. Rhetorical Appeals**

In relation to the three persuasive appeals ,logos, pathos, and ethos are used effectively in this extract. Logos is utilized in the way the preacher mentions that partiality is the reason for injustice treatment. Concerning pathos, it is clearly obvious in respect to mentioning an injustice incident that paves the way for swaying the audience emotionally and let them feel sympathetic . Since he knows that his audience are families with their children ,he tries to build a kind of connection with his audience through telling them a story of his childhood. So ethos is apparent in the way he introduces his credibility.

#### **4. Figures of Speech**

No figures of speech are found.

#### **Extract No. 2**

(1) But when you grow up, you learn things. (2) I learned that not everyone is offered cookies every day, as I was. (3) Like the older brother in the Bible story, I was loved and taken care of. (4) I lived in a house where I had my own bedroom and a yard with a swingset and a dog with floppy bangs, and on weekends my family went skiing in the winter and boating in the summer. (5) When you are loved and taken care of, and have been given two cookies, it is ungrateful to complain because you want more. (6) I also learned as I grew older, that my little sister was often lonely. (7) For several years, she was the youngest child in the neighborhood. (8) If my brother and I didn't want to play with her, she didn't have anyone to play with. (9) When my sister was ten, our mother got a job, which meant that my sister came home to an empty house after school. (10) Like the father in the story, our mother understood that our sister needed to be loved in a way that was different from how my brother and I needed to be loved. (11) She knew that our baby sister had a kind of pain that we didn't have. (12) She forgave the little girl's greed, and she reminded my brother and me that we had everything that we needed. Web Source (1)

#### **1. Speech Acts**

Starting with the speech acts, all of the speech acts employed from the first to the last utterances are representative speech acts of asserting to tell the audience how he grows up, and starts to perceive the world differently, and how he learns to appreciate his life and his parents. He explains why his sister was given more than them and how his mother behaves with them differently.

## **2. Conversational Maxims**

Speaking of flouting the conversational maxims, the preacher flouts only the quantity maxim. He flouts the quantity maxim by repeating the same phrase “I learned that” twice to emphasize how much someone could change when he grows up. Quantity maxim is also flouted in the way he presented much information so that his idea may be more effective.

## **3. Rhetorical Appeals**

In relation to rhetorical appeals, logos ,pathos ,and ethos are all manifested in this extract. Logos is clear in the way he indicates that behind the injustice story of two cookies there is a logical reason. Pathos is employed in the use of the phrases “was loved and taken care of” “needed to be loved” “lonely” and “pain” to show two points: first, how fortunate we are to have all we need in life, and second, a child needs to be loved and how even seemingly insignificant things may have a big impact on a child's emotions. Ethos is employed by the use of the phrase “I learned” to show that your mind ,ideas, and attitude change when you grow up and he also expressed himself as being loved and taking care of to show his credibility.

## **4. Figures of Speech**

No figures of speech are found.

## **Extract No. 3**

(1)The parable of the prodigal son is about a father who forgives his child, but I want to ask you children to do something difficult this Lent, which is to forgive your parents. (2)When I was a child, I was what adults called “very sensitive.”(3) In first grade, I would sometimes cry at my desk, maybe because a boy ran away at recess or because the teacher scolded the class, and these things upset me. (4)When my parents were unhappy with me, I would go to my room and close the door and sit with my back to it, sobbing,

longing for them to knock on the other side and tell me that they were sorry for hurting my feelings. (5)They never did.(6) I am going to tell you something about my parents because they are not here and it will be our secret: they are not good at saying that they're sorry. (6)They are really good at taking me out to dinner and sending me greeting cards and building me furniture and sewing quilts for me and putting money into my savings account and being kind to my friends.(7) But apologizing is something that no one ever taught them to do. Web Source (1)

### **1.Speech Acts**

With regards to speech acts, the first utterance used by the preacher uses representative and directive speech acts in which he asserts that the parable is about forgiving so he asked children to forgive their parents. He employs expressive speech acts of complaining in the second, third, fourth, and fifth utterances in which he expresses his behavior as a child and his parents' attitude toward him. In the sixth, seventh, and eighth utterances, he utilizes representative speech acts of stating in which he states the things that his parents are good at and the things they are bad at.

### **2.Conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals ,he uses ethos in the way he presents himself to the audience mentioning some attitudes in his life that indicate his credibility .The use of pathos is clear in respect to his eagerness to hear his parents running after him and let him feel beloved but they never did and this let the audience move their feelings. Concerning logos ,he indicates the logical reason for his parent's attitude which is no one had taught them how to apologize.

#### **4. Figures of Speech**

No figures of speech are found.

#### **Extract No. 4**

(1) Parents, I have something hard for you to do as well: forgive yourselves. (2) The kids will say, "Wait a minute! Why are the adults getting all of the forgiveness?" (3) The answer to that is, "Because we need it more than you do." (4) We have been living longer, and we have made more mistakes than you have, and, because we are bigger than you are and have more freedoms, they have been bigger mistakes. (5) I have a friend who is a recovering alcoholic, and she struggles with forgiveness, which is defined in the AA program as ceasing to wish that the past had been different. (6) The events of the past include our own bad behavior, and it is very difficult to look back on how stupid or angry or cruel we have been and not want to change it. Web Source (10)

#### **1. Speech Acts**

In reference to speech acts, in the first utterance, he utilizes directive speech act of requesting to tell the parents that they should let their past mistakes go and show self-forgiveness. He employs representative speech acts of stating from the second utterance to the fifth one, outlining the justifications for parents' self-forgiveness. In his final statement, he uses an expressive speech act of lamenting to convey to the audience that we all regret something in the past and wish we could change it.

#### **2. Conversational Maxims**

Regarding flouting the conversational maxims, only quality maxim is flouted in this extract. Quality maxim is found in the clause "I have something hard for you to do as well" by overstating that forgiving is something hard to do emphasizing how parents blame themselves for the mistakes they have with their children.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, logos and pathos are employed by the preacher. He uses logos in the expressions “we need it more than you do” “We have been living longer” “we have made more mistakes” “we are bigger than you are..” “they have been bigger mistakes” through giving many logical reasons why parents should forgive themselves. Pathos is employed in the words “stupid” “angry” “cruel” by means of instigating the emotions to show that everyone have done something dumb or cruel in the past that we regret it, but we have the future and have a chance to make amends.

### **4.Figures of Speech**

In relation to figures of speech used in this extract, there is hypophora in which the preacher raises a question “Why are the adults getting all of the forgiveness?” and he immediately gives the answer “Because we need it more than you do”

### **Extract No. 5**

(1)One afternoon, I came upon one of the young, black men on the public pay phone in the store. (2)I heard him say, “I’m at the library.” (3)That changed me. (4)The library was four blocks away.(5) My first instinct, because I was afraid of him, was to think triumphantly, “What an idiot!” (6)But then what sank in was the fact that I had had a mother who drove me to the library when I was a child, and got me a library card, and who took me to the bookstore, too, and bought books for me, so that the distinction became obvious.(7) I understood, with those four words—I’m at the library—that my life and this man’s life had been different. Web Source (10)

## **1.Speech Acts**

In terms of speech acts, the preacher utilizes representative speech acts of stating from the first to seventh utterances to emphasize how this incident has profoundly changed his perspective to realize that it is difficult to judge others' actions or live their lives because everyone has their own challenges.

## **2.Conversational Maxims**

With reference to flouting the conversational maxims, quantity maxim, manner maxim and quality maxim are flouted. Quantity and manner maxims appear in the same clause “because I was afraid of him”, the preacher is not being informative about the reason of being afraid of that black man. This clause is also ambiguous which might confuse the audience that he is afraid the way he looks or just because he lies, so here manner maxim is flouted. Quality maxim is flouted in the phrase “What an idiot!” when he understates the black man with his immediate judgment. Quantity maxim is also flouted in “with those four words—I’m at the library” by means of tautology i.e. he uses the phrase “I’m at the library” after “with those four words” in the same utterance to stress how much that incident changed him and helped him in acquiring moral lessons of life.

## **3.Rhetorical Appeals**

It is not easy to judge some ones’ life and consider it better or lees than ours .You may have all the facilities that make your life easy but there are people who lacks all the facilities required .The black man have to go four blocks away from the library just to make a call while the preacher did not have to do anything because he has his mother who drove him and paied for him . Having a mother that cares for you could be lost in others life .So the rhetorical appeals of pathos and logos are employed effectively in this extract .

## **4.Figures of Speech**

No figures of speech are found.

## 4.2.2 Sermon No. 2

### Extract No. 1

(1) During Advent, we as a faith community pray and talk about waiting. (2) We speak of expectation and anticipation. In fact, (3) Advent teaches us how to wait. (4) This waiting leads to Christmas Eve and we light the Christ candle. (5) Presumably, this lighting means that our wait for Christmas is over. (6) But now—so we think—we have accomplished our waiting because Christmas is now past. (7) We think it is now the time to move on. (8) Yet, today's scripture addresses waiting of a different order—waiting for something so important to our lives that the wait may consume a lifetime. (9) This waiting is about where and how the Messiah may come to us. Web Source (2)

### 1. Speech Acts

In regard to speech acts, the preacher utilizes representative speech act of asserting in the first, second, third, fourth, and fifth utterances to tell the audience what they have to do during the advent. In the sixth, seventh, eighth, ninth utterances, the speech acts employed are representative speech acts of stating to inform the audience that waiting never ends with Christmas, it is about waiting the coming of Jesus.

### 2. Conversational Maxims

In relation to flouting conversational maxims, the preacher employs quantity and quality maxims. Quantity maxim is flouted in the fourth utterance where he uses tautological expression “so we think” that can be deleted as extra information. He flouts quality maxim in fifth utterance when he says “we think” which means that he is not sure of what he says.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, ethos is employed here as he mentions a religious values which is the advent in which people celebrate the birth of Jesus at Christmas and the second coming of Jesus .He makes the audience feel that his argument is right. This value is also close to the Christians emotions so the use of pathos is employed by mentioning something close to their hearts. Finally he mentions the real meaning of waiting and the reason to wait so the use of logos is employed also.

### **4.Figures of Speech**

No figures of speech are found.

### **Extract No. 2**

Warren Wiersbe observes, ( 1)“The ability to calm your soul and wait before God is one of the most difficult things in the Christian life. (2)Our old nature is restless . . . the world around us is frantically in a hurry.(3) But a restless heart usually leads to a reckless life” Web Source (2)

### **1.Speech Acts**

In relation to speech acts, the speech acts used in all the three utterances are representative speech act of stating to tell the audience the nature of waiting and the qualities that are required for waiting .In this busy world human feel of no value, what gives human value are the virtues that guide him to a worthy life.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quality maxim is flouted in the first utterance by means of overstating being calm and wait is the most difficult thing in Christianity which is something related to someone’s point of view and ability. Quantity maxim is flouted in the second utterance by using incomplete information, the preacher is not informative ,little information presented.

### **3.Rhetorical Appeals**

In respect to rhetorical appeals, ethos and logos are mixed together in this extract, They are manifested here as the preacher mentions a familiar character as a reliable source for his argument in which he presented logical reasons and evidence for his main point in the quotation he provides that let the audience trust him .

### **4.Figures of Speech**

In relation to figures of speech ,metaphor is used twice, in utterance2 “Our old nature is restless” and in utterance3 “restless heart” and “a reckless life”.

### **Extract No. 3**

(1)Today’s text recounts a woman with true patience while waiting. She is a counterpart to another person from Luke who knew about waiting—Simeon. Mary and Joseph met Simeon when they dedicated Jesus in the temple.(  
 2)Luke writes that Simeon “was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him.”( 3)Luke further tells readers, “(4)It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah.” (5)The Spirit guided Simeon to the temple and he saw Jesus. (6)He took the child from Mary (imagine Mary’s anxiety) and sang a lovely song titled in Latin Nunc Dimittus. Web Source (2)

### **1.Speech Acts**

In terms of speech acts, the speech act utilized in the first utterance is representative speech act of stating in which he tell the audience whom the text is about. In second, third, fourth and sixth utterances, the speech act used is representative speech act of reporting in which he reports what Luke knows about Simeon and how he met Jesus.

## **2. Conversational Maxims**

Concerning flouting the conversational maxims in this extract, there is a flouting of the maxim of manner as he said “a woman” ,he is not being clear about the identity of the women . Quantity maxim, on the other hand, is found in the first utterance by being uninformative about the woman and all the information mentioned about Simeon.

## **3. Rhetorical Appeals**

In relation to rhetorical appeals, ethos is employed here as the preacher mentions a reliable source which is the gospel of Luke and the evidence he provides that support his argument which makes him credible.

## **4. Figures of Speech**

No figures of speech are found.

### **Extract No. 4**

(1)G. Campbell Morgan, a preacher of an earlier day, noted: (2)Waiting for God is not laziness. (3)Waiting for God is not going to sleep. (4)Waiting for God is not the abandonment of effort. (5)Waiting for God means, first, activity under command; second, readiness for any new command that may come; third, the ability to do nothing until the command is given. Web Source (2)

## **1. Speech Acts**

In the first, second, and third utterances the preacher employs representative speech act of notifying to inform the audience that waiting is not being lazy or negligent. In the last two utterances, he uses representative speech act of stating in which he states that waiting is seeking God in prayer, listen to him and being under his command.

## **2. Conversational Maxims**

In regard to flouting the conversational maxims, quantity maxim is flouted twice in this extract. Quantity maxim appears in the second and third utterance in which the same content is repeated. Quantity maxim appears also in the repetition of the phrase “Waiting for God” at the beginning of each statement.

## **3. Rhetorical Appeals**

In relation to rhetorical appeals, ethos can be noticed by mentioning a reliable character as a source to build his argument. Logos is used clearly in the speech he quoted in which the preacher of the quoted text provides three reasons that give the logical meaning of waiting.

## **4. Figures of Speech**

In relation to figures of speech, asyndeton is used in sentences 2,3,4 and 5 having no connection between these sentences.

## **Extract No. 5**

(1) Most people think that great artists and musicians produce their art in relatively quick bursts of creativity. (2) Yet, facts suggest otherwise. (3) Music historians tell us that Beethoven rewrote many bars of his music at least a dozen times. (4) For his work “Last Judgment,” considered one of the world’s twelve master paintings, Michelangelo produced more than 2,000 sketches and renderings during the eight years it took him to complete his masterpiece. (5) We might say that anything of lasting value requires patient commitment, even in adversity. Web Source (2)

## **1. Speech Acts**

Regarding speech acts, the preacher utilizes representative speech act of reporting in all of the fifth utterances in which he tells the audience that everything needs patience and those who accomplish great things did it with great effort and a lot of patience. Astonishing things of permanent value require patient and dedication.

## **2. Conversational Maxims**

Regarding flouting conversational maxims, quality is employed three times in the phrases “Most people”, “at least a dozen times” “more than 2,000 sketches sketches and renderings during the eight years” in which the preacher lacks evidence.

## **3. Rhetorical Appeals**

With reference to rhetorical appeals, logos is employed as the preacher suggests two facts in which it is not easy to come with a masterpiece within just few minutes or days. Beethoven and Michelangelo accomplished their work in great and creative way, however it has taken their time, effort ,and more important what makes their work of lasting value is patience commitment.

## **4. Figures of Speech**

No figures of speech are found.

### **4.2.3 Sermon No.3**

#### **Extract No. 1**

(1)A century ago , tens of millions of Europeans died trying to destroy each other with barbed wire , mustard gas and trench warfare . (2)They called it " The Great War " , a " war to end all wars " , and when peace accords were finally signed it became an annual holiday called " Armistice Day " . (3)The term comes from two Latin words : " arma " and " sistere " , meaning " stand still " . (4)Armistice Day , the day when arms will finally stand still . (5)Such hope for what seemed possible on the other side of human carnage.  
Web Source (3)

### **1.Speech Acts**

Regarding speech acts, the preacher employs representative speech act of informing in all the fifth utterances to inform the audience that the world never stops fighting, killing each other, and committing violence.

### **2.Conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeals**

In relation to the rhetorical appeals , the preacher uses only pathos twice in this extract. Pathos is employed in these expressions: “tens of millions of Europeans died” “The Great War” they are used to instigate a sense of melancholy about the state of the world, and at the same time, he uses expressions such as “peace”, “Armistice Day” ,and “hope” to evoke the feelings of relief that there is always hope even in time of war .

### **4.Figures of Speech**

No figures of speech are found.

### **Extract No. 2**

(1)But the arms have not stood still in all the century since . How many wars have been fought after " the war to end all wars " ? (2)After the Second World War , the November 11th holiday was renamed " Veterans Day " , perhaps a surrender to the idea that there would always be war , and thus always veterans and their loved ones who carry the wounds of war in bodies , minds and spirits .(3) Poet and farmer Arlin Buyert , who served in the Navy in the Vietnam War , begins a poem saying , " Oh the load we carried / home from ' Nam . " He finishes , " Now I hear the chopper , taste sweat on my Web Source (3)

### **1.Speech Acts**

In terms of speech acts strategies, the speech act utilized in the first, second, and third utterances are representative speech act of stating in which the preacher states that violence never stoop in the whole world and those who were fighting or lose their love ones will continue to be in pain.

### **2.conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, pathos and logos are used in this extract. It appears in the expression “the arms have not stood still” which means there have been and will be always war and the expression “loved ones who carry the wounds of war” these two expressions carry logic and also feelings.

### **4.Figures of Speech**

In the second paragraph ,he asked a rhetorical question to create a kind of effect and allow the audience to think about the question .The main point he wants to emphasize is the idea that war has never stooped .

### **Extract No. 3**

How many times has humanity said , " no more " , or " never again " ? And how many times have those vows been broken ? How many holocausts after the Holocaust ?(1) I learned to sing " Prayer of the Children " as a teenager , with its lessons on genocide in the former Yugoslavia . And what about the prayers of children killed by drones in Syria , Iraq and Yemen , those massacred in Mexico , and on and on . Not just overseas , either . (2)Our country sees - regularly ! -the warlike massacre of children , parents and elders as part of what we've come to accept as everyday life . (3)Two friends of mine have lost members of their families to gun violence in the last two months . Could we find our way back to Armistice please ? Web Source (3)

### **1.Speech Acts**

In relation to speech acts, the preacher uses representative speech act of stating in the first and second utterance and reporting in the third one in which he informs the audience about the violence that children receive in Syria, Iraq and yamen and even their countries have not kept safe of violence. He reported what happened to his friends as a result of gun violence.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity maxim is found in repeating the word “how many times” three times and also other words repeated twice like “holocausts” “massacred”, “Prayer of the Children”

### **3.Rhetorical Appeal**

In relation to rhetorical appeals, pathos is found in words like " never again " " no more " “Holocaust” “killed by drones” “gun violence” “lost members” to trigger the emotion that nothing but destruction follows violence . Logos is employed in the third utterance to give evidence that violence is very close and everywhere.

### **4.Figures of Speech**

Concerning figures of speech, the preacher uses three rhetorical questions. These questions have no answer and it is impossible for someone to answer these questions as there is no logical reason why people are still fighting . The preacher starts counting peoples’ suffering around the world and ends the paragraph with another rhetorical question to add a kind of emphasis on what people are going through as a result of losing moral principles.

### **Extract No. 4**

" The sword rages in their cities , " God says , according to Hosea . The sword " devours because of their schemes .(1) My people are bent on turning away from me . " " The more I called them , the more they went from me ,

they kept sacrificing to the Baals , and offering incense to idols .(2) " We don't worship the Baals now , but we bow down to the higher powers of coercive violence , deadly war , assault weapons and handguns . How many millions - and counting - have been sacrificed on those altars ? (3)" My people are bent on turning away from me." Web Source (3)

### **1.Speech Acts**

Speaking of speech acts, the preacher uses representative speech act of stating in the second utterance to inform the audience that no difference can be noticed between people throughout history, if they were worshiping baals ,they are now worshiping power and authority. Expressive speech act of complaining in the first and third utterances where he employed shows that the emphasis lies through repeating the same statement.

### **2.Conversational Maxims**

In relation to flouting the conversational maxims, the preacher flouts quantity maxim by repeating the same clause " My people are bent on turning away from me" to emphasize the idea that guiding people to the right thing is not easy ,keeping them believing is not easy ,if they are not listening to the prophet ,will they listen and end the violence

### **3.Rhetorical Appeal**

In connection with rhetorical appeals, pathos is found mixed with logos in the phrases :“The sword "devours because of their schemes” " My people are bent on turning away from me . " “but we bow down to the higher powers of coercive violence , deadly war , assault weapons and handguns” to trigger the emotion of fear and depression ,people are being afraid of power ,war ,violence and it seems that they keep on abandon the good way ,he uses Bible verses as a source to build his argument on . He is giving a reason for people fanaticism and their savage minds whenever they were asked by the prophet and follow the path of God they

kept their despotism and tyranny . Despite differences in manners, people from the past and present share the same mentality. If people in the past worshiped the Baals, people now adore power and violence, as he emphasized by another rhetorical question.

#### **4.Figures of Speech**

Metaphor is apparent in the phrase “we bow down to the higher powers of coercive violence , deadly war , assault weapons and handguns”. One rhetorical question is utilized in this extract.

#### **Extract No. 5**

How then will we respond to a God of such breathtaking , even foolish grace ? What do we do with God's faithfulness in the face of idolatrous human violence ? Will we take advantage of God's generosity and love - wasting more because we can , wasting our lives and those of others ? Allowing a culture to thrive where precious human lives are not treasured but poured out as offerings to deadly , false gods ? will we truly worship this God in awe and humility ? Will we seek the peace on the other side of war , collaborating with neighbors , strangers , and would - be enemies to create a world envisioned by " armestice " , a world where " arms stay silent " ? Can we do what makes for peace and an end to war - creating not just the absence of conflict , but the presence of justice ? (1)There are plenty of places to go with such an impulse , in terms of laws , ordinances , and at - home practices . But one question must be answered first will we respond in loyalty to God's undying , forgiving , renewing love ?(2) Amen . Web Source (3)

#### **1.Speech Acts**

Representative speech act of stating is utilized in the first utterance to indicate that we can practice justice everywhere .The speech act employed is directive speech

act of prayer in second utterance to end the speech asking the lord for seeking the best interest of the world.

## **2. Conversational Maxims**

In relation to flouting the conversational maxims, the preacher utilizes flouting the quantity maxim in the whole extract as he exaggerates the use of rhetorical questions for the sake of effect and emphasis on the points he offers.

## **3. Rhetorical Appeals**

No rhetorical appeals are utilized.

## **4. Figures of Speech**

He ended his sermon with lots of rhetorical question .The purpose behind those questions is to draw attention to something important .He wants people to really think of the love and faithfulness of God despite violence and procrastination . Human lives are not valued, and it is unknown whether humans can choose to live in peace and keep their arms silent. Not just being in peace but also seeking justice. The first issue to be answered is how we respond to God's great love. All these wondering questions left them think and draw their attention to something really important which is to get back to our humanity and act the way God wants us to act .

### **4.2.4 Sermon No.4**

#### **Extract No. 1**

Who are the prophets of today ? What messages do we need to hear ?

(1)There is no question that we can look outside of ourselves and see reasons for despair : the racial tensions that lead to horrible violence currently at play in our own city ; the existence of hunger and homelessness despite having all

the resources needed to eliminate such injustices ; and this list can go on and on . Web Source (4)

### **1.Speech Acts**

Regarding speech acts, the preacher employs representative speech act of asserting as he emphasizes many reasons that cause despair concerning all the pain and misery of the world.

### **2.Conversational Maxims**

Referring to flouting the conversational maxims, Quality and quantity maxims are flouted by the preacher in this extract .Quality maxim is flouted in the use of rhetorical question “Who are the prophets of today ?” by the use of the expression “ prophets of today” as an exaggeration to implicate that we need leaders like prophets to guide people today. Quantity maxim is flouted in the repetition of the word “on” twice in the same clause to emphasize that there violence has no end.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, pathos is actualized by using the words “despair”, “horrible violence”, “hunger” , “homelessness” to engage the audience’s emotions towards the state of the world which suffer in all its aspects ,poverty ,hungry and aggression, all of which are available and none do anything about it.

### **4.Figures of Speech**

The preacher asked two rhetorical questions “Who are the prophets of today?” and “What messages do we need to hear?” the idea he wants to emphasize that do we have such people in real life being just like prophets in their morals and manners, and if so, what do we expect them to offer?

## **Extract No. 2**

(1)However , we also can look outside ourselves and see people of faith committed to non- violence in the solving of our conflicts ; people of faith working to dismantle racism that reigns within our country ; people of faith willing to feed the hungry , clothe the naked , and offer shelter to the homeless ; and this list can go on and on . Web Source (4)

### **1.Speech Acts**

In respect to speech acts, the speech act employed is representative speech act of asserting. He asserts the idea that if you look at the good side you could see that there is good in people.

### **2.Conversational Maxims**

With reference to flouting the conversational maxims, only quantity maxim is flouted in the word “on” which is repeated twice in the same utterance for the sake of emphasis, the preacher stresses the idea that there is faith in people ,and they keep doing good and being good toward others so that this world can be healed.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, pathos is found in the expressions “committed to non- violence” , “dismantle racism”, “feed the hungry” , “clothe the naked” , “offer shelter to the homeless” since the preacher tries to give people a kind of hope that in spite of all those who cause misery and pain in the world, there are still people who fix , restore and heal.

### **4.Figures of Speech**

No figures of speech are found.

## **Extract No. 3**

(1)So , it really is a matter of perspective .(2) Please think , now , of a person in your life who has changed your perspective .( 3)Think of someone who

lifted you from a time of depression , or a time of loss , or a time of uncertainty ; or someone who offered you inspiration to deepen your faith journey ; or who inspired you to be of service to others ; or who inspired you to become more engaged in issues of justice . Web Source (4)

### **1.Speech Acts**

In reference to speech acts, the preacher utilizes representative speech act of stating in the first utterance to indicate that doing something good for the best interest of others and doing something harm to hurt others is a matter of values or perspectives. In the second and third utterances, the preacher uses a directive speech act of request to ask the audience searching for someone who has made a big change in their lives.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, maxim of quantity is flouted in the expressions “a time of depression” , “a time of loss” , “a time of uncertainty” by means of tautology to stress the number of bad times anyone might go through .

### **3.Rhetorical Appeals**

With respect to rhetorical appeals, the preacher employs logos in the utterance “it really is a matter of perspective” through presenting a justification for the slight difference between good and bad which is someone’s perspective .

### **4.Figures of Speech**

No figures of speech are found.

### **Extract No. 4**

(1) I have been blessed to have many such people in my life who have supported me and inspired me . (2)I share thanks tonight for each of them .(3) I know I would not be the person I am today without their influence on my life . Web Source (4)

### **1. Speech Acts**

In terms of speech act, the preacher uses expressive speech act of thanking in all the three utterances to express his gratitude toward all the people who supported him. The third utterance is also a representative speech act of stating in which he informs the audience that his state now is because of the special touches those people have in my life.

### **2. Conversational Maxims**

Regarding flouting the conversational maxims, the maxim of manner is flouted here as he is being unclear about the identity of those people who supported him .

### **3. Rhetorical Appeals**

In response to rhetorical appeals, ethos appears in the first utterance as he refers to himself as being blessed by having those people who stood by his side and guide him. Ethos is also found in the third utterance through emphasizing that their guidance and the adjustment they provide is the result of his character today.

### **4. Figures of Speech**

No figures of speech are found.

### **Extract No. 5**

- (1) Tonight I choose to look through the wider lens . (2) I choose to hear the prophet Joel as he prophecies the end of the suffering that we see in today's world . (3) I choose to praise God for the blessings of this Thanksgiving season . (4) I choose to see the power of our faith to move all of us into a better future embraced in the unconditional love of our God . May it be so . (5) Amen. Web Source (4)

### **1. Speech Acts**

Speech acts are realized through the use of representative speech act of informing in the first, second, third, and the fourth utterances . He tries to inform his audience the conclusion he reached after being engaged with some people who changed his

perspective. In the last utterance, he uses directive speech act of prayer as a way to end his sermon he asked them to pray for God may it be so.

## **2. Conversational Maxims**

Regarding flouting the conversational maxims, quantity maxim is flouted through the repetition of the same phrase “I choose to” at the beginning of each sentence to emphasize the idea of being positive ,thank God for his blessings and being faithful is a matter of choice

## **3. Rhetorical Appeals**

In the context of rhetorical appeals, ethos is employed in this extract. The preacher realizes himself as being in the process of improving and growing for the better.

## **4. Figures of Speech**

No figures of speech are found.

### **4.2.5 Sermon No.5**

#### **Extract No.1**

(1)Being a follower is not something encouraged in America. (2)No Commencement speaker ever challenged those graduating to be “The Followers of Tomorrow.” ( 3)No films or books have ever been written about the contributions of the Great World Followers.(4) No one writes their resume or another’s eulogy to highlight when they demonstrated skills in following. (5)No one’s heart swells with pride when others commend your Grandchild for being A Real Follower. Web Source (5)

#### **1. Speech Acts**

In terms of speech acts, representative speech act of stating is utilized in all utterances in which he states that being a follower means being rejected by the

community, no one and nothing has ever thought or highlight the idea of being a follower.

## **2. Conversational Maxims**

The non-observance of Grice maxims can be seen in this extract. Flouting quantity maxim is observed in the repetition of the beginning of each sentence with the word “No”.

## **3. Rhetorical Appeals**

In relation to rhetorical appeals, ethos and logos are employed in this extract. He starts talking about social values that he and his audience share together which is being a follower in America in order to be reliable and trusted character, so ethos is achieved. Concerning logos, he mentions many reasons why being a follower is not something encouraged in America. The community in all its aspect refuses the idea of followers and no one cares for being one.

## **4. Figures of Speech**

No figures of speech are found.

## **Extract No. 2**

(1)I believe Reflection on “Successful Leaders Following” is exactly the point the Gospel of Mark is trying to make. (2)This never occurred to me before, which I can find nothing about from all the scholars.(3) There was a time in which there were Books of the Old Testament considered PROHIBITED that only “Learned Men of Advanced Age were allowed to read.( 4)This morning is about unpacking a Question, for believers like ourselves, LEADERS experienced with life, who understand human nature, economies, world affairs, and business. (5)This passage is not for neophytes, or new believers, this passage is for FORMER LEADERS who have wrestled with life, morals, ethics, to question everything anew through Christian Faith. Web Source (5)

### **1.Speech Acts**

In terms of speech acts, the preacher employs representative speech act of stating in all utterances in which he specifies that following a successful leader is the main point in the Gospel. He states that this passage is for former leaders who are able to guide people morally, spiritually, economically, psychologically and more.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity and manner maxim are flouted in the same statement “There was a time in which there were Books of the Old Testament considered PROHIBITED that only “Learned Men of Advanced Age were allowed to read”. He is not informative as it is required to be and in the same time he is being vague about the kind of books that considered prohibited.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals ,logos and ethos are employed in this extract .The preacher uses logos mixed with ethos in the first statement in which he believes being followers of successful leaders is the main point in the Gospel. Ethos also appears in “this never occurred to me before, which I can find nothing about from all the scholars” in which he considers himself a reliable source of experience and knowledge.

### **4.Figures of Speech**

Asyndeton is clear in the last line where no conjunction is used to connect words “who have wrestled with life, morals, ethics, to question everything anew through Christian Faith.”

### **Extract No.3**

(1)Our Nation, our world, is at a catharsis.(2) On the one hand there are the historic examples of Jeff Bezos building Amazon and going into Space, Mark Zuckerberg with Facebook, Andrew Carnegie, Henry Ford, we could go on and on naming famous persons who made Trillions of Dollars.( 3)On

the other hand, there are the Abraham Lincoln, John Kennedy, Martin Luther King Jr.s, Elizabeth Caty Stanton and Sojourner Truths who fought for and were killed for the human rights of others. Which are the Heroes we want to emulate? If you were to have a dinner party, whom would you most want to sit next to? Web Source (5)

### **1.Speech Acts**

In regard to speech acts, the preacher employs representative speech act of stating in the first utterance and reporting in the second and third utterances to inform audience that our nation is in time of release, there are people who made lots of money with their works and there are people who cannot be forgotten for their tremendous and courage sacrifice toward justice.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, manner maxim is flouted in the world “catharsis” ,he uses ambiguous expression and adds no other explanations.

### **3.Rhetorical Appeals**

He is emphasizing the main idea of the sermon which is following .You are expected to follow those who are great ,there are two kinds of heroes ,those who changed their life and introduce a masterpiece to the world or those who fight the oppression and sacrificed their life for the sake of others .You have the choice to choose whom you would like to be as .Therefore , pathos is employed twice in this extract.

### **4.Figures of Speech**

He asked two rhetorical questions “Which are the Heroes we want to emulate?” and “If you were to have a dinner party, whom would you most want to sit next to?” they are too deep questions that need a moment to think ,which one of those heroes is in your favor.

## **Extract No.4**

(1) Taking up the Cross to Follow Jesus, is not about caring for a family member, or bearing with addictions. (2) Taking Up the Cross of Jesus at this point in life is not a naïve following, but a Choice based on Reflection, going where we never intended to go, but cannot neglect following. (3) Taking Up the Cross is resolving ethical dilemmas not because it is reasonable or profitable, but because you feel God has you by the scruff of the neck and can do no other. Web Source (5)

### **1.Speech Acts**

Concerning Speech acts, the preacher utilizes representative speech act of stating and directive speech act of advice in all the three utterances in which he tells the audience what is meant to take up the cross which is manifested through following Jesus and guiding people in solving moral dilemmas.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity maxim is flouted in the phrase “Taking up the Cross” by means of repeating the phrase at the beginning of each sentence to indicate its importance. The maxim of manner is flouted as the meaning of the cross is not really clear.

### **3.Rhetorical Appeals**

In terms of rhetorical appeals, pathos with logos are employed in this extract. The preacher gives directions for what Jesus meant when he said “Take up your cross and follow me” .Many people interpret it as some burden they have to bear but this is not the interpretation Jesus tries to convey .In Jesus day ,the cross means painful and humiliating death however the main point Jesus conveys to his followers is being ready to die in order to follow Jesus, losing their life to Jesus and in the same time will save it . Today ,the cross means love .forgiveness ,grace and atonement.

It means leaving your egos, plans and ambitions and behave like you are being under the eye of God.

#### **4.Figures of Speech**

No figures of speech are found.

### **Extract No.5**

(1)What we are describing is that Taking up your Cross to follow Jesus may require using all the experience and wisdom you acquired FORMERLY as a LEADER, no longer changing the world and hopefully will not be the cause of getting you killed... But being so committed to the needs of others as to sacrifice your position and authority, possibly your dignity or reputation to care for others.(2)This text does not allow for a few good sermon notes to take home after worship.( 3)This is a Biblical text intended to move us far beyond information learned in a Bible Study, to commitment of our lives. WHO IS GOD IN YOUR LIFE? WHO IS JESUS? WHAT DIFFERENCE DOES HIS PRESENCE IN YOUR LIFE MAKE? HOW CAN YOU USE ALL THAT YOU LEARNED FORMERLY IN LEADERSHIP TO FOLLOW JESUS? Web Source (5)

#### **1.Speech Acts**

In respect to speech acts, the preacher uses representative speech act of stating in all the three utterances in which he states that to follow Jesus you need everything you gain not to change the world but to help and care for others and the main point intended to be reached is to guide us beyond ourselves.

#### **2.Conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeals**

In connection with rhetorical appeals, the preacher employs logos and pathos in this extract. He provides explanations about what to do as a former leader. The main point to be a former leader is to use all the knowledge and wisdom to serve others, it does not mean that you are required to change the world or put yourself at risk. Jesus introduces the basics, leadership is not about position, privilege, or power. It is all about serving others, being selfless and sacrificial what costs the leader and benefits others, and finally directing every action, choice, and decision toward God. If we are not pointing to God, should we bother doing it?

### **4.Figures of Speech**

The preacher asks four rhetorical questions to finalize his speech. The questions summarize all the points he emphasize through the whole sermon .They are meant to question yourself deeply about your religion and rethink about your state and direction is it in line with God.

## **4.2.6 Sermon No.6**

### **Extract No.1**

(1)I wonder what brought you here tonight. What brings us to places like this week by week or just now and again? Is it perhaps because we feel safe?

(2)Of course it may be that it's just on the way home from the pub and if that's the case you are just as welcome. (3)Or just maybe it is because we want some hope in a broken world. Web Source (6)

### **1.Speech Acts**

In terms of speech acts, representative speech act of reminding is employed in the first utterance to tell the audience to think again of their nature or the reason that makes them attend the church .In second and third utterances, the preacher utilizes

representative speech act of informing in which he gives justification for their attendant every week to the church.

## **2. Conversational Maxims**

Regarding flouting the conversational maxims, quality maxim is flouted in the first utterance as the preacher overstates being ignorant about the reason people go to church for the sake of emphasizing the reason that keeps them coming to church.

## **3. Rhetorical Appeals**

In relation to Rhetorical appeals, pathos is employed in the third utterance “it is because we want some hope in a broken world” to trigger the emotion about the importance of hope .Hope is a positive state of mind that based on an expectation of a positive outcome. It is a principal theme in Christianity .Life is tough , it is very hard keeping up with the inner faith during the most critical times so if people want to feel hope ,then the church will be the first place to provide hope.

## **4. Figures of Speech**

In respect to figures of speech, hypophora is used twice in “What brings us to places like this week by week or just now and again?” And “Is it perhaps because we feel safe?” the preacher gives two uncertain answers for these two questions.

## **Extract No.2**

(1) You would have needed to have spent the year on the planet Zog to have not noticed some of the dreadful things that have happened in the last 12 months. (2) I’m sure if I asked you all we could think of a huge list which would include two dreadful atrocities in Paris and countless mass shootings in America not to mention the dreadful plight of those fleeing violence in Syria and other war torn parts of the world, and on top of all that Donald Trump. Web Source (6)

### **1.Speech Acts**

Concerning speech acts, representative speech act of asserting is utilized in the first and second utterance to affirm that all the horrible things that happen can be hardly noticed and everyone can count a long list of those terrible instances, not to mention Donald Trump.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quality and manner maxims are flouted in the same expression “the planet Zog” by means of overstating being in a place that is far removed from reality and it is a vague expression that have no real meaning in order to emphasize that no matter how much you were far away in a remote place, you could not miss all the misery in the world.

### **3.Rhetorical Appeals**

Ethos and pathos are employed in this extract .No doubt life is a solid war zone ,there are many issues in the world that cause stress and problems making some communities starving for hope . The preacher shares with the audience what they have all witnessed of the dreadful incidents that the world is going through .Those terrible experiences that he shared with them convey emotion so deeply and so truthfully that it touches those who listen.

### **4.Figures of Speech**

No figures of speech are found.

### **Extract No.3**

So is there any hope? Is there any point in being here tonight because if tonight is about anything surely it is about hope. But are we beyond that, are we “doomed” as Private Fraser was fond of saying in Dad’s Army. Web Source (6)

### **1.Speech Acts**

No act is used.

## **2. Conversational Maxims**

In terms of flouting the conversational maxims, quantity maxim is flouted since what presented about the question “are we “doomed?” seem to be less than required .

## **3. Rhetorical Appeals**

In this extract ,the preacher employs one of the persuasive appeals which is ethos. It is manifested in the social values that are shared by both the preacher and his audience ,in this way, he seems to be a reliable character .He mentions a character in the UK sitcom known as Dad’s Army who is known for his main characteristics which is claiming that situations are hopeless that , “we are doomed” .

## **4. Figures of Speech**

All that suffering seems to be endless and no sign of hope in sight ,this is expressed in those series of rhetorical questions “is there any hope?” “Is there any point in being here tonight” and “are we “doomed”.

### **Extract No.4**

(1)I can tell you of a story I heard about 10 days ago of a visitor to a foodbank in Lancashire. (2)The lady had been ill and lost her job. (3)She didn’t realize she could get benefits and she starved.(4) She became depressed and she thought her life was over.( 5)She received a letter to say she was being evicted. (6)She wrote a note to her family and made a sign to put on the front door asking someone to look after her dogs and she left home intending to end her life. Well she met someone who took her to the foodbank and at that foodbank they have a debt adviser. (7)That person just sat and listened and then they picked up the phone and got hold of the Citizens’ Advice Bureaux specialist for housing issues.( 8)They made an emergency plea to the court to delay the eviction, went to a hearing the next day, got the delay and then they set about applying for benefits and sorting

out her debts – all started within 2 days. (9)She kept her house and she didn't die, why? because she now has hope. (10)I could tell you many stories like that one. Web Source (6)

### **1.Speech Acts**

Regarding speech acts, the preacher utilizes representative speech act of reporting in all the ninth utterances in which he describes the life of the desperate women and how it is changed someone gives hope. The last utterance is commissive speech act of committing to inform he is ready to tell more stories like this one.

### **2.Conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeals**

People cannot live without hope .The story he offers about losing hope ,when being in stressful situation ,facing hard times ,they immediately think of giving up and finally end their lives .Pathos and logos are manifested in this story ,it touches the feeling of the audience as he tries to convince them that hope is the essence of life. Sometimes, life is unpredictable ,hard , tough and at many times we lose control and things go out of our hand so hope is the power that keeps you fight ,overcome the pain and makes the journey for the future easier .

### **4.Figures of Speech**

In respect to figures of speech, hypophora is employed in the ninth utterance “she didn't die, why? because she now has hope” in which he raised a question and he immediately answered it .

### **Extract No.5**

(1)None of us are Jesus. (2)None of us I suspect have the power of healing nor can we make everything right but if we work together, if we believe that together we can make a difference, then we can make a difference. (3)I know I can't do any of that on my own and I get my strength from knowing

that there is a God that watches over us and who will help us if only we can trust and hope. (4)I suspect not everyone shares that faith here this evening but even if you don't share that faith, have hope that together we can achieve something. Web Source (6)

### **1.Speech Acts**

Referring to speech acts, representative speech act of stating is utilized in the first and second utterance to tell the audience that it is clear that we are not Jesus but we can be like Jesus ,work together to make a difference . In the third and fourth utterances, representative speech act of asserting is used to inform them that nothing can be done alone, everything can be possible if you trust and hope because with these two things anything can be achieved.

### **2.Conversational Maxims**

As far as flouting the conversational maxims are concerned, quantity maxim is flouted in the expression “None of us” through repeating it twice to emphasize the idea that being alone, nothing change but together .Quantity maxim is also flouted in the expression “we can make a difference” which is repeated twice for the sake of emphasizing that people together are powerful and can do anything if they want to change the world, they will.

### **3.Rhetorical Appeals**

As much as rhetorical appeals are concerned, ethos is employed in the fourth statement in which he expresses himself as powerless without God's presence and support in our lives ,we just need to trust him.

### **4.Figures of Speech**

No figures of speech are found.

## 4.2.7 Sermon No.7

### Extract No.1

(1)It is coincidence, of course, but a happy one that our Gospel readings in these weeks before Lent come from the Sermon on the Mount.(2) Matthew's condensing of Jesus' moral teaching is particularly valuable in these turbulent times, when we need to look to the Bible for guidance both in our lives and in how we should witness to the Gospel in public, as individuals and as a church.(3) One of the characteristics of Matthew's Gospel is the depiction of Jesus as a new Moses, and one of the clearest instance of this is the Sermon on the Mount which brings together Jesus moral teaching, and reinterpretation of the Law, the Law that Moses brought down from Mount Sinai and which Jesus preaches from another mountain. (4)We can hear a distinct echo in today's readings from the Sermon and from Leviticus. (5)In the latter Moses tells his people that they are to be Holy because the Lord their God is Holy. (6)Jesus tells his listeners –and us- that we are to “Be perfect as your Heavenly Father is perfect”. Web Source (7)

### 1.Speech Acts

Speaking of speech acts, the preacher employs representative speech act of stating in all of the fourth utterances in which he tells the audience that Jesus' moral teaching in the Sermon on the Mount is what we need today. He indicates that Matthew's Gospel presents Jesus as a new Moses because it gathers between Jesus moral teaching and the Law of Moses. In the last two utterances, he uses directive and stating speech act to inform the audience that Jesus and Moses came with the same holy message, they direct people to be in line with God.

## **2. Conversational Maxims**

No conversational maxims are flouted.

## **3. Rhetorical Appeals**

Concerning rhetorical appeals, logos is employed twice in the third and fourth utterance. The preacher uses the words of Matthew and Leviticus Gospel as a source to build his argument on. Matthew gospel presents Jesus as a new Moses because their messages carry the same moral principles.

## **4. Figures of Speech**

No figures of speech are found.

## **Extract No.2**

(1) For Jesus and Moses, morality, that is how we are to behave, is a question of holiness and perfection. (2) Good behavior is how we are meant to be which is ultimately, like God. (3) And we shall demonstrate this holiness in what we do. (4) What we do in part in respect of God, that is our strictly religious observance but more importantly in this context, what we do vis à vis our neighbor, that is in our social behavior. (5) These are, of course, two sides of the same coin, and to achieve the holiness and perfection of which we are capable and for which we are destined, we shall need both. (6) So much for the theory; what about the practice? (7) This is where it starts to get difficult. Web Source (7)

## **1. Speech Acts**

In terms of speech acts, the preacher uses representative speech act of stating in the first, second, fourth, sixth, and seventh utterances to tell the audience that morality is what God holds sacred and to be moral means being perfect and holy like God. In the third and fifth utterances, he uses directive speech act of advice in which he informs the audience that we should achieve both holiness and perfection in our social behavior.

## **2. Conversational Maxims**

Speaking of flouting conversational maxims, the preacher flouts the maxims of manner and quantity in the first utterance, the idea of perfection and holiness is vague, it is not something easy to be achieved or acquired . Regarding the quantity maxim, the preacher does not present much information about perfection and holiness.

## **3. Rhetorical Appeals**

In this extract he is using logos ,the preacher tries to emphasize two things ,first morality is universal and the evidence which looks very clear is that Jesus and Moses have been descended under the same constructions .Second , being moral needs two things which are holiness and perfection .

## **4. Figures of Speech**

In terms of figures of speech ,rhetorical question is used in this extract “what about the practice?”

## **Extract No3**

(1)To face persecution needs great trust and steadfast faith, and this comes from the rejection of worldly morality, as we take love beyond its normal, indeed sensible, bounds.(2) Matthew’s Jesus is saying that we need a disposition to stand against adversity; to stand in the last resort as he stood at his Passion. (3)His words encourage us to be “Holy Fools” (an idea picked up and expanded by Paul, as we heard in the Epistle) (4)This is the ultimately trusting integrity which will make us Holy and Perfect as children of God, and as such, capable of bearing fruit, the fruit by which we shall be recognized. Web Source (7)

### **1.Speech Acts**

In respect to speech acts, the preacher employs the representative speech act of stating in all of the four utterances to ensure that standing against social standards without fear requires tremendous trust and firm faith just as Jesus, we must have such disposition. This unconditional trust of God will be fruitful.

### **2.Conversational Maxims**

In relation to conversational maxims, the maxim of manner is flouted by which the idea of being holy fool is not clear.

### **3.Rhetorical Appeals**

In this extract the preacher applies logos and pathos. He indicates that the solution for all the problems of the world that we face in the world before ,now and then is we should refuse bad behaviors that spoil morality.

### **4.Figures of Speech**

No figures of speech are found.

### **Extract No.4**

- (1)This failure to value of the individual is his most telling criticism of his contemporary society, and it's equally valid as criticism of ours.( 2)Our most obvious mistake is our tendency to categorise individuals, most crassly in lumping all followers of a religion or all members of a race together (a mistake which blinds us to genuine differences which if we could recognise them we might begin to understand and address the problems they cause)  
 (3)But perhaps more insidiously, we are also motivated too much by a communal selfishness, nationally and internationally. Web Source (7)

### **1.Speech Acts**

Concerning speech act, the representative speech act of stating is employed by the preacher in all three utterances in which he informs the audience that our extensive

and obvious mistake is our tendency to categorize people, which leads to inequality.

## **2. Conversational Maxims**

There is a flouting of the maxim of quantity where he presents only one reason for failure and it is not satisfied as less information is provided.

## **3. Rhetorical Appeals**

Logos is employed in this extract ,he indicates that we are the cause of underestimating the value of human. It is all the differences that we set and apply on others. We did not try to solve problems but we were pushed by our ego and selfishness.

## **4. Figures of Speech**

No figures of speech are found.

## **Extract No.5**

(1) I suggest that it's our role as Christians to speak out against this, first, by emphasising the value of every individual, each capable of being Holy and perfect and a child of God. (2)And our own actions should exemplify that unselfish and sometimes unworldly respect, in sympathy and kindness.(3) And if appropriate, which won't be always, but more often than we usually think, we should make it clear that our motivation in such acts is the Gospel. (4)Second, we should promote the idea that governments' acts and policy can equally be based on sympathy respect and kindness for the individual.(5) The needs of the majority may sometimes override that, but it should remain the fundamental motivation, rule rather than the exception which it is now. (6)That kindness, the realisation of the love of God, in particular instances,

should be our touchstone and our theme as we grapple with the world around us. (7)Amen. Web Source (7)

### **1.Speech Acts**

In terms of speech acts, the preacher utilizes representative speech act of suggesting in the first utterance to have a stand against criticism because each individual is unique and able to be holy and perfect. He employs directive speech act of advice in the second, third, fourth, fifth and sixth utterances to inform the audience that our actions represent our morality based on the only motivation, which is the Gospel. He considers governments' acts and their policy should be in line with respecting human rights.

### **2.Conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeal**

The preacher applies logos ,he gives two reasons how to avoid persecution of individuals first, by respecting the value of every individual ,we should reflect Jesus moral teaching .second ,governments are to be equal.

### **4.Figures of Speech**

No figures of speech are found.

### **4.2.8 Sermon No.8**

Extract No.1

(1)10 times for “Once in Royal” means ten times for the words “Christian children all must be/mild obedient, good as he” as well. (2)The whole verse can be heard as an idealized “children should be seen and not heard” picture of early Victorian authority and rigidity. (3)The carol has Jesus lying in Mary’s arms and gazing at her, obeying her through all his “wondrous

childhood”. How many times must an exasperated parent have used these words to bring their wayward child into line? Web Source (8)

### **1.Speech Acts**

Speaking of the speech acts, the preacher uses representative speech act of asserting in all the three utterances in which children must be obedient just as Jesus and by this we do not mean that we suppress their personalities and prevent them from being a part of our activities because we want them to be obedient.

### **2.Conversational Maxims**

In terms of flouting the conversational maxims, quantity and quality maxims are flouted. Quantity maxim is flouted through repeating the phrase “ten times” twice to emphasize the importance of raising a child on Jesus’ moral teaching. Quality maxim is flouted in the expression “idealized picture” by overstating the description of the verse emphasizing how children understated and not allowed to be engaged in a conversation but this is not the teaching of Jesus.

### **3.Rhetorical Appeals**

With regards to rhetorical appeals, pathos and logos are employed by the preacher. Pathos appears in the words “mild” “obedient” “good” to motivate the emotion of the audience to wish that their children carry the same characteristics as Jesus. Pathos is also found in the expression “children should be seen and not heard” to instigate the emotion of how awful children were treated and understated before Jesus. Logos appears in the expression “ten times” by using statistical math to concentrate on one sentence repeated ten times which is all children should be like Jesus.

### **4.Figures of Speech**

The type of figure utilized in this excerpt is a rhetorical question : “How many times must an exasperated parent have used these words to bring their wayward

child into line?” emphasizing that it may be parent the reason why children get a way of line.

## **Extract No.2**

(1)Jesus shares with us the beginning of human life. In the words of a friend’s poem, it was “like all but like no other”.(2) He was a child like us, which meant he had “tears and smiles” and was “weak and helpless” until he could help himself, and was dependent on his parents until he could stretch his wings and test his boundaries. (3)The one story of his childhood in the Gospels is of him doing just that, getting left behind on a trip to the big city, and being blithely unaware that he’d caused a crisis.(4) Following this he returns to family life in Nazareth, and we get the clue for the carol: clue for the carol: he went back to Nazareth and was “obedient” to his parents, says Luke. Web Source (8)

### **1.Speech Acts**

Referring to speech acts, the preacher uses representative speech act of asserting in all utterances to inform the audience that with the birth of Jesus, there is something to be asserted which is that Jesus was a normal child in his birth and in the way he was dependent on his parents until he became independent. The only story in which Jesus behave just as a human child would have behaved then we find him again with his family and he was obedient which is the clue for the carol.

### **2.Conversational Maxims**

In relation to flouting the conversational maxims, quantity maxim appears in the expression “clue for the carol” by repeating it twice for the sake of emphasis. Manner maxim is found in “a friend’s poem” by means of being unclear about the identity of the preacher’s friend.

### **3.Rhetorical Appeals**

In connection with rhetorical appeals, the preacher utilizes pathos and logos in the second utterance. Pathos appears in the expressions “tears and smiles” “weak and helpless” to evoke the feeling about Jesus’s life which is the same as ours what differs is that he is obedient to his mother and toward the God who choose him to be the world’s savior and redeemer. Logos is clear in the sentence “He was a child like us” emphasizing the idea that the beginning of Jesus life is the same of every child.

### **4.Figures of Speech**

No figures of speech are found.

### **Extract No.3**

How might he have been “obedient”? Did he learn from his father about the line of “Royal David” into which he was born? Did he drink in the hopes and desires of a proud nation who found themselves under hostile occupation, longing for freedom? Did he learn from his mother how God overthrows the powerful and raises the humble, scatters the proud and fills the hungry, sending the rich away with nothing? Did he learn from his father the laws of his people and the call of the prophets, raging against injustice and longing for the day of the Lord to come? Did he learn from his mother the sacrifices of her priestly tradition, facing people with their wrongdoing and calling them to turn from their sins? Web Source (8)

### **1.Speech Acts**

No act is used.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity and quality maxims are flouted. Quantity maxim is flouted through repeating the structure of rhetorical

question six times for the sake of emphasis . On the other hand, quality maxim is flouted through exaggerating the use of rhetorical question many times .

### **3.Rhetorical Appeals**

No rhetorical appeals are utilized.

### **4.Figures of Speech**

A series of rhetorical questions are employed through the whole extract. The preacher uses rhetorical questions to make his points effective and make the audience think about their own responses to the questions.

### **Extract No.4**

(1)We learn many things in childhood. (2)Some things have to be unlearned. (3)Many things stay with us gloriously for life, and the Christmas season is a good time to reflect on them. (4)There is a temptation with “Once in Royal” to keep Jesus as a child, locked into a festive snow globe, helplessly gazing at his mother forever. (5)Christmas celebrates the birth of a child who learnt what it was to be a child of God, and who took that obedience, that radical trust and hope into an adulthood which changed the world, changes the world, changes us. Web Source (8)

### **1.Speech Acts**

In relation to speech acts, the preacher uses representative speech act of asserting in all the three utterances to inform the audience that the period of childhood is very sensitive , many things are learnt even those you do not want so it is important to make the Christmas season a good time for them to be rooted. In the fourth and fifth utterance, he uses representative speech act of stating to inform the audience that the carol adds nothing to children as it concentrates at Jesus as a child only. Jesus is not a normal child, he is chosen by the Lord to change the world and us.

## **2. Conversational Maxims**

Regarding flouting the conversational maxims, the preacher flouts quantity maxim in this extract through repeating the same information in the first and second utterances about the things children learn whether good or bad. Quantity maxim also appears in the expression “for life” as a tautological word after the expression “with us” to emphasize the idea that many things we learn could not be faded or removed so being raised on Jesus teaching could never be faded. Quantity maxim is flouted by means of repeating the expression “changes the world” twice in the same utterance to emphasize the effect of Jesus on the world and on people themselves.

## **3. Rhetorical Appeals**

In regard to rhetorical appeal, logos is employed in the expression “There is a temptation with “Once in Royal” to keep Jesus as a child...” through establishing logical reason that the coral concentrate on Jesus as a child only leaving his teaching ,his messages and the effect he made on the world.

## **4. Figures of Speech**

Concerning figures of speech, asyndeton is employed in the fourth utterance where no device is used to connect phrases for the smoothness of speech “There is a temptation with “Once in Royal” to keep Jesus as a child, locked into a festive snow globe, helplessly gazing at his mother forever”.

## **Extract No.5**

As we look at a world ever more uncertain, at a city where the young grow up in fear of violence, in a country split into many factions with communication ever more hostile,(1) may we learn the obedience which reconciles, which overturns, which challenges and which loves.(2) May you know that you are a loved child of God this night, because you share birth and flesh and blood with the Word made flesh, whose wounded flesh and

shed blood brings life. (3)And may you then be an obedient Christian child, joyfully changing the world in the name of the “God and Lord of All”. (4) Amen. Web Source (8)

### **1.Speech Acts**

Concerning speech acts, the preacher uses directive speech act of advice in the first, second and third utterance to inform the audience in terms of violence and fear, we all need to learn to be obedient. Children are the closet to God because they are just like Jesus, they will be able to change the world in the name of the lord. The fourth utterance is a directive speech act of prayer to end his speech with calling the lord let it be so.

### **2.conversational Maxims**

No conversational maxims are flouted.

### **3.Rhetorical Appeals**

With reference to rhetorical appeals, pathos appears in the words “uncertain”, “fear of violence”, “hostile” to motivate the emotion of the audience that most actions we experience in the world are full of violence and fear, we could make change starting with ourselves and then consequently the whole world changes.

### **4.Figures of Speech**

No figures of speech are found.

## **4.2.9 Sermon No.9**

### **Extract No.1**

(1)When you heard the Gospel reading this morning, did you think “Oh lovely. The parable of the Sower. (2)I know about this.” (3)I studied it in depth at school: (4)I could write you an essay on the broadcast pattern of seed sowing, the light and well drained soil of the ancient near east, which

was fertile and full of nutrients yet unpredictable about enabling grain to flourish, the way things would spring up and then die just as quickly, and the open nature of agricultural land, where the ground would be worn hard by people making pathways.(5) I know about the parable of the sower. Web Source (9)

### **1.Speech Acts**

In the first utterance, the preacher uses representative speech act of stating that in the speech of the Gospel “The parable of the Sower” which represent Jesus moral teaching is not what you have used to study or read at school. In the second, third, fourth and fifth utterance, he uses representative speech act of asserting to indicate that you may study it ,read it and write about it but none of what you have learned is of great value for you to grow morally.

### **2.Conversational Maxims**

In relation to flouting the conversational maxims, quantity and quality maxims are flouted .Quantity maxim is flouted in the two phrases “I know about this” and “I know about the parable of the sower” where the same content is repeated. Quality maxim is found in the phrase “I studied it in depth at school” where he overstates the knowledge that they have at school implicating that school did not get into the depth of “the parable of the sower”.

### **3.Rhetorical Appeals**

In connection with rhetorical appeals ,only logos is employed in which the preacher indicates that you know the parable of sower ,you studied it ,and you write about it however you may not know the real meaning Jesus tries to reach.

### **4.Figures of Speech**

No figures of speech are found.

## **Extract No.2**

(1)It's worth remembering that, as Jesus tells it, the application of the parable is about the ground, not the seed. (2)We have to ask ourselves what sort of ground we are. Gardeners World this year has kept repeating the saying: "right plant, right place". (3)God's word is always the right plant...the challenge is whether we are the right place? Web Source (9)

### **1.Speech Acts**

Three types of speech acts are realized in this extract. The preacher adopts representative speech act of remembering in the first utterance to remind the audience of the moral lesson of the whole parable . In the second utterance, he employs directive speech act of asking to inform the audience about the heart we have. In the third utterance, he uses representative speech act of stating in which God's words are the best plant but the question is whether the place, our heart is good for that planet .

### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity maxim is flouted twice by means of repeating the word "ground" to emphasize the idea behind the parable and it is also flouted by means of repeating the phrase "right plant, right place" twice to make it more clear that the parable is about the goodness of the soul which represents the right place for the seeds.

### **3.Rhetorical Appeals**

As much as rhetorical appeals are concerned, ethos ,logos and pathos are employed in this extract. The preacher appears as a reliable character since the information are based on a reliable source which is Jesus ,so ethos is found in the expression "as Jesus tells it". Logos is found in the expression "the parable is about the ground, not the seed" to emphasize the wrong assumptions about the parable which is not about how to sow the seeds but how to prepare the ground for the seeds.

pathos is found in the expressions “right plant, right place” which motivate their feeling about themselves

#### **4.Figures of Speech**

No figures of speech are found.

#### **Extract No.3**

(1)In the parable the seed and the ground make contact in each case. (2)But it's the ground which determines what happens next.(3) In terms of people's discipleship, some don't even start, some seem to flourish but quickly stop, some try but get overwhelmed, some just grow and grow. (4)And of course we should take a good look at ourselves and see whether we are hard, or shallow, or cluttered, or fertile. Web Source (9)

#### **1.Speech Acts**

In terms of speech acts, in the first, second and third utterance, the preacher uses representative speech act of stating to inform the audience that the word of God starts to deepen and grow within a person just as a planted seed starts to grow so what determines how well the seed will grow is the ground. Jesus guidance is available however some people have hardened heart, not even listen, some hears the word but immediately falls as having no root in himself, some receive the word but cares much for the materialistic, some hears the word, believe it and yields. In the fourth utterance, the speech act used is directive speech act of advice to inform the audience that they need to prepare the ground first to have good planet.

#### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity maxim is flouted through employing the tautological expression “grow and grow”

#### **3.Rhetorical Appeals**

As for rhetorical appeals, pathos and logos are employed. Pathos is found in the phrases “don't even start” “flourish but quickly stop” “get overwhelmed” “some

just grow and grow” to stimulate the feeling of how people vary with their faith and their responses to the Gospel .Logos appears in the clause “it’s the ground which determines what happens next” to show that it is the state of the heart which determines how well people act and behave .

#### **4.Figures of Speech**

Asyndeton is used in the third utterance where no conjunction is used between phrases “some don’t even start, some seem to flourish but quickly stop, some try but get overwhelmed, some just grow and grow”

#### **Extract No.4**

(1)As the lockdown lifts, and patterns of business and leisure and shopping and culture begin their re-connection, we must ask ourselves again what it is to be fertile and fruitful ground for the word of God. What should we say and do about racial injustice, about inequality, about the challenge to mental and physical health faced by so many, about the search for faith pursued by a quarter of the population online during the pandemic, about the forgotten and the unloved? Web Source (9)

#### **1.Speech Acts**

Speaking of speech acts, the speech act used in the first utterance is directive speech act of inquiring to direct the audience how to be ready to receive God’s words, how to make the heart as a fruitful ground.

#### **2.Conversational Maxims**

Regarding flouting the conversational maxims, quantity maxim is flouted. Quantity maxim is flouted by repeating the same question again “we must ask ourselves again” to emphasize its importance for maintaining a state of heart that is willing to receive the word of God to grow fruitful.

### **3.Rhetorical Appeals**

In regard to rhetorical appeals ,pathos is employed through the rhetorical question particularly in the expression “racial injustice” “inequality” “pandemic” “forgotten” “unloved” to show how important following the word of God to reveal all the bad things in the world .

### **4.Figures of Speech**

In terms of figures of speech, one rhetorical question is employed in this extract for sake of emphasis.

### **Extract No.5**

(1)Each of us faces those questions for ourselves, and we will ask them of the whole church. (2)We can rejoice that there has been so much creativity and lively response to the challenges we have faced. (3)We can allow ourselves to draw breath, and show compassion to ourselves and others. (4)And then we can ask God for the capacity to continue to be fertile ground. (5)May God give seed for sowing, and rain to make us flourish, for the Kingdom’s sake. (6)Amen. Web Source (9)

### **1.Speech Acts**

In terms of speech acts, the first utterance includes a mix between representative speech act of stating and directive speech act of inquiring to inform the audience about what kind of questions we should ask ourselves and the whole church. The second utterance includes representative speech act of asserting that life let them go through many challenges and pass through them. In the third utterance, the preacher uses commissive speech act of committing so as to free themselves and help others. In the fourth utterance, he uses directive speech act of inquiring to ask God to have a fertile heart and follow his commands while in the fifth and sixth utterance, he uses directive speech act of prayer so as to have God’s gifts.

## **2. Conversational Maxims**

With reference to flouting the conversational maxims, quality, quantity and manner maxims are flouted. He flouts quality maxim in the expression “the whole church” through overstating asking the questions to the whole church to emphasize the importance of those questions for being flourish. On the other hand, quantity maxim is found in the second statement for not being informative about the responses and the challenges they have faced. It is also flouted in the repetition of the expression “ourselves” twice as a form of emphasis. Manner maxim is found in the vague word “draw breath” as it confuses the listener either to take a breath or a break.

## **3. Rhetorical Appeals**

In connection with rhetorical appeals, pathos is employed in the expression “rejoice” “creativity” “lively response” “draw breath” “compassion” “fertile ground” to instigate the emotion of their capability of getting through so many challenges so that they can have a break and relax then ask God consistency and continuity in receiving and following his words.

## **4. Figures of Speech**

Metaphor is found in the phrase “be fertile ground” implicating the heart is like the ground which could be fertile for the word of God to take root and produce a fruitful harvest.

### **4.2.10 Sermon No. 10**

#### **Extract No.1**

In 1917, General Allenby, victorious against the Turks, was preparing to enter Jerusalem. (1)He knew his history, and had had wise advice from the Foreign Office as he pondered how to make a statement as he came into the ancient city. (2)In a symbol of respect he did not enter on horseback, but

dismounted and walked through the Jaffa Gate. (3)Power, especially in Jerusalem, needed to be exercised with humility and this conqueror came with an eye to reconciliation and healing. (4)The exercise of the Mandate thereafter was not Britain's finest hour, but the intention here was sound. (5)Jeremiah, millennia before, had been clear that, to enter the gates of Jerusalem with honor, power needed to be exercised without oppression, and with justice, especially to the poor. (6)If that was not the case, those who entered next would not come in peace. Web Source (10)

### **1.Speech Acts**

In terms of speech acts, in the first and second utterance, he uses representative speech act of reporting to inform the audience the wise and respectful action of General Allenby when he enters Jerusalem. In the third, fourth, fifth and sixth utterance, the preacher uses representative speech act of stating as a guide to inform the audience how authority and power should be exercised without violence or oppression in Jerusalem otherwise it would not be the case for those coming next.

### **2.Conversational Maxims**

Regarding flouting the conversational maxims ,quantity and manner are flouted in this extract. Quantity maxim is flouted when he repeated the same content “power needed to be exercised”. Manner maxim is flouted in the clause “those who entered next would not come in peace.” showing ambiguity about the identity of those people .

### **3.Rhetorical Appeals**

In relation to Rhetorical appeals, pathos and ethos and logos are utilized by the preacher in this extract. Pathos is found in the expressions “humility” “ healing” “honor” “peace” letting his audience engage with the character emotionally as

being a man of honor. He also recalls logos by referring to the exact date on which Jerusalem was attacked.

#### **4. Figures of Speech**

No figures of speech are found.

#### **Extract No.2**

(1) Though Jeremiah does not condone those who subsequently attacked Jerusalem, took the King prisoner and led the people into exile, and though he does not advocate violence and oppression, he does see these opposing nations as instruments of God's righteous condemnation of flagrant injustice and idolatrous worship. (2) Such destruction was a manifestation of the Covenant, not an abandonment. (3) So it is that, even in exile, Jeremiah can later encourage the people to pray for the peace of the cities to which they have been sent, because God has not discarded them, only shown them what it is to live with true, selfless, humble, powerful justice. Web Source (10)

#### **1. Speech Acts**

In regard to speech acts, the preacher uses representative speech act of informing in the first utterance to indicate that Jeremiah is against violence and oppression whoever he views that the conflict between these nations is due to the flagrant injustice and idolatrous worship that people commit. In the second and third utterance, he uses representative speech act of stating to inform the audience that destruction is not a reason of God's abandonment but a guide to be humble, justice and selfless.

#### **2. Conversational Maxims**

Regarding flouting the conversational maxims, quantity and manner maxims are flouted. Manner maxim appears in the expression "God's righteous" through being unclear whether God's righteous is a means of justice or a means of

punishment .Quantity maxim is flouted in the statement “Such destruction was a manifestation of the Covenant, not an abandonment” using incomplete information (uninformative).

### **3.Rhetorical Appeals**

In connection with rhetorical appeals, pathos appears in the words true, selfless, humble, powerful justice to instigate the emotions that God never abandon his people, calls for the best of them and he always guides them to live their life as moral humans . On the other hand ,logos appears in the phrase “because God has not discarded them” as a logical reason for God’s love for people even the sinners just to get them back to the bath and live life in justice .

### **4.Figures of Speech**

Asyndeton appears in the clause “live with true, selfless, humble, powerful justice” where no conjunction is available to connect the words.

### **Extract No.3**

(1)This is a specific, nation and faith defining story. (2)It cannot be used as the explanation of why bad things happen to good nations, nor to say that oppressive rulers are inevitably the instruments of the righteousness of God. (3)But it is to be used as a lens for nations and individuals to check their righteousness, to measure their justice.(4) If a nation condemns violence and appeals in the name of humanity for the safety of the innocent, that nation has to look carefully at why it restricts its borders and makes looking after the orphan and widow a matter of inhuman bureaucracy, whether in the name of security or no. A Vicar’s daughter, when Home Secretary, made this place a ‘hostile environment’, and such culture asserts itself again and again. ( 5)Jeremiah says that the good King “judged the cause of the poor

and needy”. (6)That is the lens we must apply both to the creator of refugees and to those who seem to be at work to keep them out. Web Source (10)

### **1.Speech Acts**

Starting with speech acts, the preacher uses representative speech act of stating in the first utterance to inform the audience about the story. In the second and third utterances, he uses representative speech act of asserting to inform them that this story is not evidence on the bad things that happen to good nations or the oppressive rulers are the sign of God’s justice but it is a guide for them to check their morals. He uses directive speech act of warning in the fourth utterance to say that a nation commits inhuman actions. concerning the fifth and sixth utterance, the preacher uses representative speech act of stating in which Jeremiah uses moral guidance and states the qualities of a good king and the lens that we must apply.

### **2.Conversational Maxims**

In respect to flouting the conversational maxims, quantity ,manner ,relevance and quality maxims are flouted. Manner maxim is flouted by means of ambiguous phrase ‘hostile environment’ providing no details how this is done . Quantity maxim is flouted by repeating the word again twice in the same statement. Relevance maxim is flouted in the statement “ A Vicar’s daughter, when Home Secretary, made this place a ‘hostile environment’, and such culture asserts itself again and again” which seems to be irrelevant to the whole content. Quality maxim is flouted in the statement “This is a specific, nation and faith defining story” by overstating and exaggerating this type of story.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, logos and pathos are employed together in the same statement by the preacher “If a nation condemns violence and appeals in the name of humanity for the safety of the innocent, that nation has to look carefully at why it restricts its borders and makes looking after the orphan and widow a matter

of inhuman bureaucracy, whether in the name of security or no” to trigger the emotions through specifying that equality does not exist even in the nations which contend of appealing to humanity and justice. The preacher applies logos also through clarifying that it is not logical for a nation to speak of humanity while some people are treated inhuman ,applying humanity and justice must be with no condition for all people of all races, classes and gender.

#### **4.Figures of Speech**

No figures of speech are found.

#### **Extract No.4**

(1)Jeremiah applies all this not just to the nation, but to the individual. (2)The root of the matter is the human eye and the human heart, which apply themselves only to ‘dishonest gain’ and ‘shedding blood’.(3) In Hebrew thought the heart was the centre of everything: soul, mind, will.(4) If the world is unjust it is because we are, though the processes of unrighteousness and injustice are greater than the sum of the parts. Nevertheless, (5)we can make our small changes to enable the big ones to take shape too.(6) We can vote for people who will lead with integrity, we can support agencies which are making a difference, (7)we can welcome people to our homes, (8)we can stop treating people as the other and treat them as us. Web Source (10)

#### **1.Speech Acts**

In terms of speech acts, the preacher uses representative speech act of reporting in the first, second and third utterances to inform the audience that not only nation should avoid violence and act with justice but each individual. In the fourth utterance ,he uses expressive speech act of complaining to say that the reason

world is unjust ,is we are not. In the fifth ,sixth, seventh and eight utterances, he uses directive speech act of advice to inform the audience that there are many moral actions that can create changes.

## **2.Conversational Maxims**

Concerning flouting the conversational maxims, quantity ,manner, quality and relevance are flouted. The preacher flouts quantity and manner maxims in the same statement “The root of the matter is the human eye and the human heart, which apply themselves only to ‘dishonest gain’ and ‘shedding blood’” using incomplete information so that the whole statement is not informative as it is required to be while manner maxim appears using the ambiguous expressions ‘dishonest gain’ ‘shedding blood’ in which he provides no extra details for the meaning and the reference of those expressions. Quality maxim is flouted in the clause “If the world is unjust it is because we are” through overstating the cause of injustice that the word suffer is we are not. Relevance maxim appears in the irrelevant clause “In Hebrew thought the heart was the center of everything: soul, mind, will” which seems to be not exactly relevant and can be omitted.

## **2.Rhetorical Appeals**

In terms of rhetorical appeals , logos and pathos are actualized in this extract. Pathos is employed in the clause “If the world is unjust it is because we are” to instigate the emotion of the audience by giving them reason to think of their actions whether they are moral or not. Logos appears in third, fourth, fifth, and sixth utterance as the preacher specifies many moral guidance perspectives in which he guides them to act morally and as a result the word will change through their manners.

## **4.Figures of Speech**

Asyndeton is used three times in this extract. In the third utterance, the words “soul, mind, will” are unconnected. In the fifth, sixth sentences ,no conjunction is

used. In the seventh and eight utterances, there is no conjunction is used. This device speed up the rhythm of the speech.

### **Extract No.5**

The Book of Jeremiah is not all gloom and foreboding.(1) Jeremiah goes on to promise a new covenant, and God’s gift of a new heart.(2) May we be those who, like Jeremiah, recognize the need for grace, and who, like Jeremiah, discover and proclaim the love of God who first loves us, and therefore act with humility and justice.(3) May we be those who respond to God’s first loving us in the gift of his Son, and find our hearts remade and rewritten through the love, challenge, forgiveness and wholeness brought to us in Christ our Lord. (4)May we condemn oppression, recognize our need for repentance, and shine light in darkness, for Jesus’s sake. (5)Amen. Web Source (10)

#### **1.Speech Acts**

In regard to speech acts, the preacher uses commissive speech act of promising in the first utterance as Jeremiah promise his followers of a new covenant and a new faithful heart. In the second ,third, and forth utterance the preacher uses directive speech act of advice as a moral guide to be grateful for God’s love and his gift of Jesus. The fifth utterance is directive speech act of prayer meaning let it be so.

#### **2.Conversational Maxims**

In respect to flouting the conversational maxims, quantity maxim appears in repeating the expression “like Jeremiah” twice for the sake of emphasizing how great to be just as the prophet Jeremiah acting with humanity and justice. It is also flouted in the clause “Jeremiah goes on to promise a new covenant, and God’s gift of a new heart” which does not seem to be informative as it should be ,there is no much information presented. On the other hand ,manner maxim is found in the

phrase “God’s gift of a new heart” using ambiguous and obscured expression which may confuse the listener.

### **3.Rhetorical Appeals**

In relation to rhetorical appeals, pathos is employed in the expressions “love” “challenge” “forgiveness” “wholeness” to engage the emotion of the audience to show how blessed we are with our God’s love that bears no conditions and his greater gift of Jesus Christ, the best gift ever been given, by which our sins are forgiven. He helps us recognizing and living our own spiritual identity.

### **4.Figures of Speech**

No figures of speech are found.

### **4.3 Statistical Analysis**

It is devoted to present an account of all the pragma-rhetorical strategies for both American and British sermons and presenting a comparison between American and British preachers concerning pragma-rhetorical strategies. The statistical analysis is limited to the mathematical treatment of frequency and percentage according to the following mathematical equation.

$$P = \frac{F}{T} * 100$$

**Table (1):** Speech acts in American sermons.

Speech Acts	Sermon1		Sermon2		Sermon3		Sermon4		Sermon5	
	F	%	F	%	F	%	F	%	F	%
Representative	35	83	28	100	13	81.25	7	53.84	19	100
Directive	2	4.76			1	6.25	3	23.07		
Commiessive										
Expressive	5	11.90			2	12.5	3	23.07		
Declarative										
Total	42	100	28	100	16	100	13	100	19	100

In relation to speech acts, the statistical results reveal that the most frequent strategies used in sermon 1 are representative and expressive speech acts with a percentage of (83% )and (11.90%). In sermon (2)and (5) , the results show that the only speech act strategy used is representative speech act with a percentage of (100%) in sermon(2) and (100%) in sermon(5). The most frequent strategies used in sermon(3) are representative, expressive and directive speech acts with a percentage of (81.25%) (12.5% )and (6.25%).The same frequency of occurrences appear in sermon(4) with a percentage of (53.84%) (23.07%)and (23.07%). The statistical results in all the fifth sermons show that the most frequency of speech act strategy employed is representative speech act with the highest percentage of 81.25%. This reveals that most preachers prefer to use representative speech act to express and describe their ideas. The second highest percentage of 11.90% belong to expressive speech acts.

**Table (2):** Conversational maxims in American sermons.

Conversational Maxims	Sermon1		Sermon2		Sermon3		Sermon4		Sermon5	
	F	%	F	%	F	%	F	%	F	%
Quantity	6	60	5	55	4	100	4	66	3	50
Quality	3	30	5	55			1	16		
Manner	1	10	1	11			1	16	3	50
Relation										
Total	10	100	9	100	4	100	6	100	6	100

Regarding flouting conversational maxims, the preacher flouts quantity, quality and manner maxims in sermon1 with a percentage of (60%) (30%) and (10%). The same maxims receive the most frequent use in sermon(2) with a percentage of (55%) (55%) and (11%). In sermon(3), only quantity maxim is flouted with a percentage of (100%). In sermon(4), quantity, quality and manner maxims are flouted with a percentage of (66%) (16%) and (16%). Finally, the results in sermon(5) show that quantity and manner maxims are the most flouted ones with a percentage of (50%) for each. The statistical results of flouting conversational maxims reveal that the high frequent use of flouting quantity maxim indicates that the preachers try to be more informative or less informative to have the audience attention and consideration. The low flouting of quality and manner maxims show that they try to introduce true and clear information. The absence of flouting relational maxim shows that the information presented are directly related to the topic they discuss.

**Table (3):** Rhetorical appeals in American sermons.

Rhetorical Appeals	Sermon1		Sermon2		Sermon3		Sermon4		Sermon5	
	F	%	F	%	F	%	F	%	F	%
Logos	5	38.46	4	44	3	37.5	1	16	4	40
Pathos	5	38.46	1	11	5	62.5	2	33	4	40
Ethos	3	23.07	4	44			3	50	2	20
Total	13	100	9	100	8	100	6	100	10	100

Concerning rhetorical appeals, the statistical analysis shows that the use of rhetorical appeals in sermon(1) record pathos and logos with an equal percentage of (38.46%) and ethos with a percentage of (23.07%). In sermon(2), the analysis reveals that the use of logos and ethos record an equal percentage of (44%). On the other hand, pathos receive only (11%). The results occur in sermon(3), show that the use of pathos receive the percentage of (62.5%) and the use of logos receives a percentage of (37.5%). In sermon(4), the preacher utilizes logos, pathos, and ethos with a percentage of (16%)(33%)and (50%). Finally, in sermon(5), the use of pathos and logos record an equal percentage of (40%) and ethos is recorded with (20%).

**Table (4):** Figures of speech in American sermons.

Figures of Speech	Sermon1		Sermon2		Sermon3		Sermon4		Sermon5	
	F	%	F	%	F	%	F	%	F	%
Metaphor			3	75	1	7.14				
Hypophora	1	100								
Asyndeton			1	25					1	14.28
Rhetorical Question					13	92.85	2	100	6	85.71
Total	1	100	4	100	14	100	2	100	7	100

In terms of figures of speech, metaphor is employed in sermon 2 and 3 with the percentage of (75) and (7.14). Hypophora is used only in sermon (1) with the percentage of (100%). Asyndeton is utilized in sermon (2) and (5) with the percentage of (25) and (14.28). The most device used is rhetorical question with the highest percentage of (92.85).

**Table (5):** Speech acts in the British sermons.

Speech Acts	Sermon6		Sermon7		Sermon8		Sermon9		Sermon10	
	F	%	F	%	F	%	F	%	F	%
Representative	18	94.73	18	66	12	75	12	63.15	17	60.71
Directive			9	33	4	25	6	31.57	9	32.14
Commissive	1	5.26					1	5.26	1	3.57
Expressive									1	3.57
Declarative										
Total	19	100	27	100	16	100	19	100	28	100

In relation to speech acts strategies, the statistical results reveal that the most frequent strategies used in sermon( 6)is representative speech act with a percentage of (94.73). In sermon(7), the results show that the most speech acts strategy used is representative speech acts with a percentage of (66) then the directive speech act with a percentage of (33). The same results appear in sermon(8) with a percentage of (75) for the representative and (25) for the directive speech act. The most frequent strategies used in sermon(9) are representative, directive and commissive speech acts with a percentage of (6315.), (31.57), (5.26).In sermon(10),the speech act strategies used are representative speech act with a percentage of (60.71),directive speech act with a percentage of (32. 14), and commissive and expressive with the same percentage (3.57). The statistical analysis of speech act strategies shows that the representative speech act receives the highest frequency

of use then the directive speech act while the commissive and expressive speech act used only once. The representative speech act is used mostly for the sake of expressing their ideas while the directive is used for the sake of guidance.

**Table (6):** Conversational maxims in the British sermons.

Conversational Maxims	Sermon6		Sermon7		Sermon8		Sermon9		Sermon10	
	F	%	F	%	F	%	F	%	F	%
Quantity	3	50	2	50	6	66	7	70	6	40
Quality	2	33			2	22	2	20	2	13
Manner	1	16	2	50	1	11	1	10	5	33
Relation									2	13
Total	6	100	4	100	9	100	10	100	15	100

In relation to flouting conversational maxims, the highest frequency of flouting conversational maxims are quantity, quality and manner in sermon6 with a percentage of (50), (33) and (16). In sermon(7), quantity and quality maxims are flouted with the same percentage of usage (50). In sermon( 8),(9)and (10), the most maxim flouted is the quantity maxim with a percentage of (66), (70) and (40). The statistical results reveal that the most flouted maxim is the quantity maxim then the quality and manner maxim in order to express their messages without deceiving or misleading the audience. Quantity maxim is flouted to explain events for better understanding the intended meaning.

**Table (7):** Rhetorical appeals in the British sermons.

Rhetorical Appeals	Sermon6		Sermon7		Sermon8		Sermon9		Sermon10	
	F	%	F	%	F	%	F	%	F	%
Logos	1	14.28	6	85.71	3	42.85	3	42.85	5	45
Pathos	3	42.85	1	14.28	4	57.14	3	42.85	5	45
Ethos	3	42.85					1	14.28	1	9.09
Total	7	100	7	100	7	100	7	100	11	100

Concerning rhetorical appeals, pathos and ethos are employed in sermon6 with the same percentage of use (42.85). In sermon(7),the most frequent rhetorical appeal used is logos with a percentage of (85.71)then pathos with a percentage of (14.28).logos and pathos are employed with the percentage of (42.85), (57.14), in sermon(8). All the rhetorical appeals are employed in sermon9 with the percentage of (42.85) , (42.85) and (14.28). In sermon(10), logos and pathos are employed with the same percentage of (45) and ethos with the percentage of (9.09).The results show that pathos and logos receive the highest frequency of use. This indicates that they rely mainly on pathos to be emotionally close to the audience feelings and logos to be as logical as possible.

**Table (8):** Figures of speech in the British sermons.

Figures of Speech	Sermon6		Sermon7		Sermon8		Sermon9		Sermon10	
	F	%	F	%	F	%	F	%	F	%
Metaphor							1	33		
Hypophora	3	50								
Asyndeton					1	12.5	1	33	4	100
Rhetorical Question	3	50	1	100	7	87.5	1	33		
Total	6	100	1	100	8	100	3	100	4	100

Regarding figures of speech, metaphor is employed only in sermon(9) with a percentage of (33). Hypophora is utilized in sermon(6)and sermon(9) with a percentage of (50) and (33). Asyndeton is employed in sermon(8),(9) and(10) with a percentage of (12.5), (33)and (100). The highly exploited figure of speech is rhetorical question with the highest percentage of (87.5).

#### 4.4 Discussion of the results

Concerning speech acts, it is obvious that both American and British preachers use representative speech acts, however the analysis reveal that American preachers receive the highest percentage of use than the British preachers. American preachers prefer to use expressive speech acts then directive speech acts while the commessive and declarative speech acts receive 0%. British preachers, unlike

American preachers, prefer to use directive speech acts and commissives with the percentage of 33% and 5.26, While expressive and declaratives receive the percentage of 0%.

Regarding flouting conversational maxims, both American and British preachers flout quantity maxim with the percentage of 70%.quality and manner are also flouted by both of them but manner is flouted more by British preachers while quality seems to be equal. Relevance maxim have the lowest frequency for both American and British preachers with the percentage of 0% and 13%.

As for rhetorical appeals, logos and pathos are employed by both American and British preachers to be more logical and convenient and to sways the audience's emotions. Finally, regarding figures of speech, rhetorical questions are the most employed figure by both American and British preachers with the highest percentage of 92.85% and 87.5%.

## Chapter Five

### Conclusions, Recommendations, and Suggestions for Further Research

#### 5.1 Introductory Remarks

The current chapter presents the conclusions of this study with pedagogical recommendations and suggestions for further studies.

#### 5.2 Conclusions

Based on the analysis conducted in chapter four of the present study, the following results are presented in accordance with the hypotheses of the study:

1-The analysis of the current study reveals that, representative speech acts appear to be the main tools used by American and British preachers to deliver their moral messages. Directive speech acts is mostly employed by British preachers while American prefer to utilize expressive speech acts. So, the first hypothesis of the study is partially verified, which read: **The most prominent type of speech acts are representative speech act followed by directive used by both American and British preachers.**

2-The analysis of this study shows that, American and British preachers flout quantity maxim largely with no intention to deceive or mislead the audience, but to explain meanings or giving additional or less information. This finding fulfills the second hypothesis of the study, which reads: **American and British preachers flout quantity maxim more than other conversational maxims.**

3-According to the analysis of the study, preachers of both America and Britain employ pathos and logos as the central rhetorical appeals to achieve their purposes when delivering their moral messages. Pathos is utilized to have the audience's emotions react with the moral lesson the preachers present. Logos is employed to

present their thoughts and information logically. The results does not fulfill the fourth hypothesis of the study, which reads: **Ethos is the most rhetorical appeal used by both American and British preachers.**

4-The analysis reveals that the most common pragma-rhetorical device used by both American and British preachers is rhetorical questions. So, the fourth hypothesis of the study is verified, which reads: **Rhetorical questions are the most figure of speech used by both American and British preachers.**

5-American and British preachers share major tendencies in utilizing the pragma-rhetorical strategies when delivering their moral sermons. Accordingly, the fifth hypothesis has been verified, which reads: **Slight differences can be observed in the use of pragma-rhetorical strategies among American and British preachers.**

### **5.3 Recommendations**

1-Researchers of linguistics should pay much attention to the field of pragma-rhetorical.

2-Researchers on pragmatics should consider other than Searle classification of speech acts and other than flouting Grice's maxims.

3-Researchers need to be familiar with rhetorical appeals and how speakers use them in persuasion.

### **5.4 Suggestions for Further Research**

The following are suggestions for future research:

1-A pragmatic study of Guidance in political context.

2-A socio-pragmatic study of educational Guidance in school programs.

3-A pragma-stylistic study of Guidance in medical treatment.

4-A contrastive study of moral guidance in English and Arabic religious texts.

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Web Source (10)

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## Appendix I

### The selected American Speeches

<b>Year</b>	<b>American Preachers' Names</b>	<b>Sermons Title</b>	<b>Hyperlinks</b>
2015	Rev. Howard Bell	Sharing Thanks	<a href="http://emcucc.org/newmorning/wp-content/uploads/2015/12/Sharing-Thanks.pdf">http://emcucc.org/newmorning/wp-content/uploads/2015/12/Sharing-Thanks.pdf</a>
2016	J. Anderson	Forgiveness: Prodigal Son	<a href="http://emcucc.org/newmorning/wp-content/uploads/2016/03/Forgiveness.pdf">http://emcucc.org/newmorning/wp-content/uploads/2016/03/Forgiveness.pdf</a>
2019	Oby Ballinger	Our Violence, God's Faithfulness"	<a href="http://emcucc.org/newmorning/wp-content/uploads/2019/11/191110-Our-Violence-Gods-Faithfulness.pdf">http://emcucc.org/newmorning/wp-content/uploads/2019/11/191110-Our-Violence-Gods-Faithfulness.pdf</a>
2020	Dr. David N. Mosser	The Preference of God"	<a href="https://clovermedia.s3-us-west-2.amazonaws.com/8c04ff5365/attachments/12-27-2020-Sermon.pdf">https://clovermedia.s3-us-west-2.amazonaws.com/8c04ff5365/attachments/12-27-2020-Sermon.pdf</a>
2021	Craig Lindsey	Former leaders	<a href="https://www.valleypresbyterian.net/sermons---2021.html">https://www.valleypresbyterian.net/sermons---2021.html</a>

## Appendix II

### The selected British Speeches

<b>Year</b>	<b>British Preachers' Names</b>	<b>Sermons Title</b>	<b>Hyperlinks</b>
2015	Mark Ward	Hope	<a href="https://www.avp-benefice.org.uk/2015/12/">https://www.avp-benefice.org.uk/2015/12/</a>
2017	Andrew Penny	The Sermon on the Mount today	<a href="https://www.hampsteadparishchurch.org.uk/data/sermons_2017.php?id=761">https://www.hampsteadparishchurch.org.uk/data/sermons_2017.php?id=761</a>
2019	Jeremy Fletcher	Christian Children all must be...	<a href="https://www.hampsteadparishchurch.org.uk/data/sermons_2019.php?id=974">https://www.hampsteadparishchurch.org.uk/data/sermons_2019.php?id=974</a>
2020	Jeremy Fletcher	Being fruitful - or stony ground?	<a href="https://www.hampsteadparishchurch.org.uk/data/sermons_2020.php?id=1032">https://www.hampsteadparishchurch.org.uk/data/sermons_2020.php?id=1032</a>
2022	Jeremy Fletcher	Act with Justice, do no wrong	<a href="https://www.hampsteadparishchurch.org.uk/data/sermons.php?id=1131">https://www.hampsteadparishchurch.org.uk/data/sermons.php?id=1131</a>

## المستخلص

الارشاد الاخلاقي كان ولا يزال جوهر الحياة السلمية والنقية. بغض النظر عن اهميته, الا انه لم يحظ بالاهتمام الكافي في البحوث اللغوية. و هو مفقود في البحوث الدينية واللغوية كذلك. تحاول الدراسة الحالية دراسة الارشاد الأخلاقي في عشر خطب دينية يلقيها وعاظ أمريكيون و بريطانيون من منظور تداولي- بلاغي وتهدف الدراسة إلى: (1) تحديد اكثر أفعال الكلام شيوعاً التي يستخدمها كل من الوعاظ الأمريكيين والبريطانيين ؛ (3) اكتشاف مبادئ الحوار الأكثر تداولاً من قبل الوعاظ الأمريكيين و البريطانيين ؛ (4) تحديد نوع النداءات البلاغية التي يلجأ اليها الوعاظ الأمريكيون والبريطانيون بشكل كبير ؛ (5) تحديد اكثر اشكال الكلام شيوعا بين الوعاظ الأمريكيون والبريطانيون ؛ (6) اكتشاف ما اذا كانت توجد اختلافات في استخدام الاستراتيجيات التداولية-البلاغية بين الوعاظ الأمريكيين والبريطانيين.

وتم اقتراح الفرضيات التالية وفقاً للأهداف المذكورة أعلاه: (1) أبرز أنواع أفعال الكلام هي افعال الكلام التمثيلية تليها افعال الكلام التوجيهية استخداما من قبل الوعاظ الأمريكيين والبريطانيين ؛ (3) يتخلى الوعاظ الأمريكيون والبريطانيون عن المبدأ الكمي أكثر من بقية مبادئ الحوار الأخرى ؛ (4) نداء الذات هو النداء البلاغي الاكثر استخداما من قبل الوعاظ الأمريكيين والبريطانيين ؛ (5) الأسئلة البلاغية هي أكثر المجازات البلاغية استخداما من قبل الوعاظ الأمريكيين والبريطانيين ؛ و (6) وجود اختلافات طفيفة في استخدام الاستراتيجيات التداولية-البلاغية بين الوعاظ الأمريكيين والبريطانيين.

تم اختيار بيانات التحليل بين عامي 2015 و 2022 من مختلف الوعاظ الأمريكيين والبريطانيين ، وتم تحليلها تداوليا-بلاغيا عبر نموذج انتقائي لهذا الغرض ،أما بالنسبة للاستنتاجات ، فقد تم التحقق من جميع الفرضيات باستثناء الفرضية الثالثة التي تم دحضها.

تتقسم الدراسة الحالية إلى خمسة فصول. يقدم الفصل الأول مقدمة عن الدراسة التي تم فيها ذكر المشكلة والأهداف والفرضيات والإجراءات والحدود والقيمة. يقدم الفصل الثاني الخلفية النظرية للأدبيات ذات الصلة بالنظريات التداولية والاستراتيجيات البلاغية مع مفهوم الارشاد. يقدم الفصل الثالث نمودجا للتحليل البيانات مع جمع البيانات ووصفها . و يعنى الفصل الرابع بالتحليل النوعي والكمي للبيانات المختارة. و اخيرا يلخص الفصل الخامس أهم الاستنتاجات التي تم التوصل إليها مع بعض التوصيات والاقتراحات التربوية لمزيد من البحث.



وزارة التعليم العالي والبحث العلمي  
جامعة بابل  
كلية التربية للعلوم الانسانية  
قسم اللغة الانجليزية

دراسة تداولية – بلاغية للإرشاد في السياقات الدينية الانجليزية  
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رسالة تقدمت بها

غفران حسين جاسم

الى

مجلس كلية التربية للعلوم الانسانية في جامعة بابل قسم اللغة الانجليزية  
وهي جزء من متطلبات نيل شهادة الماجستير في اللغة الانجليزية / علم اللسانيات

بإشراف

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