



Exploring Rhetorical-Discursive Moves in Hassan Rouhani's Inaugural Speech: A Eulogy for Moderation

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Abstract

Before a president practically begins his four-year term of office in Iran, a formal inaugural ceremony is held in the parliament. Being attended by national dignitaries and representatives from other countries, the inauguration of Iran's seventh president, Hasan Rouhani, was spectacular in several respects. The current study aimed at investigating the generic structure and rhetorical moves that ran through the president's inaugural discourse. Then, a critical discourse analysis (CDA) approach, drawing upon Fairclough's three dimensional approach (2010), was adopted to explore the socio-cultural, religious, and political values underlying different rhetorical moves he employed in his inaugural address. The results demonstrated that Rouhani constructed his inaugural address on a succession of 9 generic moves using an interdiscursive mix of generic (i.e., inaugural, report, informational) and discursal (i.e., religious, constitutional, and revolutionary) structures to reach out to different sectors of Iranian population. The predominant inaugural genre was then manifested largely through intertextuality and interdiscursivity, drawing upon other related (sub-) genres.

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1. Introduction

As a calendar-setting moment (Light, 2014), inaugural addresses are restricted to the conventions embedded in official ceremonies (Campbell & Jamieson, 2008; Coe & Neumann, 2011). Inaugural addresses can be specifically designed to invoke a spirit of both history and patriotism, thereby giving an airing to the hopes and dreams the president holds for a nation (Hunt, 1989). In Cheng's (2006, p. 585) view, inaugural address "is delivered by tradition to ease the transition of power and unite the country after an election". It is a highly premeditated and properly staged ritual ceremony mostly recycled at the outset of any four-year presidential term in most countries whereby the executive power is peacefully transferred from one president to the next one (Cohen Bell, Connors, & Sheckels, 2008). According to Wolvin, Berko, and Wolvin (1999), the ceremonial speech function is to shape and share the society's ideals. In the same vein, Hart and Sparrow (2001) argue that inaugural address is embroidered with people's hopes, visions, and desires; it is a rehearsed speech, echoing a nation's civil, religious, and idealized identity.

Further, an inaugural speech is designed to pave the way for new beginnings when a new office holder assumes responsibilities. It aims at uniting the audience by redefining its members as the people, repeating common values retrieved from the past; describing the political principles that will govern the new government, showing that the requirements and restrictions of executive functions are well appreciated by the president. These objectives must be attained by appropriate means to serve the epideictic address (Campbell & Jamieson, 1985, 1990). The inaugural address is epideictic—a kind of civic rhetoric i.e., demonstrative, declamatory, panegyric, or ceremonial oratory concerned primarily with the present (Corbett, 1999; Garver, 1994; Gross & Walzer, 2000) - in that the president praises the people's traditional values (Cohen Bell et al., 2008).

As Campbell and Jamieson (1990) assert, the presidency is a syndicate which performs the actions which a nation expects from the head of state and comprises those deeds done in words. Swearing in, as a commissive

illocutionary act, commits the speaker of the words to some future actions or responsibilities (Searle, 1979). According to Article 121 of Iran's constitution, the president takes the oath and signs the affidavit at a session of the Islamic Consultative Assembly in the presence of the head of the judiciary and the Guardian Council members. Being officially endorsed by the supreme leader Ayatollah Ali Khamenei for a four-year term, the elected Iranian president Rouhani took the oath of presidential office in a swearing-in ceremony on August 4, 2013 before the parliament with the presence of dozens of national dignitaries and world leaders.

Then, as a tradition, Rouhani delivered his inaugural address in the parliament in Tehran, as the reformist president of Iran to assure the audiences that he will take the first step in action soon. Very few discourse studies have probed the generic structure of the rather routinized presidential inaugural speeches in Iran, especially, from a CDA perspective. The current study was thus an attempt to focus on Rouhani's inaugural speech delivered on the inauguration day to examine the generic structure and rhetorical moves he adopted for his speech and explore the socio-cultural, religious, and political values underlying different aspects of his inaugural address.

2. Theoretical Framework

Language is at the center of discourse which is a human activity. Types of discourse are usefully classified as genres, each of which has its own purpose, structure, and conventions. By knowing the genre of a discourse, language speakers or even learners can obtain important clues to its structure (Smith, 2009). Genre means kind, sort, and category (Campbell & Jamieson, 1990). Genres are a special way to manipulate and frame discourse (Fairclough, 2003); they are "diverse ways of acting, of producing social life, in the semiotic mode" (Fairclough, 2010, p. 264). In Fairclough's (1995) view, genre is a socially authorized way to use language in connection with a particular type of social activity, or "the use of language associated with a particular social activity" which can be "... realized in semantic and lexico-grammatical features of texts" (Fairclough, 2010, p. 269).

Additionally, Campbell and Jamieson (1978) define genre as a group of acts united and realized by a set of forms that systematically appear in each of its members; they continue that these forms can appear in other discourses independently. According to them, adhering to certain forms together in constellation is a distinctive characteristic of the acts in genre. In addition to form, a genre is primarily characterized by its intended communicative purpose (Bhatia, 1993; Liu, 2012). Furthermore, Swales (1990) argues that a genre shows different patterns of similarity, e.g., structure, style, content, and intended audience. Genres are situated in discourse communities in which the members have a common set of communicative purposes. This “communicative purpose is both a privileged criterion and one that operates to keep the scope of a genre” (Swales, 1990, p. 58).

In recent years, generic structure in discourse analysis has attracted a lot of attention. Several studies have dealt with genre analysis in general and political genre analysis in particular (e.g., Abebe, 2013; Catenaccio, 2008; Fazilatfar & Naseri, 2014; Khani & Hamzelou, 2014; Liu, 2012; Mirzaei & Eslami, 2013; Weber, 2011), for instance, applying a move-structure analysis on ten inaugurations, Weber (2011) investigates the linguistic composition and communicative purpose(s) of the inaugural address. She focuses on similarities and differences/variations among the move-structures of the respective inaugural addresses and identifies seven so called core-moves or obligatory moves. She also represents a comparison between the Aristotelian structure of a speech and the move-structure of the inaugural address. Based on Aristotelian rhetorical theory, Weber (2011) asserts that the inaugural address is organized into the introduction (prooemium), the statement of the facts (narratio), the argumentation or proof of the facts (pistis), and the conclusion or epilogue (peroratio). Her findings reveal that though presidents all touch on the main topics, their speeches differ in structure, style, and the importance which is put on particular topics they think are worth drawing on in their inaugural address. The results also show that certain topics or communicative functions have been made an integral part of inaugural

address which resulted in the identification of the move-structure mentioned.

In another study, Liu (2012) examines thirty five American presidential inaugural addresses from Washington to Obama in order to locate the features of presidential inaugurals in structure. In Liu's view, genre analysis both reveals the available form-function relationship of a text or discourse and contributes to language learners' understanding, and it is a practical means of studying spoken and written discourse for applied ends. Regardless of the variation in tones, themes, and forms, Liu (2012) sought and analyzed the regularities in the internal structure of the corpus and exemplified eight moves whose communicative intention were in obedient to the overall communicative purposes of the genre.

Also related, Khani and Hamzelou (2014) used Halliday and Hasan's (1989) systemic functional grammar theory of language (which is a network system that allows its user to make choices for the realization of their intended meaning), and critical discourse analysis as a mixed method of analyzing the rhetorical structure of political speeches in order to reveal a solid pattern of moves laid within dictators' political speeches, namely Mubarak, Stalin, Hitler, and Gaddafi for instance. Their rhetorical analysis of 20 speeches resulted in a move-based model of the genre. They identified 3 moves of highlighting commonality, justify current policy, and state orders and 8 sub moves as a generic pattern amongst dictators. By discovering the move structure laid in dictators' speeches that are believed to be aimed at justifying their policies, the authors attempt to provide the required sensitivity to subtle signs of deceptive intent.

This still growing literature provides access to analyses that place inaugural discourse in very diverse contexts, but in spite of the geographical variation of the reported studies, they have a narrow socio-cultural base; most of them are research studies conducted in western democracies in which the dominant language spoken is English. One more limitation of these studies is that they have mostly been carried out from a merely descriptive outlook, and no sufficient attempts

have been made to study generic structures and systems from a CDA lens.

CDA is one variant of a number of practices that fall under the area of discourse analysis (DA). CDA attempts to go beyond textual analysis to reveal hidden meanings and messages as well as potential social or political interpretation inherent in a linguistic expression, and its effect on the hearers (Fairclough, 2010). Precise analysis of texts in CDA is considered to be a significant part of social scientific analysis of a whole range of social and cultural practices and processes (Fairclough, 1995). As "a text-oriented form of discourse analysis" (Phillips & Jorgensen, 2002, p. 65), Fairclough's (2010) approach tries to explore discursive events. Fairclough (2010), in his proposed CDA framework, argues that each discursive event includes three dimensions- three supplementary ways of reading, a complex social event: A piece of text which is spoken or written language; a piece of discourse practice; and an instance of social practice (the political focus is upon the discursive event within relations of power and domination). A critical approach to discourse analysis seeks to make transparent the reciprocity between textual properties or social processes and their related, hidden aspects of ideology or power. In Fairclough's (2010) framework, a theory of power (according to Gramsci's concept of hegemony) is combined with a theory of discourse practice (according to the concepts of intertextuality and interdiscursivity). This reciprocity is generally invisible to people who produce or interpret the discourse, and its effectiveness depends on this opacity. The CDA approach, therefore, stimulates research into social and cultural change by its explorations into the links between social practice and language. According to Fairclough (2010, p. 131), "social and cultural changes are largely changes in discursive practices".

Fairclough (1992) claims that the division between textual analysis and the analysis of discursive practice is not a sharp one and they overlap. Fairclough (2010) states that discourse practice mediates the connection between text and social practice in terms of, "how a text is produced or interpreted", i.e., "what discursive practices and conventions are drawn from what orders of discourse" as well

as "how they are articulated together" in accordance to the nature of the sociocultural practice" (Fairclough, 2010, p. 132).

Analysis of texts includes: (a) interdiscursive analysis of which genres, discourses and styles are interwoven, unified, and formulated in a specific text; and (b) linguistic analysis of actional, representational, and identifying meanings and of their realization in the linguistic forms of the text and of how these meanings and forms realize the interdiscursive mix of genres, discourses, and styles in an endless way (Fairclough, 2010). This interdependency of meanings and form in texts is practically revealed by analyzing forms of the texts, for instance, the generic forms of the texts

To be known as discourses, linguistic forms have to be expressed in the frameworks of genres. These frameworks are on occasions stylistically planned and designed to denote certain actions and identities. Genres are thus different ways of acting or interacting discursively. Discourse manifests in the representations which are, by implication, portrayed as social practices. As a consequence, different discourses or discourse structures can be distinguished for different actions and identities.

A characteristic of Fairclough's (2010) framework is that, it combines a Bakhtinian theory of genre (in analysis of discourse practice) and a Gramscian theory of hegemony (in analysis of sociocultural practice). In CDA, therefore, genre is still a framework, but one which can serve right or wrong social purposes. As noted earlier, genres are essentially made up of (sometimes routinized) moves on a smaller level. Every move is the basic unit for analysis of the target text (Swales, 1990). In Liu's (2012) view, the communicative purpose is a distinguishing criterion for detecting a genre, and the communicative intention can be considered as the defining feature for moves. Moves are discriminative elements of generic structure, and a move can be identified whenever a linguistic unit indicates a communicative intention subservient to the general communicative purpose of the discourse (Bhatia, 1993). Still from a CDA perspective, generic moves, either obligatory or optional,

can be intentionally used or scheduled to carry out certain social or political functions, denote hidden meanings, or simply support an agenda, besides their micro textual functions to ensure discursual coherence (Al-Ali, 2006). Therefore, CDA studies should attempt to surpass mere descriptions in analysis of genres and focus on the politics of generic moves, that is, where exploiting a set of moves might become related to the maintenance or construction of certain political realities in the discourse.

In brief, the current study, therefore, aims at analyzing the data set in light of the following research questions using a CDA methodology, as outlined above:

1. What discourse moves were most predominantly employed by the Iranian president Hasan Rouhani in his inaugural presidential speech?
2. What socio-cultural, religious, and political values were perceived to underlie different aspects or moves in his inaugural address?

3. Methodology

3.1. Data Collection

The data were collected by one of the researchers through direct recording of Rouhani' inaugural

address on August 4, 2013, using Marshal Voice Recorder ME-673. She then relied on further supplementary observation of the media to accurately transcribe and come up with the text of the address which was composed of 2090 words, as seen in Appendix A.

3.2. Data Analysis

To investigate the generic structure of Rouhani's inaugural address, the recorded session was transcribed into a detailed written form. Then, a CDA approach, drawing upon Fairclough (2010), was adopted to explore the socio-cultural, religious, and political values underlying different aspects or moves of the president's inaugural address.

In the light of the above, a detailed analysis of the text was first conducted twice within 60 days' interval to find moves. Inter-rater reliability was taken care of by asking two raters to analyze the text in order to increase the accuracy of the analysis and cope with the problem of subjectivity in move identification based on content or functions using Kappa measures of agreement. As tabulated below, the obtained inter-rater reliability estimates indicate that the judgment process has been rather consistent.

Table 1

Symmetric Measures of Moves across Rouhani's Address

Moves	Kappa Measure of Agreement Value	P	Inter Rater Reliability
M ₁	1.000	0.001	Very Good agreement
M ₂	1.000	0.001	Very Good agreement
M ₃	1.000	0.001	Very good agreement
M ₄	0.814	0.060	Very good agreement
M ₅	0.625	0.030	Moderate agreement
M ₆	0.857	0.001	Very good agreement
M ₇	0.800	0.10	Good agreement
M ₈	0.714	0.35	Good agreement
M ₉	1.000	0.001	Very good agreement

Note M: Move, According to Peat (2001), a value of 0.5 for kappa represent moderate agreement, above 0.7 represents good agreement, and above 0.8 represent very good agreement.

4. Results

A move-structure analysis was applied to Rouhani's inaugural address in order to gain insights into the linguistic composition and communicative purposes of his address, in

general, and moves or parts, in particular. As a result of the analysis of Rouhani's inaugural address, the following move-structure, including nine moves, was obtained. Table 2 illustrates the extracted rhetorical moves.

Table 2*The Rhetorical Moves Used in Rouhani's Inaugural Address*

Moves across Rouhani's Inaugural Address
Move 1. Mention of God's name
Move 2. Salutation and addressing audiences
Move 3. Announcement of taking office
Move 4. Uttering feelings on the election
Move 5. Making promises
Move 6. Appealing to the audience
Move 7. Hopes for the better and auspicious future of the country and advising to appreciate the opportunity
Move 8. Resorting to God's power for help and blessing
Move 9. Thanking audience and presenting cabinet members list

In the following, each of the nine moves is dealt with, in brief, and explained with some examples:

Move 1. Mention of God's name

“Bismellah ir-Rahman ir-Rahim”

“In the name of God the Beneficent the merciful”

After taking the oath, the presidential inaugural address—like most formal, religious speeches in Iran—begins with mentioning the only God, creator of the universe's name i.e., “Allah”, the name of the essence of God with two adjectives in praise of God: “the Beneficent” (ir-Rahman) and “the Merciful” (ir-Rahim). Starting the presidential work by saying Bismillahir-Rahmanir-Rahim, is to acknowledge and thank God, for His blessings presented merely due to His attribute Rahman. On the one hand the president, Hassan Rouhani, is asking God's help for assistance, provided as a manifestation of the attribute Rahman in order to achieve his goals, and on the other hand through reciting the attribute Rahim, Rouhani hopes that the work he wants to carry out may produce effective results and he is blessed with excellence in his presidency. Resorting to the attribute “Rahim” implies that only Allah can, through His Mercy and Grace, enable the president to be successful in his presidency.

Moreover, mentioning the sole deity, God's name, is rooted in the general socio-cultural and socio-religious orientation (Mirzaei & Eslami, 2013) of the Iranian people to ask for the help of God with their duties. In this vein, Rouhani began with God's name since it is believed that putting God first will make every step of every activity successful.

Move 2. Salutation and addressing audiences

The new president, Rouhani, addressed the audience in the second generic component to direct their attention to the content of his inaugural address. In his salutation, all the Iranian people, guests, and officials were mentioned through the use of several different titles and at the end by welding together diverse social groupings into a coherent group, all the audiences were addressed wholly using “ladies and gentlemen” statement. His purpose is to inform and show appreciation to the people present and to those watching the ceremony and to announce as wide an audience as possible:

Melat-e bozorg va sharif-e Iran;
 Mihmanane arjmand-e melat-e Iran;
 Ro'asaye mohtaram-e jomhour, nakhostvaziran,
 ro'asaye majles, vozaraye kharehe va
 nemayandegan-e vizhe keshvarhay-e hamsaye
 va doost;
 Nemayandegan-e mohtaram-e majles-e shora-e
 eslami va a'zaye mohtaram-e shoray-e negahban;
 Ro'asaye mohtaram-e ghvaye moghanane va
 ghazaeie;
 A'zaye mohtaram-e majles-e khobregan-e rahbari;
 Reis va a'zaye mohtaram-e majma'e tashkhis-e
 maslahat-e nezam;
 Nemayandegan-e mohtaram-e majles-e shoray-
 e eslami va a'zaye mohtaram-e shoray-e
 negahban;
 Reis va a'zaye mohtaram-e daftar-e magham-e
 mo'azam-e rahbari va a'zaye beit-e Imam-e
 rahel (re);
 A'zaye mohtaram-e doulat;
 Hame masoulan-e mohtaram-e keshvari va
 lashgari;
 O'lama va rouhanian-e arjmand;
 Khanevadehaye mohtaram-e shohada va
 isargaran;
 Nokhbegan, andishmandan, farhikhtegan;
 Khabarnegaran-e mohtaram;

Khanomha, aghayan

Great and honorable nation of Iran;
 Eminent guests of the nation of Iran;
 Respectable presidents;
 Prime ministers; foreign ministers, and special representatives of neighboring and friend countries;
 Respectable representatives of Islamic consultative assembly and respectable members of guardian council;
 Respectable chiefs of judiciary and legislative powers;
 Respectable chief and members of assembly of experts;
 Respectable chief and members of the expediency discernment council of the system
 Respectable former presidents and respectable government's members;
 Respectable army and country officials;
 Eminent scientists and clergymen;
 Respectable martyrs and disabled war veterans families;
 Elites, and intellectuals;
 Respectable journalists;
 Ladies and gentlemen

It seems that Rouhani's primary aim is to convey his message to the largest number of audiences one by one and persuade them to listen to his address represented on a personal level, and to speak directly to the audience, since the more the audiences feel that they are being spoken to personally, the more likely they will be persuaded to listen.

Move 3. Announcement of taking office

At the very beginning of his inaugural address, Rouhani declares that he formally accepts the responsibility as the president of Iran:

Ba sogandi ke dar in majles-e ba shokouh ada nemoodam, aknoon rasman masouliat-e khatir-e ghove mojrie, pasdari az ghanoon-e asasi va pasokhgooei be khastehaye be hagh-e melat-e sharif-e Iran ra pazirofte-am. Bavar daram ke tashkil-e doulat-e rast goon, amanat daran, akhlagh madaran va mardom daran nazdiktarin masir baraye peyravi az payambar-e rahmat ast; hamo ke farmood:aghrabakom ghada mani felmaughefe asdaghakom lehadis-e va adakom lelamanate va aufakom belahde va ahsanokom kholghan va aghrabokom menanas.

By taking the oath in this glory meeting, now I officially accept the critical responsibility of the executive power, guarding of constitution, and answering the legal demands of the honorable

nation of Iran. I believe that establishing the government of truthful persons, trustees, ethics oriented, and tactful persons is the closest path to follow the prophet of blessing and mercy who said: the closest person to me is the most trustful, the most trustee, the most loyal, the most good tempered and the closest to the people.

In ke masouliat-e doulat-e jaded dar mah-e mobarak-e ramezan aghaz mishavad va dar e'in-e hal shoroue'in masouliat ba 14 mordad ke yadavar-e pirooz-e mardom dar nehzat-e mashroote va saraghaz-e ghanoongeraei dar tarikh-e jonbeshaye azadikhahi-e melat-e Iran ast niz tagharon darad, be fal-e nik migiram va az khodavand-e mota'al masa'alat minamayam ke dar in masir-e doshvar darhaye rahmat-e khish ra bar roye mardom-e bozorgvar-e Iran va ... begoshayad va ...

That taking the responsibility of the new government begins in the blessed Ramadan month, and the beginning of this responsibility coincides with Mordad 14, which is the remembrance of people victory in the Constitutional Movement and the beginning of rule orientation in the history of liberalism movements of the nation of Iran is a good omen and I ask God the Exalted to open His mercy doors to great people of Iran and ...

With the announcement of his new office, Rouhani implied the beginning of a new era of government by truthful persons, trustees, ethics oriented, and tactful persons which will bring forth changes to pay attention to the will of the Iranian people.

Here, by quoting the Prophet of blessing and mercy and highlighting the coincidence of the new government's inauguration with the beginning of Ramadan, the month of God's mercy, as believed in Islam, Rouhani used religion as a discourse structure to reach out to the religious sector of Iran's population and the audience through religious values.

Moreover, in order to inspire Iranians with hope for the future, he used Constitutional discourse to draw parallels to the situation in 1905-1907, when the revolution created new opportunities and opened up some possibilities for Iran's future. He referred to Mordad 14, as the remembrance of people victory in Constitutional Movement and the beginning of rule orientation in the history of liberalist

movements of Iran, and presumed it as a good omen.

Interestingly, what is missing here is thanking the former president, which is less common in such a political context, and implies the president-elect's dissatisfaction with the status quo.

Move 4. Uttering feelings on the election

The new president expressed his feelings on the great work Iranians have done. Repeating the great statements of Imam Khomeini (R.A.), the great leader of the Islamic revolution and founder of the Islamic republic of Iran, Rouhani reemphasized the power of the people's vote, which, to him, is the basis of executive power transition in 'Islamic democracy' in Iran. Rouhani voiced his feelings this way:

Mardom-e Iran dar entekhabat-e 24 khordad hamasehei bas bozorg afaridand. Melat-e bozorgi ke faraz va nashibhaye faravani ra tajrobe va sakhtihaye ziadi ra tahamol karde-and ba roohi sarshar az omid, neshat, va ta'ahod be keshvar va ayandeye an, mardomsalari-e nezam ra bar-e digar be nemayesh gozashtand. Dar in entekhabat, mardom ba labkhand be zendegi va mosharekat-e mo'aser va kam nazir, khastehae khod ra az tarigh-e sandoogh-e ra'y be korsi neshandand. Rahbar-e faghid-e enghelab-e eslami va bonyangozar-e jomhouri-e eslami mizan ra ra'y-e mardom e'lam nemoodand. Emrooz be e'tebar-e ra'y-e mardom va emzaye an az sooye rahbar-e mo'azam-e enghelab mota'hed be anjam-e vazayefi mishavam ke yaghinan faratar az tavan va zarfiyat-e har shakhs-e haghghi ast...

Iranians created a very great epic. The great nation who has experienced several ups and downs and tolerated many problems, redisplayed the democracy of the ruling system with a spirit full of hope, joy, and obligation to the country and its future. In this election, people proved their wills through ballot boxes with a smile to life and effective and unique cooperation. The great leader of the Islamic revolution and founder of the Islamic republic of Iran, Grand Imam Khomeini announced that the measure is the people's vote. Today through the validity of the people's vote and its endorsement by the Supreme leader of the revolution, I am obliged to do the tasks which are certainly beyond the capacity and power of every real person...

Using intertextuality and interdiscursivity, Rouhani defined the great epic of the presidential election in a revolutionary context and linked it to aspirations of the founder of Islamic Republic, Imam Khomeini.

Move 5. Making promises

In a general sense, promising is an underlined declaration today that declares to limit some freedoms for tomorrow. The following are Hassan Rouhani's promises employed to articulate the ethos and vows of his 'prudence and hope' government.

... Doulat-e tadir-o-omid khod ra mokalaf midanad ke khastehaye ghanooni-e hame mardom ra mad-e nazar gharar dehad.

... the government of prudence and hope feels obliged to carry out the lawful demands of all of the people.

Doulat-e tadir-o-omid nahayat-e ehtemam-e khod ra be kar khahad gereft ta tahdidha ra kahesh dade va forsatha ra afzayesh dehad ...

The government of prudence and hope will do his best to reduce the threats and increase the opportunities..

Doulat-e tadir-o-omid bar hakemiat-e ghanoon, ta'kid khahad kard

The government of prudence and hope will emphasize on the rule of law, ...

Az aghaz-e enghelab-e eslami zanane fahim-e in sarzamin ... dooshadooshe mardan hozoordashte-and ... Doulat-e tadir-o-omid estifaye harche bishtar-e hoghoogh-e zanan va ijad-e forsath-e barabar dar zaminehaye ejtemaei ra az aham-e vazaef-e khod midanad va faraham avardan-e zaminehaye ejtemaei va hoghooghi-e lazem baraye naghshafarini-e bishtar-e anan ra dar arsehaye mokhtalef dar dastoor-e kar-e khod gharar midehad.

Since the beginning of the Islamic Revolution, the wise women of this land shoulder to shoulder of men have worked ... The government of prudence and hope assumes that the greater recovering of women rights and creating the equal opportunity in the social fields is its critical tasks, and puts on the agenda preparing social and legal fields needed for their greater role in different areas.

Doulat-e tadir-o-omid baraye khod resalati jedi ghael ast ta az dardha va ranjhaye melat —e Iran

bekahad va neshat ra be zendegi-e Irani va Iranian bazgardanad.

The government of prudence and hope maintains a serious mission for itself to decrease pain and torments of the nation of Iran and return joy to Iranian life and Iranians.

Approximately in all cultures, promises are expected to be serious, followed by oaths and actions (Hiltner, 1969). They are among external reasons for action (Fairclough & Fairclough, 2012). When somebody makes a promise, he has a reason to act accordingly and deliver on. In Searle's (1979) view, all political power is related to duties, obligations, requirements, authorizations, or in his words, deontic power. In deontic powers, the exercised power involves certain reasons for action which are independent of people's actual desires and tendencies (Fairclough & Fairclough, 2012). Searle (1979) argues that given agents' freedom, a political system will collapse unless it has the capacity to create desire-independent reasons.

In this vein, Rouhani announced the visions he holds for the future of Iran in terms of a set of promises. First of all, he asserted that he will deliver on *the lawful demands* according to *the rational ways* and the focus would be on *the rule of law* and *scientific management*. His promises to *reduce the threats and increase the opportunities, decrease pain and torments and return joy to Iranians' lives* implied a necessary change in the status quo and the onset of a new political era.

Interestingly, the image and perceptions of women in Rouhani's political discourse can be seen in his promises for women. The challenge of making equal the rights of men and women appeared in Rouhani's discourse when it came to gender issues during the inaugural ceremony (e.g., *the greater recovering of women rights, creating the equal opportunity in the social fields, preparing social and legal fields needed for their greater role in different areas*). In Rouhani's discourse, women were positioning as *the wise women of this land* who *have worked shoulder to shoulder with men in all aspects toward the exaltation and development of the country*. Greater roles, recovering rights, equal rights and opportunities in different fields and aspects were discussed for women. Such promises imply that Rouhani

aimed at acting as a change or reinforcement agent regarding the women agenda. Therefore, reminding election promises and mottos is an essential element of an inaugural address.

Move 6. Appealing to the audience

One of the most distinct elements of presidential inaugural addresses (as a rhetorical genre) is the unification of the nation (Campbell & Jamieson, 1990). Rouhani's inaugural speech as a distinct genre is not different. As it is shown below the communicative purpose of his speech is to unify all parts of the nation together and assure the Iranian people that he will be president to everyone, which is represented throughout his address:

Hameh anhaei ke be injaneb ra'y dadand va anhaei ke be digaran ra'y dadand va ya hata paye sandooghaye ra'y hazer nashodand, hameh shahrvandane Irani hastand va az hoghooghe barabare shahrvandi barkhordarand. Doulate tadbir o omid khod ra mokalaf midanad ke khastehaye hame anha ra made nazar gharar dehad

All those people who voted for me and those who voted for others or even those who did not attend the polling stations, they are all Iranian citizens and they enjoy equal citizens' rights. So the government of hope and prudence feels obliged to carry out the lawful demands of all of the people.

I am the representative of all people of Iran.

Doulate tadbir o omid bar khod farz midanad ke ... erteghaye karamat va khalaghiyathaye farhangi va ejtemaei hame hamvatanan ra sarlohe eghdamate khod gharar dehad.

The government of prudence and hope considers it as a duty ... to put the improvement of bounty and social and cultural innovations of all countrymen on the heading of its action.

Dar khateme man daste hamkari be sooye hame nahadha va dastgah-haye masoul dar keshvar daraz mikonam.

At the end I beg from all institutions and responsible agencies in the country to cooperate.

Rouhani even made an emotional appeal to the audience to seek their cooperation:

Dar khatemeh, man dast-e hamkari be sooye hame nahadha va dastgahhaye masoul dar

keshvar deraz mikonam. Doulat-e tadir-o-omid barae tahaghogh-e ahdaf-e a'lie keshvar va afzayesh-e shoukat-e Iran va keramat-e Iranian be hamfekri, hamrahi va hamandishi hame masoulin va mardom niazmand ast ...

At the end I beg from all institutions and responsible agencies in the country to cooperate. In order to fulfill the great objectives of the country and increase Iran's grandeur and Iranians bounty the government of prudence and hope needs co-thinking, accompanying, and intellectual collaboration of all officials and people...

In this move Rouhani implied that his government is based on collaboration, cooperation, and co-thinking. The role of other officials and people would be of paramount importance for his 'government of prudence and hope'. Through calling for people's support of the new government, Rouhani explicitly expressed his government need to all Iranians' collaboration.

Move 7. Hopes for the better and auspicious future of the country and advising to appreciate the opportunity

In order to inspire the audience, Rouhani talked about a better future which is accessible by his government as an opportunity:

Omidvaram ke ba morovat va modara, hamdeli va hamkari, defa' az manafe'e meli va pasokhgooei be khastehaye be hagh-e mardome Iran betavanim ayandeei behtar raragham zanim.

Hope that we can make a better future by ruth and compromise, empathy and cooperation, defense of national interests and responding to demands of Iran's people. Hope we all appreciate this little opportunity...

Omidvaram hamegi ghadr-e in forsate andak ra bedanim, nakonad sargarm-e hashiyeha shavim va hadaf ragom konin. Biaied ba in sokhan-e rasoolul-e khoda hamrah shavim ke farmood: man fataha laho babo kheyr falyantahazho fa enaho layadri mata yoghlagho anho

Hope we all appreciate this little opportunity. Least be entertained by margins and lose the goal. Let's go along with the statement of the Messenger of Allah who said: when the mercy door is open to you appreciate it, you do not know when it will be closed.

Rouhani implied that his government offers some opportunities which should be appreciated; he invited the audience to go along with the Prophet's words and just focus on the opportunities. The President sought to inspire the audience with hope for the future and encourage them to believe that his presidency is an opportunity to take advantage of; therefore, he inspired Iranians with hope for a new government by appealing to their religious values.

Move 8. Resorting to God's power for help and blessing

Like the opening of the inaugural, Rouhani again asked God to grace him:

Az khodavand-e mota'al masa'alat dalam ke be injaneb va a'zaye doulat-e jaded toufigh dehad ta ba pishbord-e ahdaf-e keshvarkhadamat-e arzande-ie ra be melat-e sharif-e Iran arzani darim.

I ask God the Exalted to grace me and the new government members to present valuable services to the honorable nation of Iran via promoting country's objectives.

Rouhani's inaugural address, as a distinct genre, was intricately shaped to interpret the vote for reform in terms of spirituality and God's wish for improving Iranian people's lives. Resorting to God's power echoes all through his address from the beginning to this move and the rest.

Move 9. Thanking the audience and presenting cabinet members list

Rouhani then expressed his thankfulness for the audience, as in the examples below:

Az mehmanan-e aziz-e khareji ke baraye sherkat dar in marasem-e mohem ranj-e safar ra bar khod hamvar nemoodand, az sofaraye mohtaram-e moghim-e Tehran va hamchenin az tashrif farmaei-e hame masoulane keshvari va lashgari samimane tashakor mikonam va toufighat-e bishtari ra baraye hame arezoomandam.....tebghe made 133 ghanoon-e asasi Iran list a'zaye pishnahadi kabine dolat ra taghdim mikonam...

My sincere thanks to dear foreign guests, who endure the suffering journey, respectful ambassadors living in Iran and also all army and country officials' arrival. And I wish all, more successes... under the article 133 of

Constitution of Iran I will present list of proposed cabinet members of the government

The closing of Rouhani's inaugural address includes acknowledgment and thanking the audience as well as presenting his cabinet members list to assure Iranians that his government is ready to take the first step in action.

5. Concluding Remarks

The current study focused on Hasan Rouhani's inaugural speech delivered before the parliament on his first day as the new President of Iran to probe the generic structure as well as the socio-cultural, religious, and political values that underlie different aspects or moves of his address. In order to find out in what ways Rouhani designed the architecture of his address to achieve certain goals, text production, distribution and interpretation levels of his speech were analyzed drawing upon Fairclough's (2010) three dimensional CDA approach.

From a 'text production' perspective, as envisioned in Fairclough's (2010) discourse view, the results demonstrated that Rouhani employed an interdiscursive mix of genres (i.e., inaugural, report, and informational) and discourses (i.e., religious, constitutional, and revolutionary) in his address. According to Bhatia (2004), interdiscursivity is dealt with 'mixing', 'embedding', and 'bending' of generic norms in professional contexts. In this regard, Rouhani particularly drew upon religion as one discourse inspiring the audience to move. Religion has a place in every culture, and it is and has always been woven into the very fabric of Iranians' lives and communities. Since the beginning of its history, Iran has been identified by religious faith. Moreover, Iranians are deeply religious people who resort to God and religious values at times of trouble or facing problems. Religion and politics have worked hand in hand in Iran for a long time, and religion influences people's political views. To make benefit of the strength of shared religious beliefs, Rouhani vividly invested in the society's religious values. Originally as a clergyman, his ability to talk about and preach on religious values and associations offered a framework in which religious beliefs could

shape people's trust and political judgments in his favor and easily buy his words and claims.

In terms of 'text distribution' process, Rouhani used the already existing texts and genres to create his address. In Fairclough's (2010) view, intertextuality has to do with transformation of texts from the past into the present. Intertextual analysis allows the bigger picture of a text to be seen in terms of what its meanings are and how they relate to other meanings held in the society as framing a particular text. In this vein, it can be seen that the religious knowledge has come into being and was reproduced by Rouhani. Through de-contextualization, a piece of discourse has been lifted from religious setting and has been re-contextualized into political discourse. Rouhani drew upon a statement from the Prophet of blessing and mercy "*the closest person to me is the most trustful, ... the most good-tempered and the closest to the people*" in order to inspire Iranians with the hope for a new government consisting of persons, trustees, and ethics-oriented experts who follow the prophet. And, he also implied that his government offers some opportunities which should be appreciated and invited the audience to go along with the Messenger of Allah's word that is "*when the mercy door is open to you appreciate it, you do not know when it will be closed.*" He also referred to Shi'ite's Imam Ali's "Don't avoid telling the truth and fair counseling". Drawing upon prior genres and orders of discourse, Rouhani created a new text to serve his purposes. It can be said that Rouhani has benefited from intertextuality in a selective manner in the sense of what is included and what is excluded from the events and texts represented.

Moreover, it can be said that Rouhani employed intertextuality and interdiscursivity by using different genres and discourses which expressed his attitudes and also his wishes for Iran. Intertextuality and interdiscursivity create different meaning potentials making the address open to different interpretations, but it is up to the audience to interpret and make sense of what is put forth. Rouhani drew upon a number of (sub-) genres and discourse structures. The (sub-) genres comprised inaugural, report, and informational. Inaugural (sub-) genre was manifested, for instance, where he called upon the nation to stay

together with him as the president: "All those people who voted for me and those who voted for others or even those who did not attend the polling stations, they are all Iranian citizens and they enjoy equal citizens' rights. So the government of hope and prudence feels obliged to carry out the lawful demands of all of the people." Report (sub-) genre took place when he submitted reports of subsequent actions: "... by conducting necessary investigations, assessment and consulting with scientific and professional organizations under the article 133 of Constitution of Iran I will present list of proposed cabinet members of the government of prudence." Further, informational (sub-) genre occurred where he shared knowledge: "Moderation means a balance between causes and realities and prioritizing national interests over the interests of a party. Moderation puts an emphasis on national consensus; compliance with the law, patience in political interactions. Keeping aloof from imagination and illusions and focusing on thinking, program, transparency". In terms of discourse structures, religious discourse is evident where he cited "Imam Amir-Al-Momenin said: Don't avoid telling truth and fair counseling; I believe that establishing the government of truthful persons, trustees, ethics-oriented, and tactful persons is the closest path to follow the Prophet of blessing and mercy who said: the closest person to me is the most trustful, the most trustee, the most loyal, the most good-tempered and the closest to the people. Similarly, he availed himself of constitutional discourse structure: "That ... the beginning of this responsibility coincides with Mordad 14 (August, 4), which is the remembrance of people victory in the Constitutional Movement and the beginning of rule orientation in the history of liberalism movements of the Iranian nation, is a good omen." And, finally, his use of revolutionary discourse showed what principles of the 1979 revolution he deems necessary to adhere to: "...Grand Imam Khomeini announced that the measure is the people's vote". The inaugural genre as the predominant one was thus manifested through intertextuality drawing upon other (sub-) genres or discourse structures.

As to the implications of discourse-related findings to L2 speaking and learning contexts, in Swales' (2008) view, helping people

achieve a level of competence beyond that of the average native speaker, in career-related genres at least, is an important goal. As far generic structures are concerned, the simple recognition that every speech event encompasses some basic rhetorical moves, helps learners pay attention to these moves and master in identifying them in other communicative events that they encounter later. Moreover, L2 learners should not learn linguistic factors alone, but also they should develop the art of critical thinking so that they can improve both their linguistic and intellectual capabilities. It is worth mentioning that the areas of CDA, in general, and political discourse analysis, in particular, are vast in scope and domain, and this study is by no means a complete account. Nonetheless, as a small endeavor representing the political discourse in Iran, this study can be of value to language or discourse studies in this far less explored political mid-east context. For further research, it is suggested similar discourse studies investigate the upcoming inaugural address in 2017 (either with Rouhani himself as the president for a second term or just a new winner of the election), compare the moves there with the findings of this study, and probe any changes in the generic structure and rhetorical moves of this presidential address in the political context of Iran.

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Appendix

Appendix A: Iran's Hasan Rouhani's Inaugural Speech on August 4, 2013:

In the name of God the beneficent the merciful" Praise be to Allah, the Lord of the Worlds; and blessings and peace be upon Muhammad and upon all his Family and Companions.

Great and honorable nation of Iran; Eminent guests of the nation of Iran; Respectable presidents; prime ministers; foreign ministers, and special representatives of neighboring and friend countries; Respectable representative of Islamic consultative assembly and respectable members of guardian council; respectable chiefs of judiciary and legislative powers; respectable chief and members of assembly of experts; respectable chief and members of the expediency discernment council of the system respectable former presidents and respectable government's members; respectable army and country officials; Eminent scientists and clergymen; respectable martyrs and disabled war veterans families; elites, and intellectuals; respectable journalists; ladies and gentlemen:

By taking the oath in this glory meeting, now I officially accept the critical responsibility of the executive power, guarding of constitution, and answering the legal demands of the honorable nation of Iran. I believe that establishing the government of truthful persons, trustees, ethics oriented, and tactful persons is the closest path to follow the prophet of blessing and mercy who said: the closest person to me is the most trustful, the most trustee, the most loyal, the most good tempered and the closest to the people.

That taking the responsibility of the new government begins in the blessed Ramadan month, and the beginning of this responsibility coincides with Mordad 14, which is the remembrance of people victory in the Constitutional Movement and the beginning of rule orientation in the history of liberalism movements of the nation of Iran is a good omen and I ask God the Exalted to open His mercy doors to great people of Iran and this servant of the nation, and write a good and deserving destiny for people and country.

Iranians created a very great epic. The great nation who has experienced several ups and downs and

tolerated many problems, redisplayed the democracy of the ruling system with a sprit full of hope, joy, and obligation to the country and its future. In this election, people proved their wills through ballot boxes with a smile to life and effective and unique cooperation. The great leader of the Islamic revolution and founder of the Islamic republic of Iran, Grand Imam Khomeini announced that the measure is the people's vote. Today through the validity of the people's vote and its endorsement by the Supreme leader of the revolution, I am obliged to do the tasks which are certainly beyond the capacity and power of every real person. I ponder a lot about ballot boxes in the previous weeks. In this election people clearly specify on which policy and thought they insist.

All those people who voted for me and those who voted for others or even those who did not attend the polling stations, they are all Iranian citizens and they enjoy equal citizens' rights. So the government of hope and prudence feels obliged to carry out the lawful demands of all of the people.

I am the representative of all people of Iran. This government capital in the path forwarding is reliance on God, trust in dear people of Iran, and utilizing all natural and human resources of this country.

The honorable people of Iran voted for moderation and staying away from extremes. The intellectual and executive focus of the government will be based on the moderation and rationality axis. Moderation means a balance between causes and realities and prioritizing national interests over the interests of a party. Moderation puts an emphasis on national consensus; compliance with the law, patience in political interactions. Keeping aloof from imagination and illusions and focusing on thinking, program, transparency, and the use of expertise is the basis of this intellectual and practical ideology. Moderation insists on ethics and tolerance and will try through conversation, understanding and compiling short and medium term programs to minimize the social and economic gaps.

The government of hope and prudence will do his best to base the country performance and management on the rational ways and objectives and in accordance with the current facts, reduce the threats and increase the opportunities. Moderation insists on ethics and tolerance and will try through conversation, understanding and compiling short and medium term programs to minimize the social and economic gaps. The government of hope and prudence will emphasize on the rule of law, the observance of all citizen's rights and freedoms, responsibility towards society, and scientific management. People want change, development,

and improvement. Our youth want to have prosperity, business and innovation opportunity. Our youth want to have prosperity, business and innovation opportunity. People want to be away from poverty and discrimination. People want to have respect and dignity. People want to live in a free, spiritual and logical space. In one word People want to live better, to have dignity as well as a stable life. They also want to recapture their deserving position among nations. Since the beginning of the Islamic Revolution, the wise women of this land shoulder to shoulder of men have worked in all aspects toward the exaltation and development of the country based on great thoughts of supreme leader of Iran Imam Khomeini. As half of our huge community, they have always tried to play a role in creation of immortal epics. The election of June, 24, was another manifestation of this wonderment. Following the big steps system took for dignity of women, the government of hope and prudence assumes that the greater recovering of women rights and creating the equal opportunity in the social fields is its critical tasks, and puts on the agenda preparing social and legal fields needed for their greater role in different areas.

The fight against corruption and discrimination will be one of the key priorities of the government. All government bodies, agencies, and officials should work together to begin a serious campaign against corruption and inequality. If we fight against corruption, economic competition and activity becomes meaningful. National resources will be used properly and optimally. Meritocracy is developed. And the most important, the fight against corruption brings justice and economic prosperity. In such a situation poverty and discrimination will vanish. The main approach of the 11th government is planning for extensive cooperation of people which will be the heading of the policies of all government parts. Efficiency, transparency, providing proper business area, promoting entrepreneurship culture, human recourses organizing, and social resources reinforcing, increasing access to sciences and technologies and providing public welfare will be the basis of policymaking and performance. The government of hope and prudence maintains a serious mission for itself to decrease pain and torments of the nation of Iran and return joy to Iranian life and Iranians. In order to realize such a goal we should increase national power and wealth, consider collective wisdom as the basis of decision making, trust private sections, and decrease state enterprise. We should trust people, talk to them honestly, and provide conditions for people to accept more responsibility to run the country and earn a living. The intervention of state in economic and culture should be decreased. Such a framework

will pay the way for social ethics development, individual growth, religion orientation, and civil liberties. The government should modify the structures so that people can improve and provide national improvement relying on their thought, effort and money. Different cultural climates are the capitals and beauties of this old land. Iranians all over this country have learnt well to live with respect and honor shoulder to shoulder. Although several activities have been taken toward regional development and recovering rights of ethics and religious minorities, unfortunately there are still shortcomings and inadequacies. The government of prudence and hope considers it as a duty to recover these rights in the best possible way and put the improvement of bounty and social and cultural innovations of all countrymen on the heading of its action.

Today people of Iran both are aware of and concerned about the country's current problems and shortcomings. But these people created hope in the election by active cooperation to propel the country's condition toward consistent improvement and development by thinking and planning, moderation and rule of law. In the foreign policy aspect, I state decidedly and as the president-elect of the honorable people of Iran the Islamic Republic of Iran seeks peace and stability in the region. Iran is the harbor of stability in this tumultuous region. We do not seek to change borders and governments. Political system of each country depends on the want and public will of the people. We disagree with any revolution in political systems through foreign interventions and consider the employment of power as the counterpoint of democracy and the right of determination of nations' fate. It is part of our Islamic, revolutionary and Iranian culture to disagree with and fight against any bullying, dominance and aggression especially military attack. Peace and stability in the all peripheral regions is not only a wish and a want but also a multidirectional need and necessity for Islamic Republic of Iran.

The multidirectional effort to terminate unrest, fratricides, sectarian and tribunal violence and injustices in every point of the world is the decisive want of all nations in global community. In the current interrelated world, no power can create its own security through fear and insecurity in other countries. Welfare, security, and improvement are global and non-exclusive commodities. Transparency is the key to building trust. The transparency we are talking about cannot be one-sided and avoid of practical and administrative mechanisms in multilateral and bilateral relations. Tension reduction, mutual confidence-building, and constructing interaction clarify our direction. I state it clearly Iran has never sought confrontation with the world.

We will focus all our efforts on reining in hawks and warmongers. Iran has paid a heavy price for its independence but still attaches great importance to its dignity and elevation. Although the sanctions have placed heavy pressure on the people, the people's active participation in the election showed that they are serious and vigilant about safeguarding their rights and national interests. The nation that takes part in election while enjoying national solidarity and extensive cooperation safety and relaxation cannot be compelled to surrender through sanctions or threatened by war. Rather the only way for interaction with Iran is dialog on equal footing, mutual confidence-building, mutual respect and reduction of hostilities.

Constructing interaction based on mutual respect and common profits and from an equal position will constitute the basis of our relation with other countries. We will move toward improvement and promotion of the relations in accordance with other parties' behavior. I say candidly that if you want a proper response; speak to Iran not with the language of sanctions but with the language of respect. At the end I beg from all government bodies, and responsible agencies in the country to cooperate. In order to fulfill the great objectives of the country and increase Iran's grandeur and Iranians bounty the government of prudence and hope needs co-thinking, accompanying, and intellectual collaboration of all officials and people. Hope that we can make a better future by ruth and compromise, empathy and cooperation, defense of

national benefits and responding to demands of Iran's people. Hope we all appreciate this little opportunity, least become busy by margins and miss the goal. Let's go along with the Messenger of Allah's word that: when the mercy door is open to you appreciate it, you do not know when it will be closed. I ask God the Exalted to grace me and the new government members to present valuable services to the honorable nation of Iran via promoting country's objectives. I ask the honorable nation of Iran and respectful representatives of the nation to help me with this great matter by counseling and advising to justice because our Imam Amir Al Momenin said: Don't avoid telling truth and fair counseling

My sincere thanks to dear foreign guests, who endured the suffering journey, respectful ambassadors living in Iran, and also all army and country officials' arrival; and wish all more successes.

Here I say to the respectable representatives of the nation that by conducting necessary investigations, assessment and consulting with scientific and professional organizations under the article 133 of Constitution of Iran I will present list of proposed cabinet members of the government of prudence and hope besides their biography and planning and the policy and general principles of the government program to the Iranian Parliament to take the vote of confirmation of Islamic consultative assembly.