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A Critical Discourse Analysis of Sympathetic Ideologies in Jacinda Ardern's Selected Speeches

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Abstract

This paper tackles sympathetic ideology as a discursive practice in anti-racism speeches of New Zealand's Prime Minister, Jacinda Ardern. The paper intends to explore Ardern's powerful speeches that convey sympathetic ideologies and societal norms. The data involves the analysis of two speeches delivered by Jacinda Ardern following the Christchurch mosque shootings in New Zealand. The study is carried out through the qualitative research analysis approach relying on (Fairclough, 1995) three-dimensional model and (Hyland, 2015) metadiscourse at the interactive and interactional levels. The paper concluded that the Prime Minister uses certain linguistic devices that feature her political discourse as in using repetition, hedges and boosters, which are intended to show solidarity and emphasize social values such as solidarity, global unity and rejection of racism. Ardern uses the inclusive pronouns "we" and "our" regularly in her speeches as an engagement marker that reflects a great commitment towards the population in New Zealand regardless of their racial and cultural backgrounds.

Keywords: Discourse analysis, Fairclough's three-dimensional framework, Ideology, Metadiscourse, Sympathy.

1. Introduction

(van Dijk T. A., 1993) believes that discourse is not just a mirror image of sociological reality, but an active player in the creation of that reality. Sympathy is a complicated construct shaped by cultural, social, and contextual elements rather than only an emotional response. Within the field of discourse analysis, sympathy can be considered as a social practice as well as a linguistic phenomenon. Different discursive strategies—such as narrative framing, emotive language, and the use of personal anecdotes—can help people to influence their expression of sympathy (Rimé, 2009). For example, the words and phrases used might arouse in the audience empathy and therefore influencing their emotional reactions and strengthening their relationship with the speaker. By looking at how sympathy is expressed through particular language traits, discourse analysis helps scholars to dissect these emotional dynamics. (van Dijk T. A., 1995) claims that the use of pronouns, metaphors, and rhetorical questions can greatly affect the compassion in communication. Inclusive language using "we" or "us," for instance, can foster a feeling of shared identity and common responsibility, therefore strengthening the emotional resonance of the speech.

At times of crisis such as the case in Christchurch mosques shooting of New Zealand, sympathy played an important role when the Prime Minister Jacinda Ardern



delivered speeches to the population on the occasion. Jacinda Ardern rose to the stage as a leader who was very receptive to racism and discrimination especially after Christchurch Mosques shooting in March 15, 2019 as the country called for anti-racism. The response to the massacre was a chance to focus on some sympathetic ideologies to express grief and condolence at some level of compassion and solidarity that count as a fight against hate and prejudice (Roth, 2019) (Murray, 2020). Practically, this paper implies that sympathy in discourse is not intended to express power but rather in some cases of political discourse, use of sympathy can be a powerful and imply certain ideological perspective as such fighting racism.

One prominent approach of discourse analysis is the critical discourse analysis (henceforth, CDA) approach which opens the possibilities to study language, power, solidarity and society connections. This led to the appropriate discussion on how sympathy is given voice and how sympathetic ideologies hold the potential for producing anti-racism speech. Accordingly, the problem under investigation addresses the use of different linguistic devices to use sympathetic ideologies in political discourse as an approach to influence the population's perception against racism.

The paper aims to consider how Ardern employs storytelling, rhetorical appeals, and identity politics to build a positive personal story with the view to eliciting support for effective race activism. Moreover, it defines the overall role of policymakers in defining a culture with which the community will eventually align themselves. (Howarth, 2000) states that what makes political discourse significant is that it is able to set perception and serve as a catalyst towards action. Through identifying the sympathetic ideologies intended as the main focus in Ardern's speeches, this paper will demonstrate the possibility of using political discourse for building empathetic societies connected to anti-racist campaigns. The paper tries to address the following questions:

1. What specific linguistic features does Jacinda Ardern use to express sympathy in her anti-racism speeches?
2. How do the contexts in which Ardern's speeches are delivered shape the way sympathetic ideologies are articulated?
3. What are the broader societal norms and values identified to combat racism?

2. Review of Literature

A. The Concept of Sympathy and Discourse Analysis

Discourse analysis—a study of language in use—offers insightful examination of how radical sympathy is created, expressed, and understood in verbal and written contacts. Examining how language not only reflects but also actively creates social reality and emotional landscapes depends on an awareness of the junction of sympathy and discourse analysis (Faiclough, 1992); (van Dijk T. A., 1995), (Loseke, 2009).

Understanding how sympathy functions in discourse depends on realizing the contextual framework within which conversation takes place. (Fairclough, 1995) three-dimensional model of discourse analysis emphasizes the need of context in forming language. The paradigm including comprising text, discursive practice, and social practice examine not just the textual components of sympathy but also the more general social consequences and values. In political talks, for example, the expression of sympathy might be deliberately used to establish relationship with voters, especially during crises. Leaders' words can inspire a group emotional response, therefore



galvanizing support for projects or laws meant to solve social problems like racism or injustice (Kirkpatrick, 2015),).

Sympathy and discourse analysis have a complex relationship whereby language shapes, negotiates, and interprets emotional reactions. Uncovering the ways in which language serves not only as a method of communication but also as a potent instrument for changing social reality and ideological perspectives (Loseke, 2009); (. Ren & Yi, 2024)). CDA looks at how language reflects and upholds social inequalities, therefore stressing the ways in which compassion could be used to either question or support current power systems (Gee, 2014). For instance, the way that underprivileged people are portrayed in speech sometimes depends on the speaker's capacity to inspire listener sympathy. The way these groupings are framed might affect public opinions, therefore influencing attitudes toward social justice and advocacy. Moreover, how sympathy is developed and accepted depends much on the identity of the speaker and the population. (Bucholtz & Hall, , 2005) clarify that language shapes identity and hence expressions of compassion depend on the identities of people engaged in the encounter. The perceived credibility of the speaker, the audience's prior opinions, and the cultural setting will all affect the efficacy of sympathetic speech (Abdul- Sada, 2023).

B. The Concept of Sympathy and Political Speeches

Politicians frequently use sympathetic words to create emotional ties with their voters, change public opinion, and inspire support of programs. This emotional aspect of political communication emphasizes the need of language in both reflecting and forming society attitudes and actions (Burstein, 2001) (Roth, 2019). Political speeches are meticulously produced presentations arouse the populations' feelings particularly in times of crisis or social change. Sympathy is a potent rhetorical device politicians employ to establish rapport with their constituents. Aristotle's rhetorical framework holds that convincing an audience requires appeals to pathos that are absolutely vital (Aristotle, 1991). Political leaders can build a narrative that supports solidarity relying on sympathetic ideologies, therefore aligning their political objective with a communal identity.

Constructing compassion in political speeches depends critically on the language used. Politicians frequently use particular language strategies to arouse strong reactions from the population. These could call for expressive vocabulary, inclusive language, and first-hand stories. Generating compassion and organizing support for measures meant to solve social problems depending on this sense of belonging (van Dijk T. A., 1993). Many times, politicians build their identities in line with their sympathetic reactions to the worries of their constituents. Especially in divisive political settings, they might set themselves apart from rivals by projecting empathetic leadership. This strategy works well for appealing to vulnerable groups, such victims of injustice or underprivileged communities (Murray, 2020). Furthermore, how sympathy is portrayed could affect public reaction, view and belief. Effective sympathetic communication by politicians helps to frame social issues as concerns of justice and shared responsibility. In debates on immigration, for instance, politicians who show compassion for immigrants and refugees might dispel unfavorable preconceptions and promote more inclusive attitudes inside their districts (Cisneros, 2014) (Roth, 2019).



C. Previous Studies

In general, sympathy in political discourse has been tackled in different studies with focus on using different strategies as well as different political speeches by different political actors. Specifically, being one of the new type leaders, the Prime Minister of New Zealand Jacinda Ardern has received great attention and her speeches during crisis are considered rich data to carry out studies and come out with more valuable conclusions. Below are the previous related studies concerning sympathy in political discourse and Jacinda Ardern's speeches.

A study by (Wibowo, Rukmini, Mujiyanto, & Faridi, 2020) entitled "Pattern of the sympathy abuse to counter Hegemony on Indonesian Positive Law Realized in Ideology" explored three law cases in Indonesia conflicting the powerful as well as the powerless. The study aimed to determine the patterns of the abuse of sympathy to encounter hegemony through CDA approach and the findings stated that to gain public sympathy legitimation, dissimulation, euphemism are used.

A study by " (Ya'qoop & Abdul- Sada , 2023) examined "Pro-refugee in king Abdulla II's and Angele Merkl's speches". The study investigated sympathy pragmatically in two refugee speeches", one for the Jordanian king Abdulla II and the other one for the German Chancelor Angela Merkel. (Searle, 2005)and (Brown & Levinson,, 1987) have been followed to analyze illocutionary activities and presuppositions underlying compassion and sympathy. The study concluded that the speeches are built on supporting the refugees but the speeches are different as far as the pragmatic interpretations are concerned.

A study by (Yassin, Ibrahim, , & Rasheed, 2023)entitled "Critical stylistic analysis of sympathy of Presidential Speeches in 9/11/ Incidents", tackled sympathy in political discourse. The study investigated selected speeches of President Goerge Bush and President of the United Nation Kofi Anan on the occasion of 9/11 bombing. The study was carried out through the critical stylistic approach in which an eclectic model was adopted based on Smith (2002), (Searle, 2005)and (van Dijk T. A., 1995)The study concluded that the president revealed sense of unity and support among the American people during the crisis.

Another study was carried out by (House, Kádár, D. Z., , & Cang,, 2024) entitled "Analyzing sympathy from a contrastive pragmatic angle: A Chinese-English Case Study. The study investigated expressions of sympathy in interaction through a contrastive analysis of Chinese and English behavior. The study combined ritual and speech acts as analytical tools. The conclusions indicated that speakers of English focus on the here-and-now situation while Chinese go beyond such situations. The other point is that English people use the passe partout formulae while Chinese apply divers and appropriate formulae.

A study by (Fernandita, 2021) investigated power and ideology in the Prime Minister Jacinda Ardern's Christchurch speech. The CDA approach adopted to the analysis of the speech following Fairclough's three-dimensional level of analysis. The results concluded that the ideologies struggled are socialism and patriotism which are identified through certain values of collectivisms. Moreover, the study identified 7 types of power used by the Prime Minister in her speech.

(Balci, 2021) examined Jacinda Ardern's discourse during the Christchurch Mosque shootings in terms of Authentic leadership. The data involved her speeches and press releases against terrorism. The researcher applied the qualitative research

approach and concluded that Ardern used seven types of power in her speeches with a focus on self-awareness and internalized moral dimensions.

Despite the different studies that tackled sympathy in political discourse and the studies that tackled the former Prime Minister of New Zealand Jacinda Arden; still there is a need for further study to investigate sympathetic ideologies in Ardern's speeches.

3. Research Methodology

A. Sample of the study

The data is limited to four extracts selected from two speeches for the Prime Minister of New Zealand Jacinda Ardern after the attack of a white supremacists to two mosques in Christchurch in New Zealand. The speeches are taken from (University., 2019) and (News., 2019). They are dated March 19, 2019 "calls for anti-racism fight" and March 28, 2019 "Memorial service speech". The criteria for selecting these four extracts involve the focus on sympathetic ideologies.

B. Theoretical framework

This study adopts the qualitative research analysis approach to provide a CDA racial sympathy in the speeches of New Zealand Prime Minister Jacinda Ardern. (Fairclough, 1995) CDA and (Hyland, 2015) metadiscourse models are adopted to explore how sympathy is shaped in public discourse. As far as (Fairclough, 1995) model is concerned, three-dimensional model of discourse; analysis is carried out at three levels (textual, discursive structure and social practice). The textual analysis focuses on the linguistic properties of the text such as vocabulary, grammar, metaphors, style, tone and rhetoric. The discursive structure level includes how the text is produced, disseminated and interpreted in specific context. The third level is the social practice level in which power dynamics and ideologies are revealed. (Hyland, 2015) is adopted as well since sympathy can best be analyzed through the lens of metadiscourse based on interactive metadiscourse such as transitional phrases or interactional metadiscourse such as boosters, hedges and attitude markers.

B. Analysis and Discussion

Extract One: (News., 2019) *March 19, 2019*

"What New Zealand experienced here was violence brought against us by someone who grew up and learned their ideology somewhere else If we want to make sure globally that we are a safe and tolerant and inclusive world we cannot think about this in terms of boundaries." (Jacinda Ardern, 2019)

This extract is selected from Ardern's speech in her global call to fight racism on the 20th of March 2019. The example reflects social, political as well as ideological dynamics concerning racial violence in New Zealand. It makes the reader understand that an incident with such a label comes with a lot of harm. As far as Fairclough's first dements which is textual analysis, the use of the word "violence" highlights the act itself as being harmful and threatens societal peace. The constituent "bought against us" stress victimization, which means an external threat. It implies that extremism is not something people are born with but something they learn. Moreover, the use of the personal pronoun "us" creates groupness and inclusion of national identity. It carries direct reference to the entire New Zealand population including Muslims. The phrase



“someone who grew up and learned their ideology somewhere else” implies that those terrorists do not belong to New Zealand but rather they come from other places where they learned their own ideologies. Further, Ardern reflects sympathy through focus on collective pronouns “we” and “us” represented in a conditional clause emphasizing the point that unity should be achieved to avoid all kinds of hatred and racism. She focuses on using certain adjective such as “safe”, “tolerant” and “inclusive” to call for a world with no racial lines. The use of the word “someone” is repeated two to confirm the fact that those terrorists are unknown and their ideologies were obtained by unknown people but not in New Zealand. From a rhetorical point of view, the text selected here frames violence as being external and this highlights the point that New Zealand is a peaceful country where racial discrimination is not found and rejected.

The second dimension is the discursive practice. As far this level is concerned, the text was delivered in response to the Christchurch Mosque attacks in 2019. The Prime Minister in her speech focuses upon the unity of people in New Zealand despite their different races. She expresses solidarity through “Us” in “against us”. The text reinforces New Zealand’s global image as a country which rejects racial discrimination. The focus on the external danger attacking New Zealand, assures for the Muslims that they are save since they face no domestic violence. Moreover. Focus is given to global view concerning hopes about ideal world which is supposed to be safe, tolerant and inclusive where no such attacks take place.

At the social practice level, this extract highlights extremist ideologies and accuses them as the main cause of hatred all over the world and even in the peaceful countries as such New Zealand. Moreover, Ardern focuses on the National identity and its role in fighting racism as well as global unity.

As far as power relations are concerned, the Prime Minister’s speech implies solidarity by referring to the population including Muslims as well. Ideologically, the speech implies inclusions through the in-groupness represented through the personal pronoun “us” and highlighting the peaceful identity of the country. Another concept is the othering (them) which is represented in the speech through the use of the noun “someone” twice as being the source of risk. Moreover, the use of “we” and “us” stand for the unity of the global world. At the interactive metadiscourse level, Ardern in her speech uses the strategy of frame marker in which she sets the stages for the action taking place which is the reference to the shooting of the church mosque. Moreover, she relies heavily on some logical connectors as when she said “brought against us by someone who grew up and learner their ideology”. She used “by and “and” to represent extremism. The use of the conditional cluse and the conformation through “sure” and the words “globally” and inclusive” are intended to express sympathy towards the victims and the solutions needed to overcome future attacks. At the interactional level, Ardern uses boosters as in “violence brought against us” to refer to the severity of the action. Ardern focuses on using victimization theme through using the words “New Zealand”, “violence” and “ against us” to highlight the sympathetic attitude and the external threat which threatens not only Muslims but also all people in New Zealand. Then, she gives the best solution to fight racism and that is communality and inclusion. In sum, it is worth noting that sympathetic ideologies through solidarity, unity, victimization and rejection of extremism.

Extract Two: (News., 2919)/ March 19,2019

“We are a welcoming country. I utterly reject the idea that in any way in trying to ensure that we have a system that looks after those who choose to call New Zealand home, that we have perpetuated an environment where this kind of ideology can exist” (News., 2019)

At the textual level, this statement is built upon careful linguistic choices. Starting first with the vocabularies through the words “welcoming” “system”, “home”, “looks after”, “perpetuated” and “ideology”; Ardern represents a positive image of the nation and its people, highlighting hospitality and inclusion. This term challenges and displaces what are considered to be ‘unfavorable’ discourses on immigration and promotes a spirit of nationalism amongst New Zealanders. The emphatic phrase ‘utterly reject’ suggests a let alone attitude towards the notion that immigration policies give rise to radicalization. This choice of vocabulary shows that the Prime Minister protects the country’s cultural values and unity to construct the issue in terms of compassion and not in terms of fear. Making her message straightforward and authoritative is brought about by declarative sentences. The use of the first-person pronoun “we” is repeated in the same statement to reflect shared responsibility, inclusion of the country attitude and expresses solidarity with people from other nations and religions. The phrase “I utterly reject” emphasizes the role of the Prime Minister in fighting racism. Then she uses the phrase “we have perpetuated” to indicate that decisions are made in the country in order to avoid any terrorist attacks.

At the discursive practice level, the extract highlights the wise leadership of the Prime Minister and her role in expressing sympathy with the immigrants in her country. As a political leader her words are governed with the purpose of sounding authoritative, empathetic and to display the political stand regarding immigration. This is apparent because the political climate after the mosque attacks significantly affects Ardern’s rhetoric. It is rather important to combat the notion that immigration fuel terrorism.

At the social practice level, this statement is intended for different purposes. First it addresses New Zealand’s identity as a country that sympathizes with all minorities of people regardless of their nationality or religion. This speech frames the rigid system in New Zealand as being one of the countries that stands against racism. It sets the context of the Christchurch Mosque shootings and raises the simple but profound questions of violence, nationalism and Immigration. The New Zealand culture is built upon diversity, respect, and community.

The interactive metadiscourse implies Ardern’s framing of New Zealand as “and transitions. The clauses “in any way in trying to ensure that we have a system” and “those who calls New Zealand Home” frame the domestic environment and determines the feeling of sympathy through rejecting other global debates to immigration and extremism. In an era where global political environments are defined by fear and racism, Ardern’s message is one of inclusion and sympathy which makes New Zealand unique. At the interactional metadiscoursal level, the statement involves the hedge “in any way” representing total rejection of what happened to Muslims in New Zealand. The statement is built upon using many transitions to keep progression of the text. The attitude markers portrayed through the words “welcoming”, New Zealand” and “Home” frame the country identity and inclusion. The sympathetic attitude towards the immigrants shapes the past and the future of the country as following different system and ideology.

Extract Three: Memorial service Speech / March 28, 2019

“In the days that have followed the terrorist attack on the 15th of March, we have often found ourselves without words. What words adequately express the pain and suffering of 50 men, women and children lost and so many injured? What words capture the anguish of our Muslim community being the target of hatred and violence? What words express the grief of a city that has already known so much pain? I thought there were none. And then I came here and was met with this simple greeting”.

(University., 2019)

This extract has the function of engendering audience identity within a shared grief experience. It is an appropriate assertion of Ardern's sympathetic strategies. At the textual level, the phrase “In the days that have followed” representing the ongoing influence of the past ideologies on the present time action. The phrase "Terrorist attack", portray anger and poses the event as an intentional act of aggression. The phrase "Without words" expresses a complete or semi-hopeless response and extremely sorrow feelings. The personal pronoun "We" establishes that the speaker is addressing the population as a whole nation and brings all the people into one large family. Emotional words including ‘pain,’ ‘suffering,’ ‘lost’ portray Ardern sympathy towards the victims. More feelings of sorrow are expressed through the phrase "50 men, women and children lost and so many injured” She uses the words “hatred”, “violence”, “pain”, “injustice” and “anguish” to express sympathy towards the victims.

At the discursive structure dimension, Ardern expresses her sympathy relying heavily on using intertextuality through showing solidarity with the Muslims and the call to fight terrorism. These two concepts bring social as well as cultural significance to the speech. The rhetorical aspects of the language make the audience reciprocate by expressing sympathy to share others their miseries. The interpretation is made based on New Zealand's culture through sharing others their own grievance to show solidarity. The ability to name the casualties ‘50 men, women and children’ calls for a psychological visualization of the addressees' own loss. Such a use of rhetorical question “What words can one use ...” challenges the population to think about their own feelings and believe that people regardless of their ethnicity or religions, should not be threatened or attacked at anytime and anywhere. Ardern calls for human values and solidarity and positions herself in the place of those people who suffered of the attack.

Ardern uses recontextualization as a social discursive concept. Ardern uses recontextualization as a social discursive concept and this strategy brings to mind a different leadership and different ideological perspectives towards the population. The rhetorical question directed to the population “What words good enough to capture the agonies and emotionally painful experiences...?” invokes the emotions of the population to resonate to the feelings of sorrow and despair. The culture of New Zealand supports the idea of accepting people and sharing the grief with others. The type of language employed in Ardern's speech tends to work well with the principles of solidarity.

At the social practice level, the interpretation of the extract include focus on cultural as well as social perspectives. New Zealand's Prime Minister Jacinda Ardern's statements are powerful because she is a political figure and the way she chooses her

words carefully has great influence upon the population. She uses the personal pronoun “we” in “we have often found ourselves without words” to show that she is gentle-hearted, eligible for a leaders’ position. She places herself as a mouthpiece for the nation, as an opinion maker and as someone who informs how the community grieves. She uses the othering strategy to describe the situation and create the influence needed. Then, she uses another strategy at the social practice level and that is expressing sympathy through focusing on political, cultural and racial interpretations. Inclusion is another strategy to use sympathetic ideologies identified through the personal pronoun “we” instead of “I”.

The contextual meaning of violence and loss is behind Ardern’s rhetoric. The choice of the words “pain and suffering”, and the overall carefully selected political language places the victims’ experiences in a central and powerful sympathetic stage. The social context in which the attack took place is a critical one as it shapes the ways, people discuss loss, trauma, and grief in context of community. Cultural perception of this statement is informed at historical basis of escalating violence against vulnerable groups. Therefore, in her attempt to show sympathy, Ardern recalls New Zealand culture as being highly diverse, and the population should realize the importance of the cultural diversity.

The interactive Metadiscourse level involves using certain facts about the attack such as the date of the crisis and the number of victims. This linguistic strategy portrays the leadership of the Prime Minister and how she remembers the context as well as the number of victims as being part of the grief and sympathy towards the crisis. The interactional metadiscourse is presented through using certain adjective expressing sympathy such as “pain” and “suffering”. Moreover, Ardern focuses on using the personal pronouns “we” and “ourselves” to send the message that the population including herself should face racism and feel the unity instead of spreading hatred and discrimination.

Extract Four: Memorial service Speech / March 28, 2019

“There is one person at the centre of this terror attack against our Muslim community in New Zealand. A 28-year-old man, an Australian citizen, has been charged with one count of murder; other charges will follow. He will face the full force of the law in New Zealand. The families of the fallen will have justice. He sought many things from his act of terror, but one was notoriety, and that is why you will never hear me mention his name. He is a terrorist, he is a criminal, he is an extremist, but he will, when I speak, be nameless, and to others I implore you: speak the names of those who were lost rather than the name of the man who took them. (University., 2019)

As far as the textual level is concerned, the extract begins with details concerning the terrorist identity. The Prime Minister provides certain details using the lexical words “terror attack”, “murder”, “criminal” “extremist” and “notoriety”. These words express strong negative feelings towards the terrorist. She uses the pronouns “he” to refer to the criminal and explains that she never wants to mention the name and gives no importance or even fame to his deed. The repetition of the phrase “he is...”

accompanied with collocations describing the terrorist, puts emphasis and expresses anger to what he did. Moreover, she used the collocations terrorist, criminal and extremist to describe the attacker. Repetition of the word “justice” once with the terrorist and another with the victims implies a clever use of the word to show that the criminal will be punished. She uses the personal pronoun “I” to indicate that she is the one with power and the one who has the authority to be heard by the public; yet she will never mention his true name but rather keeps calling him the terrorist. She asks the population to mention the names of the victims and their stories using the hedge “rather than” to draw a comparison between both and honor the victims.

At the discursive practice level, Ardern refers directly to the societal values which the New Zealand community believes in. She disseminates the terrorist action and shows that her government will take action against him. Her message is given to the population in New Zealand with different racial and religious backgrounds. She makes a comparison between the victims and how their names shall be honored and the preparator and how his name should never be mentioned. Ardern represents the country’s values and identity.

The social practice level focuses on terrorism and one of the best ways to fight it through avoiding any reference to the criminal. The statement “I implore you speak the names of those who were lost rather than the name of the man who took them” represents ideological perspective which focuses on collective rejection of terrorism. The Prime Minister uses further devices at the interactive metadiscourse level. In her speech, she keeps engaging herself in the situation as in the clauses “when I speak...”, “I implore you”, “I will not mention ...” to state that she is a powerful person with great responsibility because she knows the population and media will take her words for granted. She asks people to believe in her leadership through focusing on the punishment of the attacker and the justice that can be achieved in accordance with racial, religious and cultural unity. The interactive metadiscoursal aspects are presented through using boosters and hedges. The boosters are portrayed through the repetition of the collocations “criminal terrorist and extremist. She brings to mind that such people who have ideologies that break the unity of the population and cause harm should be rejected. The Hedges are linked with the attacker since they represent his own beliefs which she tries to combat.

4. Conclusions

This paper has come to a number of conclusions concerning sympathetic ideologies which the Prime Ministers Jacinda Ardern use in her speeches concerning the Christchurch mosques attack. She constructs her speech based on sympathetic strategies including expressing empathy with victims and emotional engagement, sharing grief, showing support, glorifying unity and social identity, and above all call to fight racism. She uses certain linguistic devices that feature her speeches as in using repetition, hedges and boosters which are intended to show solidarity and emphasize on societal values. Moreover, she uses the inclusive pronouns “we” and “our” regularly in her speeches as engagement marker that reflect great commitment towards the population in New Zealand regardless of their racial and cultural backgrounds. She constructs her speeches relying heavily on using repeated vocabularies such as the words “victims”, “pain”, “racism”, “terrorism”, “global”, “unity”. Ardern speeches show great commitment to her people and for global unity and solidarity.

Jacinda Ardern addresses New Zealand tragic crisis framing it in themes of victimization, collective sympathy and the notion of resilience. Her speeches belong to political and sociopolitical sphere due to the implicit nationalistic, patriotism and ideals. They serve dual purposes: On the one hand, they represent expressions of sympathy and support of the nation's unity, on the other, they are responding to key social needs. It is within the realm of crisis that Ardern's speeches ring loudly within a national level. Ardern draws a distinction between empathy and authority claiming statements that represent individual and political values in the aftermath of tragedy. The language is very intentional to appeal not only the domestic but also the international marketing to prove New Zealand is for everyone. The population, she addresses, includes New Zealanders and Muslims or any other global citizens. Decoding the strategies of race, immigration and tolerance, Ardern's sympathetic ideologies are considered as a method to fight racism. All her statements rally New Zealanders, stressing on cultural values of compassion and neighborliness, inherent to New Zealand. Ardern's ideologically assign leadership roles that place her as a moral speaker against racism and violence and an active voice in the pursuit of justice for the terrorists and the victims as well.

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