



## Intersubjective Positioning in Joe Biden and Mohammad Shia' Al-Sudani's Selected Political Speeches about the 2023 Israel - Gaza Conflict : A Contrastive Discourse Analysis

Asst. Prof. Rajaa' M. Flayih

University of Al-Qadisiyah-College of Education-Department of English

Email: [rajaa.flayih@qu.edu.iq](mailto:rajaa.flayih@qu.edu.iq)

### Abstract

This study examines the linguistic resources through which former U.S. President Joe Biden and Iraqi Prime Minister Mohammad Shia' Al - Sudani construct their positions on the 2023 Israel - Gaza conflict in selected political speeches. It applies Martin and white's (2005) Engagement System, focusing on monoglossic and heteroglossic resources, and van Dijk's (2006) Ideological Square to provide a qualitative analysis of intersubjective positioning. The study explores how each leader linguistically and ideologically negotiates relationships with their audiences, opponents, and themselves, revealing their ideological stances through the voices they evoke and engage with. Findings reveal that Biden alternates between monoglossic and heteroglossic engagement resources, reflecting a balanced intersubjective positioning. In contrast, Al - Sudani predominantly relies on heteroglossic engagement strategies, signaling a more dialogically engaged positioning. These contrasts highlight culturally embedded discourse practices and demonstrate how engagement resources function as tools for managing authority, solidarity, and ideological alignment in conflict - related discourse. The study contributes to contrastive discourse analysis by illustrating how political speech reflects broader geopolitical and cultural dynamics through strategic language use.

**Keywords:** intersubjective positioning, engagement, heteroglossic, monoglossic, contraction, expansion, ideology.

التموضع التفاعلي في خطابات سياسية مختارة لجو بايدن و محمد شياح السوداني حول صراع إسرائيل –  
غزة عام 2023: تحليل خطاب تقابلي  
ا.م. رجاء مردان فليح  
جامعة القادسية - كلية التربية - قسم اللغة الإنجليزية  
[rajaa.flayih@qu.edu.iq](mailto:rajaa.flayih@qu.edu.iq) الايميل  
المستخلص

تتناول هذه الدراسة الموارد اللغوية التي من خلالها يشكل الرئيس الأمريكي السابق جو بايدن ورئيس الوزراء العراقي محمد شياح السوداني مواقفهم تجاه صراع إسرائيل – غزه لعام 2023 كما وردت في خطاباتهم. تطبق الدراسة نظام التفاعل الحواري لمارتن وايت (2005)، مع التركيز على الموارد الأحادية الصوت و متعددة الاصوات، مربع الايديولوجيا لفان دايك (2006)، لتقديم تحليل نوعي للتموضع التفاعلي.



تستكشف الدراسة كيف يتفاوض كل من القائدين لغويا وايدولوجيا على علاقاتهم مع جماهيرهم وخصوصهم وانفسهم، كاشفة عن مواقفهم الايدولوجية من خلال الاصوات التي يستحضرونها ويتفاعلون معها. تكشف النتائج ان بايدن ينتقل بين استخدام الموارد الاحادية والمتعددة الاصوات، ما يعكس تموضعا تفاعليا متوازنا في حين يعتمد السوداني في الغالب على استراتيجيات التفاعل المتعددة الاصوات مما يشير الى تموضع اكثر انخراطا حواريا. تبرز هذه التباينات ممارسات خطابيه متجذرة ثقافيا، وتظهر كيف تعمل موارد التفاعل كأدوات لإدارة السلطة والتضامن والاصطفاف الايدولوجي في الخطاب المرتبط بالصراعات. وتسهم الدراسة في التحليل الخطابي المقارن من خلال اظهار كيف يعكس الخطاب السياسي الديناميكيات الجيوسياسية والثقافية الاوسع من خلال الاستخدام الاستراتيجي للغة.

**الكلمات الدالة:** التوضع التفاعلي ، التفاعل، التعدد الصوتي، احادي الصوت، تقليص التعدد الصوتي، توسيع التعدد الصوتي، الفكر الايدولوجي.

## 1. INTRODUCTION

This study draws primarily on the engagement system (Martin & White, 2005), which provides a framework for analyzing how speakers position themselves regarding the issue under consideration and interact with an audience through alignment and disalignment strategies. The emphasis in the engagement system is not on formal lexicogrammatical categories but on the functional role of a given linguistic resource.

Martin and White's approach locates itself in a tradition where all utterances are viewed as somehow stanced. Thus, it shares with Stubbs the view that "whenever speakers (or writers) say anything, they encode their point of view towards it" (Stubbs, 1996, p.197). Notably, it is informed by Bakhtin's / Voloshinov's notions of dialogism and heteroglossia, under which all verbal communication, whether spoken or written, is 'dialogic' in the sense that to speak or write is always to refer to, reveal the influence of, or take up what has been said or written before, and simultaneously to anticipate the responses of actual, potential, or imagined listeners/readers.

This dialogistic perspective leads to an exploration of the relationship that the speaker/writer has with 'prior utterances in the same sphere' – with those other speakers who have previously taken a stand regarding the subject under discussion, particularly when they have established a socially significant community of shared beliefs or values. To this end, van Dijk's (2006) Ideological Square is used to support the analysis.

Thus, this study examines how Joe Biden and Mohammad Shia Al-Sudani engage with listeners, audiences, or prior speakers. It focuses on whether they present themselves as supporting, opposing, undecided, or neutral regarding these other speakers and their value positions. Simultaneously, it considers whether the



value position is presented as one that can be taken for granted by the audience, one that is novel, problematic, or contentious, or one that is likely to be questioned, resisted, or rejected.

The engagement system has been utilized as a tool of analysis in many studies: in an “internet-based advertising campaign” (Tan, 2009), in the patient-doctor interaction (Körner, 2010), in a corpus of English-language medical research articles (Fryer, 2012), in the production and perception of humor in intercultural communication (Moalla, 2017), in the introduction sections of international journal articles (Rahman, 2018), and in Barack Obama’s victory speeches (Respati and Setyaningsih, 2020). All that has been presented demonstrates that, to the researcher’s knowledge, no study has so far analyzed contrastively Joe Biden and Al Sudani’s political speeches about the 2023 war on Gaza using the system of Engagement, the focus of the present study.

The Engagement framework is particularly suitable for analyzing political speeches, as it reveals how speakers appeal to their audience through “a set of micro-maneuvers by which different alignments or affiliations are envisaged with an array of different value positions” (White, 2003, p. 275).

To investigate how Biden and Al-Sudani interact with their audience through the system of Engagement, two research questions have been formulated to assist in this exploration:

1. What resources of monoglossic and heteroglossic engagement did Biden and Alsudani employ in their speeches?
2. What does the preference for certain resources over others reveal about the ideologies of Biden and Al-Sudani?

The study aims to analyze the engagement system in the political speeches of Joe Biden and Mohammad Shia’ Al-Sudani regarding the Israel – Gaza war. To achieve this aim, the following objectives have been put forward:

1. Identifying the monoglossic and heteroglossic engagement resources used by Joe Biden and Mohammad Shia’ Al – Sudani in their selected speeches.
2. Identifying the frequencies and percentages of monoglossic and heteroglossic engagement resources and their subcategories.
3. Highlighting the ideology revealed by specific resources.

To answer the research questions and achieve its aim, the present study will follow these procedures:

1. Surveying the relevant literature on the engagement system.



2. Selecting one political speech for Biden and one for Al-Sudani addressing the Israel – Gaza war.
3. Analyzing selected political speeches qualitatively, following Martin and White's (2005) and van Dijk's (2006) theoretical frameworks.
4. Discussing the analysis findings and drawing conclusions.

## 2. THEORETICAL FRAMEWORK

### 2.1. Engagement system

Martin and White (2005) framework categorizes under the heading of 'engagement' all locutions that provide means for the authorial voice to position itself regarding, and therefore to 'engage' with, other voices and, in Bakhtin's terms, the backdrop of alternative positions construed as being in play in the current communicative context. Engagement concerns speaker positioning in terms of the interrelated notions of monoglossia and heteroglossia. 'Monoglossic' utterances make no reference to other voices and viewpoints, while 'heteroglossic' ones do invoke or allow for dialogistic alternatives. (Martin and White, 2005, p.100)

Heteroglossic Engagement acknowledges alternative positions, but to a degree that can vary greatly. It can dialogically contract (i.e., reject, counter, rule out, etc.) alternative voices, or expand (i.e., entertain, acknowledge, be open to, etc.) them. Within the category of Contraction, two sub-categories are identified: Proclamation, by which the textual voice represents the proposition as a reliable, grounded, valid one, and Disclamation, by which the textual voice positions itself as being at odds with some contrasting positions. (Martin and White, 2005, p. 102)

The contractive resources for realizing Proclamation are three: Pronouncements—formulations that involve authorial intensifications or explicit authorial interventions and interpolations. For example: I contend ..., The facts of the matter are that ..., The truth of the matter is that ..., We can only conclude that ..., You must agree that ..., intensifiers with clausal scope such as really, indeed, etc. Concurrences involve formulations that overtly announce the addresser as agreeing with or having the same knowledge as some projected dialogic partner. Typically, this dialogic partner is the text's putative addressee. This relationship of concurrence is conveyed via such locutions as of course, certainly, naturally, not surprisingly, admittedly, and certain types of rhetorical questions, etc. Addressers and addressees are thus presented as thoroughly aligned, with the proposition at issue being so 'commonsensical' that agreement can be taken for granted. Endorsements refer to formations by which propositions attributed to external sources are construed by the authorial voice as correct, valid, undeniable, or



otherwise maximally warrantable. This construction is achieved indirectly through the employment of verbal processes (or their nominalized equivalents) such as show, prove, demonstrate, find, and point out, etc. (Martin and White, 2005, p.126)

Two sub-types within Disclamation can be distinguished: the first is straight Denial (negation). From the dialogistic perspective, negation is a resource for introducing the alternative positive position into the dialogue, thereby acknowledging it in order to reject it. The second is Countering, which includes formulations that represent the current proposition as replacing or supplanting, thus 'countering' a proposition that would have been expected in its place. Countering is typically achieved via conjunctions and connectives such as although, however, yet, and but. It may also be realized through a small set of comment adjuncts/adverbials, such as surprisingly. Adjuncts like even, only, just, and still also adjust counter-expectancy (Martin and White, 2005, pp. 118-21).

Expansion is divided into 'entertain' and 'attribute'. Entertain refers to the wordings through which the authorial voice indicates that its position is just one of several possible positions, thereby creating dialogic space for those alternatives. The authorial voice entertains these dialogic possibilities. It encompasses meanings by which the speaker or writer makes assessments of likelihood using modal auxiliaries (may, might, could, must, etc.), modal adjuncts (perhaps, probably, definitely, etc.), modal attributes (it's possible that ..., it's likely that ..., etc.), expressions of opinion (in my view), and certain mental verbs (I suspect that ..., I think ..., I believe ..., I'm convinced that ..., I doubt ..., etc.). This sub-category of 'entertain' also includes evidence-based postulations (it seems the research suggests ...) and certain rhetorical or expository questions (Martin and White, 2005, pp. 110-11).

Attribute includes formulations that disassociate the proposition from the text's internal authorial voice by attributing it to an external source. Attribute is divided into 'acknowledge' and 'distance.' Acknowledgement refers to locations where there is no overt indication of the authorial voice's stance regarding the proposition. This is conveyed by reporting verbs such as say, report, state, declare, announce, believe, think, describe, argue, etc. (Martin and White, 2005, p.112)

Distance involves formulations in which there is an explicit distancing of the authorial voice from the attributed material. It is most typically realized through the reporting verb, to claim, and by certain uses of 'scare' quotes. Caldas-Coulthard has observed that the speaker, by using claim, 'detaches him/herself from responsibility for what is being reported' (Caldas-Coulthard, 1994, p. 295).





The verb claim explicitly marks the internal authorial voice as separate from the cited external voice (Martin and White, 2005, p. 113).

Monoglossic utterances (bare assertions) obviously contrast with the aforementioned heteroglossic options in not overtly referencing other voices or recognizing alternative positions (Martin and White, 2005, p. 99). Consequently, the communicative context is construed as single-voiced, i.e., the speaker/writer presents the current proposition as one which has no dialogistic alternatives that need to be recognized or engaged with in the current communicative context. Within the monoglossic bare assertions, there are propositions that are “currently at issue or up for discussion” and propositions that are “taken-for-granted” (Martin & White, 2005, p. 100). The latter means that the proposition “is not up for discussion and which accordingly can be treated as a ‘given’.” It contains presuppositions formulated in a way that does not have an argument structure and “survives even under negation” (Simon-Vandenberg et al., 2007, p. 35). By choosing the ‘taken for granted’ option, the speaker positions his/her audience to treat his/her assertions as “generally known or agreed upon, and hence as uncontentious” (Simon-Vandenberg et al., 2007, p. 32). On the other hand, “currently at issue or up for discussion” means that the “monoglossically asserted proposition is presented as very much in the spotlight – as very much a focal point for discussion and argumentation” (Martin and White, 2005, p. 101).

## 2.2. Ideology

Ideology is a form of social cognition, i.e., a belief shared by and distributed among the members of a group. More specifically, for such beliefs to be shared by groups and their members, they must be socially relevant, for instance, pertinent to their interpretation of and participation in major events and actions of social life, as well as their relations to other social groups. Thus, groups will develop different ideologies about war, power, work, nature, existence, sex, gender, and so on (van Dijk, 2012, P.5).

van Dijk (1998, P.8) defined ideologies as the basis of the social representations shared by members of a group. This suggests that ideologies enable group members to organize the multitude of social beliefs regarding what is the case, good or bad, and right or wrong for them, guiding their actions accordingly.

In the current study, van Dijk’s (2006) ideological square is employed as part of an analytical framework. van Dijk characterizes it as a polarization of Us and Them, through which the positive and negative features of in-group (Us) and out-group (Them) are (de)emphasized by applying discourse structures. Specifically, the polarization between Us and Them is manifested through all linguistic



dimensions of a text, interpreted as one of the following overall strategies: a) Positive-Self Representation: representing the in-group's members (Us) positively via discourse, by de-emphasizing their negative and emphasizing their positive features; b) Negative-Other Representation: representing the out-group's members (Them) negatively via discourse, by de-emphasizing their positive and emphasizing their negative features. (van Dijk, 2006, p.734)

### 2.3 Review of Related Studies

Korner (2010) traced the semantic patterns of intersubjective alignment and misalignment between patients and physicians, as well as the semantics of patients challenging the intersubjective stances taken by their physicians. It was found that the biomedical discourse was intersubjectively at odds with the experiences of some patients, while others aligned with it.

Tan (2010) explored the application of the engagement system to the analysis of internet-based advertising campaigns from the viewpoint of dialogicity, heteroglossia, and intertextuality. Tan demonstrated that the engagement system can be used as an analytic tool to explore how multimodal texts function to create intersubjective positions for themselves and their audience through visual, verbal, and interactive elements. Considerable variation exists in the types of engagement resources used.

Fryer (2012) investigated engagement in written medical research discourse by applying the systemic-functional framework, the engagement system, a subsystem of appraisal that deals with writer/speaker resources for intersubjective positioning, to a corpus of English-language medical research articles. The findings reveal considerable variation in the types of engagement resources employed and their distributions across and within different sections of the medical research article.

Moalla (2017) investigated how intercultural humor is co-constructed and interpreted. She attempts to understand how speakers of British English and Tunisian learners of English construct and evaluate stances in their production and perception of humor in intercultural communication. She uses face-to-face recordings and in-depth interviews to explore how evaluative meaning affects humor interpretation. The dialogically expansive nature of the linguistic resources reveals the participants' willingness to address intercultural problems.

Rahman (2018) aimed to investigate the Engagement system in the introduction sections of international journal articles. Engagement is used to analyze how journal article writers engage with other viewpoints in constructing their ideas in the introduction sections. The study's findings showed that out of 409 clauses, 104



were categorized as monogloss, meaning the writers of the articles show no engagement with other viewpoints in their sentences. The remaining 305 clauses were categorized as heterogloss.

Respati and Setyaningsih (2020) used a descriptive method to investigate the realization of engagement and power in Barack Obama's victory speeches. The analysis is based on the engagement system proposed by Martin and White (2005) and power by Fairclough (1989). This study aims to find the realization of engagement and to investigate the realization of power in Barack Obama's 2018 and 2012 victory speeches. The researchers used monoglossic and high-graded heteroglossic as indicators to measure power, with the parameter that the higher the gradability of the engagement, the more powerful the nature of that engagement. It was found that more than 50% of the engagement in both speeches was graded as high, indicating that Obama is an influential figure.

Hemmati and Validi (2023) compared the use of heteroglossic engagement resources in the discussions of MA theses rated as good versus excellent, written by Iranian EFL students majoring in TEFL. The final corpus of the study comprised 24 MA theses in TEFL from four universities in Iran, divided into two groups based on their ratings: good and excellent, as determined by the scores awarded to them and the raters' reassessment. The findings revealed that writers of excellent theses were more successful in expressing their authorial stance through dialogically contractive and expansive resources. Furthermore, the results provide evidence that heteroglossic engagement resources are beneficial in crafting academically acceptable texts.

Previous studies on political discourse show that the engagement system is rarely utilized to advance similar studies in Arabic contexts, particularly when examining the development of contrastive studies. It is hoped that this study may broaden the applicability of the Engagement System.

### 3. METHODOLOGY

#### 3.1. Data Collection

The data for this study consist of two political speeches addressing the same topic. The first speech was delivered by Joe Biden, the former U.S. President, on the Israel-Hamas war as Gaza faced a barrage of missiles on October 11, 2023. The speech and its script were downloaded from <https://www.rev.com/transcripts/biden-delivers-remarks-on-israel-hamas-war-as-gaza-faces-barrage-of-missiles-transcript>. The second speech was delivered by Iraqi Prime Minister Mohammad Shia' Al-Sudani at the Cairo Peace Summit on October 21, 2023, addressing the war on Gaza. The speech is available at the





following YouTube link <https://m.youtube.com/watch?v=R2RCwj--AT8>, and the media office of the Prime Minister's Council published its full text. These two speeches were purposefully selected as they addressed the same topic: the Israel – Gaza war.

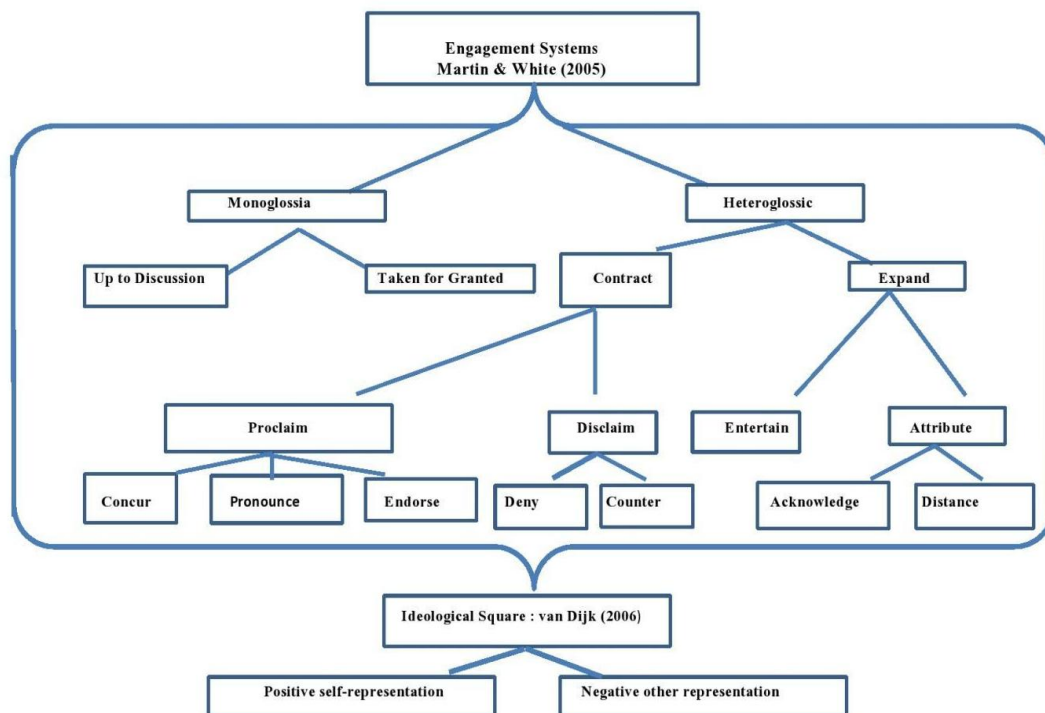
### 3.2. Data Analysis

The qualitative analysis of the engagement resources can be conducted either in a top- down or in a bottom-up manner. Top- down manner is carried out by starting with “prosodies and working down to their realizations” and bottom- up one means commencing with “realizations and working back to the ‘mood’ of a text” (Martin & White, 2005, p. 70). The top - down manner was used in the present study. The researcher read the written transcriptions and segmented them into sentences. Then, she identified monoglossic and heteroglossic engagement resources in each sentence. These sentences were analyzed further to identify the subcategories of each monogloss and heterogloss and their realizations.

### 3.3. Model of the Study

Figure 1

Engagement Systems by Martin and White (2005) and the Ideological Square by van Dijk (2006)





#### 4. ANALYSIS

##### A. Analysis of Joe Biden's Speech

Biden started his speech with a series of monoglossic engagement of the *taken for granted* functions as in the following excerpt:

*There are moments in this life, and I mean this literally, when pure, unadulterated evil is unleashed on this world ( monogloss: taken for granted).. The people of Israel lived through one such moment this weekend( monogloss: taken for granted). The bloody hands of the terrorist organization, Hamas, a group whose stated purpose for being is to kill Jews( monogloss: taken for granted)., this was an act of sheer evil( monogloss: taken for granted).*

Biden, in this excerpt, describes the status of both the people of Israel and Hamas by using monoglossic resources of the *taken for granted* functions. By choosing the 'taken for granted' option, Biden positions his audience to treat his assertions as agreed upon or already known, and hence as uncontentious. This excerpt is construed as single voiced, i.e. Biden presents his proposition as one which has no dialogistic alternatives which need to be realized, or engaged with, in this communicative context.

The lack of reference to other voices is also represented by the following series of monoglossic propositions of the *taken for granted* function.

*Infants in their mothers' arms, grandparents in wheelchairs, Holocaust survivors abducted and held hostage, hostages whom Hamas has now threatened to execute in violation of every code of human morality( monogloss: taken for granted). It's abhorrent( monogloss: taken for granted). The brutality of Hamas, this blood thirstiness brings to mind the worst rampages of ISIS( monogloss: taken for granted).*

Whenever he describes the people of Israel and Hamas, Biden resorts to monoglossic propositions of the *taken for granted* function to indicate that what he is speaking about is shared with his audience and away from any discussion or argumentation. Another section of Biden's speech is almost entirely monoglossic, interspersed only with one heteroglossic resource of expansion:

*Terrorists purposely target civilians, kill them ( monogloss: taken for granted) . We uphold the laws of war, the law of war( monogloss: taken for granted) . It matters( monogloss: taken for granted). There's a difference( monogloss: taken for granted).Today, Americans across the country are praying for all those families that have been ripped apart ( monogloss: taken for granted). A lot of us know( heterogloss: expand : entertain) how it feels. It leaves a black hole in your chest when you lose family, feeling like you're being sucked in, the anger, the pain, the sense of hopelessness(( monogloss: taken for granted). . This is what they*



*mean by a human tragedy, an atrocity on an appalling scale( **monogloss: taken for granted**). We're going to continue to stand united, supporting the people of Israel, who are suffering unspeakable losses, and opposing the hatred and violence of terrorism( **monogloss: taken for granted**).*

Excerpts like this are construed as one categorical voice that the audience is expected to believe, one position that the listener agrees with. Biden takes some information for granted and indicates assumptions he expects his audience to share. For example, in this excerpt, Biden makes no explicit argument about the American stance towards Israel, instead presenting that information as beyond debate. In this case, Biden takes for granted that Hamas ,as being a terrorist group , purposely targets civilians and kills them and America is going to support the people of Israel.

Biden uses monoglossic propositions that are up to discussion when saying, for instance;

*"My team has been in near constant communication with our Israeli partners and partners all across the region and the world from the moment this crisis began( **monogloss: up to discussion**).. We're surging additional military assistance, including ammunition and interceptors to replenish the Iron Dome( **monogloss: up to discussion**).*

*This comes on top of days of steady engagement with partners across the region( **monogloss: up to discussion**) .*

*This is about the security of our world, the security of the United States of America( **monogloss: up to discussion**). .*

In these excerpts, Biden is trying to put such issues in focus and attract his audience's attention to the fact that America with its partners in the region is standing with Israel giving them all required assistance. Biden in this excerpt presents himself as proactive and engaged through his team framing Israel as partners which implies a relationship of cooperation and the audience is drawn into such an ongoing engagement, reinforcing the idea that America is responsibly managing this relationship.

Biden's heteroglossic engagements vary between being expansive and contractive. He entertains dialogic expansions in propositions presented in the following excerpts:

*'So in this moment, we must( **heterogloss: expand: entertain**) be crystal clear, we stand with Israel. We stand with Israel ( **monogloss: taken for granted**). And we will(**heterogloss: expand: entertain**) make sure Israel has what it needs to take care of its citizens, defend itself, and respond to this attack'... We'll*



*(heterogloss: expand: entertain) make sure the Jewish and Democratic state of Israel can (heterogloss: expand: entertain) defend itself today, tomorrow, as we always have.*

When viewed dialogically, such utterances are seen actively to explain a heteroglossic backdrop for the text by plainly grounding such propositions in the contingent, individual subjectivity of Biden and thereby realizing that each one of these propositions is but one among a number of propositions available in the present communicative context. Biden here is interested in advancing an entirely subjective stance towards the events. He employs such modality markers as *must*, *will*, and *can* in order to signal realization that there may well be some who will not precisely share his views on what happens in Gaza.

Biden uses an expansive attributive ( distance) proposition when quoting the words of Golda Meir, an Israeli politician who served as the fourth prime minister of Israel from 1969 to 1974, *“We have no place else to go. We have no place else to go.”*

In this excerpt Biden distances himself from the propositions framed by this quote, representing it as still open to questions. Such distancing formulation can be seen as dialogically expansive, as opening up the dialogic space for alternatives positions

The other category of expansive attribute, ‘acknowledge’, is also found in Biden’s speech. It is mainly carried out by the use of reported verb ‘said’ as in the following excerpt:

*“She leaned over and whispered to me, she said( heterogloss: expand: attribute: acknowledge) , “Don’t worry, Senator Biden, we have a secret weapon here in Israel.”*

The utilization of *said* as a reporting verb in this context acts to dissociate the authorial voice from the current proposition. There is no overt indication as to where Biden stands with respect to this proposition.

Dialogic contractions are also present in Biden’s speech. Biden uses contractive disclaim resources more than those of contractive proclaim. He uses disclaim( deny) in propositions like:

*There’s no (heterogloss: contract: disclaim: deny) justification for terrorism. There’s no (heterogloss: contract: disclaim: deny) excuse. Hamas does not ( heterogloss: contract: disclaim: deny) stand for the Palestinian people’s right to dignity and self-determination... We’re going to make sure that Israel does*



*not(heterogloss: contract: disclaim: deny) run out of these critical assets to defend its cities and its citizens.*

And he employs disclaim( counter) in a proposition like, *This is terrorism, but(heterogloss: contract: disclaim: counter) sadly for the Jewish people.* This disclaim is carried out by the use of *but* . Here the counter-expectational ‘but’ represents the textual voice as countering an expectation which it presumes to have arisen in the current communicative context as a result of having terrorism against Jewish people. In this countering, it is some expected position, practicing terrorism against Jewish people, which is disclaimed.

Only one sub – category of proclamation, pronounce, is employed by Biden as shown in the following excerpt:

*Like every nation in the world, Israel has the right to respond, indeed (heterogloss: contract: proclaim: pronounce) has a duty to respond to these vicious attacks.*

Pronouncement is carried out by using *indeed*. This proposition is dialogically contractive in that Biden puts on display his personal investment in the viewpoint being advanced, that Israel has the right to respond to Hamas attack, and accordingly increases the interpersonal cost for anyone who would advance some dialogic alternative.

Biden’s monoglossic and heteroglossic engagements indicate ideological alliances and support for Israel. The choice of words shows a clear kind of partiality for the ‘partisan principle of ideological square’. Biden presents Hamas as a terrorist organization whose stated purpose for being is to kill Jews. He uses negative descriptions of the out – group members, being Hamas, associating it with such words as brutality, blood thirstiness, bloody hand, Terrorists, sheer evil, terror, bloodshed, vicious attacks, hatred and violence. In contrast, Biden presents Israelis positively calling them as partners and their action is to defend their citizens. He chooses such lexical words as the people of Israel, Jewish, the democratic state of Israel . He describes them as civilians who are suffering unspeakable losses. These lexical choices frame Hamas as aggressive and Israel as defensive, which aligns with traditional Western narratives of Israel’s right to defend itself against terrorism.

The in – group and out – group polarization is created by using pronouns. Biden uses the plural pronouns of **they** and **we** to deeply root the (dis)engagement and intentionally press on the idea of identity and the group membership. In the excerpt, *“Hamas...its stated purposes is the annihilation of the State of Israel and*





*the murder of Jewish people ( monogloss: taken for granted). They use Palestinian civilians as human shields ( monogloss: taken for granted).”*

Biden utilizes the plural pronoun *they* to address Hamas so as to distance himself, representing America, from them. In the same vein, he uses the pronouns *we* and *our* to generate an image of unity of America and Israel coming together against Hamas as it is evident in these excerpts: “*We stand with Israel*” and “*My team has been in near constant communication with our Israeli partners*”. The pronoun *we* constructs a collective American identity, aligning Biden, the American government, and the American public into one unified subject. Biden presents Israel as a victim and deserving ally and implicitly positions those who question such an alliance outside. By reinforcing the *US with Israel* position, Biden constructs the *other* as outside such support.

#### B. Analysis of Mohammad Shia Al – Sudani’s Speech

Al- Sudani started his speech with the following monoglossic proposition:  
أَتَقَدَّمُ إِلَى الشَّقِيقَةِ مِصْرَ، بِالْعِرْفَانِ وَالتَّقْدِيرِ، لِدَعْوَتِهَا إِلَى هَذَا الْاجْتِمَاعِ فِي ظَرْفٍ عَصِيبٍ شَدِيدِ الْوُطْأَةِ،  
يَتَعَرَّضُ فِيهِ الشَّعْبُ الْفِلَسْطِينِي الصَّابِرُ الْمُحْتَسِبُ إِلَى عَمَلِيَّةِ إِبَادَةِ جَمَاعِيَّةٍ بِاسْتِهْدَافِ الْمَدْنِيِّينَ فِي الْمَجْمَعَاتِ  
السَّكْنِيَّةِ وَالْكُنَائِسِ وَالْمُسْتَشْفِيَّاتِ، كَانَ أَبْرَزُهَا مَجْزَرَةُ مُسْتَشْفَى الْمَعْمَدَانِيَّةِ ، الَّتِي أَظْهَرَ فِيهَا الْإِحْتِلَالُ  
الصَّهْيُونِي وَجْهَهُ الْحَقِيقِيَّ وَنَوَائِذَهُ الَّتِي تَجَاوَزَتْ كُلَّ الْخُطُوطِ الْحُمْرَاءِ ( monogloss: taken for granted )  
(granted

*I extend my gratitude and appreciation to the sisterly Arab Republic of Egypt for its invitation to this meeting convened under extremely difficult and pressing circumstances. At this critical juncture, the resilient and steadfast Palestinian people are currently facing an ongoing campaign of genocide, marked by the deliberate targeting of civilians in residential areas, churches, and hospitals of which the most heinous was the massacre at the Al – Ahli Baptist hospital, through which the Zionist occupation revealed its true face and intentions crossing all red lines.*

As he presented a status quo, the monoglossic proposition is of taken for granted function. It is the only available monogloss which is used to indicate such a function. All other monoglossic propositions presented by Alsudani in his speech are of up to discussion function. By referring to the Palestinians as ‘ patient and steadfast’ and describing the Israeli’s action as a ‘ process of genocide’, Al – Sudani does not present these as debatable claims, but as self – evident truths, hence presupposing that the audience share such a moral and political view, they already agree or should agree.

إِنْ غَزَا الْيَوْمَ تَشَكَّلَ امْتِحَانًا جَدِيدًا لِلنَّظَامِ الْعَالَمِيِّ، الَّذِي فَشَلَ مَرَاتٍ عَدَّةٍ فِي تَطْبِيقِ مَا يَنَادِي بِهِ مِنْ قِيَمِ  
الْإِنْسَانِيَّةِ وَالْعَدْلِ وَالْحُرِّيَّةِ (monogloss: up to discussion)



*Gaza today stands as a new test for the international system which has repeatedly failed to uphold the values it claims to champion: humanity, justice, and freedom. إنَّ الكيانَ الصهيونيَّ اليومَ مستمرٌّ في خرقِ القوانينِ بما فيها قوانينُ الحربِ (monogloss: up to discussion)*

*The Zionist entity continues to violate international laws including the laws of war.*

*كما إنَّه مستمرٌّ في خرقِ اتفاقيةِ جنيفِ الثالثةِ الخاصةِ بأسرىِ الحروبِ، والاتفاقيةِ الرابعةِ التي توفرُ الحمايةَ للمدنيينِ في الأراضيِ المحتلة، إلى جانبِ خرقه للعهدِ الدوليِّ الخاصِّ بالحقوقِ المدنيةِ والإعلانِ العالميِّ لحقوقِ الإنسانِ، وأكثرَ من ثمانيةِ وسبعينَ قراراً لمجلسِ الأمنِ متعلّقاً بالقضيةِ الفلسطينيةِ (monogloss: up to discussion).*

*And it persists in its breaches of the Third Geneva Convention concerning prisoners of war, and the Fourth Convention which provides protection for civilians in occupied territories. In addition, it has violated the international covenant on civil and political rights, and more than seventy eight United Nation Security Council resolutions related to the Palestinian case.*

The proposition إنَّ الكيانَ الصهيونيَّ اليومَ مستمرٌّ في خرقِ القوانينِ is monoglossically declared, Al – Sudani then goes on to supply a series of arguments إنَّه مستمرٌّ في خرقِ اتفاقيةِ جنيفِ الثالثةِ الخاصةِ بأسرىِ الحروبِ، والاتفاقيةِ الرابعةِ التي توفرُ الحمايةَ للمدنيينِ في الأراضيِ المحتلة، إلى جانبِ خرقه للعهدِ الدوليِّ الخاصِّ بالحقوقِ المدنيةِ والإعلانِ العالميِّ لحقوقِ الإنسانِ، وأكثرَ من ثمانيةِ وسبعينَ قراراً لمجلسِ الأمنِ متعلّقاً بالقضيةِ الفلسطينيةِ in support of the value position construes it as very much at issue and the focus of a debate. Viewed dialogically, Al – Sudani does not refer to any other voices. He presents such monoglossically asserted propositions as very much in the spotlight , as focal points for discussion and argumentation. Implicitly, Al – Sudani positions his audience within a moral community founded on shared ethical principles, appealing to collective conscience as basis for political alignment.

Heteroglossically, on the other hand, Al –Sudani actively makes allowances for dialogically alternative positions and voices (dialogic expansion) in the following excerpts :

*إنَّ الكيانَ الصهيونيَّ اليومَ مستمرٌّ في خرقِ القوانينِ بما فيها قوانينُ الحربِ ، وهو ما سيؤثّرُ في الأمنِ الدوليِّ واستدامتِه (heterogloss: expand: entertain) ، وقد يمتدُّ الصراعُ إقليمياً بما يهددُ إمداداتِ الطاقةِ إلى الأسواقِ العالميةِ*

*The Zionist entity continues to violate international laws, including the laws of war – this will impact global security and its sustainability, and may escalate the conflict regionally, threatening energy supplies to global markets .*

The subcategory of 'entertain' is achieved by the modals' will and may. Here the propositions that *the continued violation of laws by the Zionist entity will affect international security and its sustainability and the regional expansion of the conflict threatens energy supplies to markets* are clearly introduced as simply possibilities, as positions which are worth considering but to which Al- Sudani



is not committed. Such resources are dialogic in the sense that the authorial voice thereby actively indicates that alternative propositions are possible or even likely. Al – Sudani entertains these alternatives and thereby locates the present propositions in a context of heteroglossic diversity.

أما أن لنا وقف معاناة هذا الشعب المكافح الصامد؟ الذي يصفه بعض الأصدقاء في كلماتهم بأن أعماله إرهابية! بينما الجرائم المدمرة الممنهجة للاحتلال الصهيوني هي دفاع عن النفس! على وفق القانون الدولي  
*heterogloss: expand: attribute: acknowledge*

*Isn't it time to put an end to the suffering of these resilient and struggling people? Whom some friends describe in their statements as engaging in acts of terrorism, while the systematic and destructive crimes of the Zionist occupation are acts of self – defense under international law.*

Acknowledgement as a subcategory of 'expansive attribute' is carried out by the use of the verb يصفه (describe). Alsudani here is referencing to other voices (بعض الأصدقاء). His acknowledgement is obviously dialogic in that it disassociates his proposition from voices and/or positions which are external to that of the text itself and present his voice as separate from the cited, external voices who adopts Western or pro – Israeli framings that label Palestinian resistance as terrorism and Israeli aggression as self – defense. In this context, there are indicators that Al – Sudani rejects the value position being advanced and critiques the selective application of international law.

Al – Sudani uses Dialogic contraction more than that of expansion. He employs contractive disclaim (deny) in propositions as the following which can be analyzed as (heterogloss: contract: disclaim: deny)

ما يحدث يومياً من أعمال فظيعة لا تنقطع ومذابح لا تتوقف  
*What is happening daily of horrific acts that do not cease and massacres that do not stop.*

*Injustice does not produce* *بأن الظلم لا ينتج سلاماً مستداماً*  
*sustainable peace*  
*There is no place for the Palestinians except* *وليس من مكان للفلسطينيين إلا أرضهم.*  
*their own land*  
*A state not fragmented* *دولة لا تمرقها المستوطنات*  
*by settlements*

Contractive disclaim ( counter) is manifested in propositions like:

*وكانت وما زالت فلسطين شاهداً حياً على هذا الفشل. (heterogloss: contract: disclaim: counter).*



*Palestine has long stood, and still stands as a living witness to this ongoing failure*

The counter expectancy is carried out here by the use of the word مازالت . This lexical choice signals that something expected to change or end has not. In this excerpt, Al – Sudani expects that the suffering of Palestine , as a witness to failure, would have ended by now. By using مازالت, Al – Sudani tacitly challenges that expectation.

Two subcategories of contractive proclamation(*concur* and *pronounce* ) are manifested in Al – Sudani’s speech.

(*heterogloss: contract: proclaim: concur*؟ ألم يحن الوقت لوضع حد لهذا الاحتلال البغيض؟  
*Has the time not come to put an end to this abhorrent occupation?*

(*heterogloss: contract: proclaim: concur*؟ أما أن لنا وقف معاناة هذا الشعب المكافح الصامد؟  
*Has the time not come to end the suffering of these resilient and struggling people?*

Here the questions lead the audience to an ‘obvious’ answer. The audience( listeners) are positioned to supply, بلا قد حان الوقت لوضع حد لهذا الاحتلال البغيض, Al – Sudani assumes the audience knows the Palestinians’ suffering is unjust and has the capacity to intervene. Thus, this excerpt is dialogic in that it represents Al – Sudani’s voice as taking up a ‘common sense’ viewpoint, the view of the audience. By the employment of rhetorical questioning and inclusive pronouns, Al – Sudani intersubjectively positions his audience within a collective group , urging them to act , to take responsibility in ending the hated occupation and to alleviate Palestinian suffering. A dialogic exchange is enacted by which Al – Sudani and the audience are represented as concurring. However, such engagement resources are heteroglossic in another dialogic direction. Tellingly, In these instances, the propositions were in opposition to arguments emanating at the time from certain governments that Israel has the right to lead this war in Palestine. The functionality of these rhetorical questions are thus very much one of challenging and attempting to defeat this alternative war supporter position. Consequently, it is dialogic in that it acknowledges alternative positions while, at the same, seeking to head them off.

‘*Pronounce*’ is concerned with intensifications or authorial emphases. By in the following excerpt, Al – Sudani conveys the حقا such, by using the word heightened investment mentioned in this proposition and thereby confronts a contrary position.

(*heterogloss: contract: proclaim:* إنه لمن الصعب حقاً أن نصوّر بالكلمات ما يحدث يوميا...  
*(pronounce*

*It is indeed difficult to capture in words what is happening daily...*



Throughout examining Al - Sudani's speech , it is evident that he utilizes "the positive self- representation and negative other representation category" . Besides, such a representation indicates a radical, critical stance to challenge the alternative voices . However, making use of the positive lexical components as *الشعب المكافح الصامد، الشعب الفلسطيني الصابر المحتسب، أصحاب الارض والقضية، شهداء غزة* , Al – Sudani presents Palestinians positively. By employing negative lexical words as *الاحتلال الصهيوني، الاحتلال البغيض، الكيان الصهيوني، تجاوزت كل الخطوط الحمراء* , he represent Israel negatively. He describes the Baptist Hospital explosion and other Israeli actions in the strip in emotionally negative charged ways using such words as *إبادة، جماعية، مجزرة، جريمة حرب، خرق القوانين، الجرائم المدمرة الممنهجة* . Al – Sudani presents Israel as a violator of international and humanitarian laws that is engaged in crimes against the Palestinian people in Gaza. In his speech, Al – Sudani shows strong anti-Israel sentiments and increased support for Palestinian statehood reinforcing the popular narrative of a strong and aggressive Israeli state and the victimized Palestinians.

## 5. RESULTS AND DISCUSSION

For each speech, the researcher calculated the ratio of monoglossic to heteroglossic assertions. Overall, Biden relied on bare assertions more often than Al-Sudani, with monoglossic statements accounting for 47.1% of his total propositions (only 28.6% of Al-Sudani's utterances were monoglossic). Tellingly, nearly half of the statements in Biden's speech were monoglossic. Naturally, more analysis is needed to determine whether this is a characteristic of Biden's political speeches in general; this rate of monoglossia may reflect Biden's felt need to be assertive and take the opinions of the audience for granted. Notably, Biden is more prone to long strings of monoglossic statements without the interruption of heteroglossic resources. This has the effect of presenting a stream of assertions that rarely references alternative positions. Many paragraphs of Biden's speech, indeed, are almost entirely monoglossic, interspersed only with *expand: entertain or disclaim: deny resource:*

Conversely, Al-Sudani demonstrated his stance on the war in Gaza by referencing alternative viewpoints; he relied heavily on heteroglossic resources. His heteroglossic utterances constituted 68.1% of his total propositions, as shown in Table 1. Furthermore, no lengthy sequences of monoglossic statements were evident in Al-Sudani's speech.

**Table 1**

**Distribution of Engagement resources used by Biden and Al-Sudani**





Types of engagement	Biden		Al- Sudani	
	Frequency	Percentage	Frequency	percentage
Monoglossic	41	47.1%	14	31.8%
Heteroglossic	46	52.9 %	30	68.1%
Total	87	100%	44	100%

In his use of monoglossic engagement, Biden tended to employ taken-for-granted monoglossic more frequently than those serving a function of discussion. 85.4% of Biden's monoglossic propositions are of the taken-for-granted function, while those indicating a function of discussion account for only 14.6%. This reflects that Biden's ideological position reinforces America's prevailing ideology of global dominance, as he offers little space for alternative voices.

When it comes to how Al-Sudani uses monoglossic engagement, it is actually the opposite. Monoglossic propositions for discussion (85.7%) are more prevalent than those of taken-for-granted functions (14.2%). This verifies Al-Sudani's position, which calls for unified action that transcends all tensions, political rifts, and disparities; nonetheless, they still represent the kind of engagement that leaves no room for other voices in the scene. The distribution of monoglossic engagements is presented in Table 2.

**Table 2**

**Distribution of Monoglossic engagement used by Biden and Al -Sudani**

Type of Monoglossic Engagement	Biden		Al – Sudani	
	Frequen cy	Percenta ge	Frequen cy	Percenta ge
Taken for granted	35	85.4%	2	14.2 %
Up to discussion	6	14.6 %	12	85.7%
Total	41	100%	14	100%

**Table 3**

**Distribution of Heteroglossic Engagement used by Biden**



Types of heteroglossic engagement	Sub – category		Frequency		percentage
Contract	Proclaim	Concur	0	2	4.3%
		Pronounce	2		
		Endorse	0		
	Disclaim	Deny	18	24	52.2%
		Counter	6		
Total of contractive resources				26	56.5%
Expand	Entertain		13	13	28.3%
	Attribute	Acknowledge	6	7	15.2%
		Distance	1		
Total of expansive resources				20	43.5%
Total of heteroglossic engagement resources				46	100%

**Table 4**  
**Distribution of Heteroglossic Engagement used by Al - Sudani**

Types of heteroglossic engagement	Sub – category		Frequency		percentage
Contract	Proclaim	Concur	3	4	13.3%
		Pronounce	1		
		Endorse	0		
	Disclaim	Deny	11	18	60%
		Counter	7		
Total of contractive resources				22	73.3%



Expand	Entertain	7	7	23.4%
	Attribute Acknowledge	1	1	3.3%
	Distance	0		
Total of expansive resources			8	26.7%
Total of heteroglossic engagement resources			30	100%

Concerning heteroglossic engagement, both Biden and Al-Sudani use a mix of contractive and expansive resources in their speeches. However, as is evident in Table 3 and Table 4, Biden and Al-Sudani vary in their employment of heteroglossic engagement resources. Biden fluctuates between using contractive and expansive heteroglossic engagement in his speech. Out of the total heteroglossic engagement resources employed, 56.5% were contractive, while 43.5% were expansive. Such a distribution indicates a tendency towards limiting alternative voices and reinforcing authorial position; however, an important portion of the speech still allows for dialogic openness and acknowledgement of diverse viewpoints. On the other hand, Al-Sudani's dominant use of contractive heteroglossic resources (73.3%) suggests a strong authorial position that seeks to close down alternative voices. Conversely, the lower use of expansive heteroglossic resources (26.7%) implies limited dialogic openness, meaning there is less room for contestation or acknowledgement of alternative viewpoints.

The choice of certain engagement resources over others reflects the ideological and geopolitical discrepancies between Biden and Al-Sudani. Biden constructs Israel as a defender against terrorism, emphasizing its right to security and self-defense while utilizing positive lexicons to describe its actions. Conversely, he presents Hamas as a terrorist organization and maintains a firm and unequivocal position against it and its actions. This portrayal aligns with America's geopolitical interests by framing the conflict through the lens of national security and the global fight against terrorism, aiming to position America as a responsible global actor in international affairs. Al-Sudani, on the other hand, frames Israel as a source of global instability, positioning it as a systemic violator of international law and presenting Israeli forces as aggressors beyond acceptable norms. By contrast, he presents Hamas in a more sympathetic light, focusing on the humanitarian impact of the conflict and the legitimacy of Palestinian resistance, portraying them as victims.



## 6. CONCLUSIONS

1. In answering the first question, What monoglossic and heteroglossic engagement resources did Biden and Al-Sudani employ in their speeches?, Biden's use of engagement resources showed a swing between monoglossic and heteroglossic forms, with monoglossic resources accounting for 47.1% and heteroglossic for 52.9%. Al-Sudani, on the other hand, relied more heavily on heteroglossic resources, with 68.1% heteroglossic and 31.8% monoglossic. Within the monoglossic engagement type, Biden predominantly employed resources with a taken-for-granted function (85.4%), while only 14.6% reflected an up-to-discussion function. Al-Sudani, by contrast, showed the opposite case: 85.7% of his monoglossic resources were of up-to-discussion function, while only 14.2% reflected the taken-for-granted function. Concerning their use of heteroglossic engagement resources, both speakers employed a mix of contractive and expansive resources. Biden fluctuates between the two, with 56.5% being contractive and 43.5% expansive. Al-Sudani, on the other hand, dominantly uses contractive (73.3%), while only 26.7% are expansive.

1. Regarding the second question, what does the preference of certain resources over others reveal about the ideologies of Biden and Al-Sudani? Biden's nearly even split between monoglossic and heteroglossic engagement indicates a moderately dialogic stance. By relying on both monoglossic and heteroglossic resources, he positions himself as open to other viewpoints while still asserting his own. This displays a balanced intersubjective positioning, where the speaker both informs and negotiates meaning with the audience. Al-Sudani's higher reliance on heteroglossic resources suggests a stronger orientation toward engaging with alternative viewpoints or external voices. Despite his contractive tendencies, he frames his speech in relation to other viewpoints, either to challenge, incorporate, or align with them. This positions him as more dialogically engaged, even though the engagement is critical or confrontational.

3. Biden and Al-Sudani deploy contrasting dialogical strategies to construct their narratives around the Israel-Gaza war, each mirroring their nations' ideological and geopolitical biases. Biden's engagement resources imbue Israel with legitimacy and a moral high ground, often highlighting the existential threats it faces and emphasizing the need for security measures while legitimizing military actions. He positions America as a steadfast partner to Israel. In contrast, Al-Sudani adopts a more critical and confrontational stance toward the use of force, highlighting the humanitarian crisis and the plight of the Palestinian people in a way that questions the morality of Israel's military responses. His intersubjective positioning is built



on solidarity with Palestine and condemnation of Israeli actions. He positions Iraq as a defender of Palestinian rights and an opponent of Israeli occupation.

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