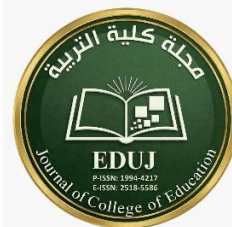


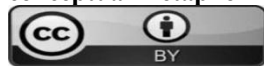


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**A Pragma-Cognitive Study of Biden and Netanyahu's Claims on their War on Gaza****A B S T R A C T**

The present study is devoted to the analysis of Biden and Netanyahu's claims on their war on Gaza from the pragmatic and cognitive points of view. Biden and Netanyahu are seen to employ different claims when they speak of the war on Gaza in their attempt to justify the war and persuade their audience of the reasons that have made them start such a war. The study intends to uncover the pragmatic and cognitive aspects that are utilised by Biden and Netanyahu in expressing their claims regarding the war on Gaza. The study is qualitative in nature and is based on an eclectic model that includes Culpeper's (1996) theory of impoliteness, Grice's (1975) theory of implicature and Lakoff and Johnson's (2003) theory of conceptual metaphor. Two speeches; one by Biden and one by Netanyahu, have been selected as samples of the study. After analysing the selected data, it has been found that the selected speeches include some forms of impoliteness strategies such as negative impoliteness, positive impoliteness and bold-on record impoliteness. The speeches, moreover, contain conversational and conventional forms of implicature. Regarding the cognitive aspects, the selected speeches are seen to include structural and orientational forms of metaphor.

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دراسة تداولية-معرفية لمزاعم بايدن ونتنياهو بشأن حربهما على غزة

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المديرة العامة للتربية في محافظة ذي قار/ العراق

الملخص

تُخصّص الدراسة الحالية لتحليل مزاعم بايدن ونتنياهو بشأن حربهما على غزة من وجهتي النظر التداولية والمعرفية. يعتقد أن بايدن ونتنياهو يستعملان مزاعم مختلفة عندما يتحدثان عن الحرب على غزة في محاولتهما لتبرير الحرب وإقناع جمهورهما بالأسباب التي دفعتهما إلى بدء مثل هذه الحرب. تهدف الدراسة إلى الكشف عن الجوانب التداولية والمعرفية التي يستخدمها بايدن ونتنياهو في التعبير عن ادعائهما بشأن الحرب على غزة. الدراسة نوعية بطبيعتها وتستند إلى

نموذج انتقائي يتضمن نظرية كالبيير (١٩٩٦) في الفضاضة ونظرية غرايس (١٩٧٥) في التضمن ونظرية لاكوف وجونسون (٢٠٠٣) في الاستعارة المفاهيمية. تم اختيار خطابين؛ أحدهما لبايدن والآخر لنتنياهو، كعينات للدراسة. بعد تحليل البيانات المختارة، تبين أن الخطابات تتضمن بعض أشكال استراتيجيات الفضاضة، مثل الفضاضة السلبية والإيجابية، والفضاضة الصريحة. علاوة على ذلك، تتضمن الخطابات أشكالاً حوارية وتقليدية من التضمن. وفيما يتعلق بالجوانب المعرفية، يُلاحظ أن الخطابات المختارة تتضمن أشكالاً بنيوية وتوجيهية من الاستعارة..

الكلمات المفتاحية: التداولية، المعرفة، الفضاضة، التضمن، الاستعارة المفاهيمية.

1. Problem Statement

Politicians intend to exploit language to deceive people and deliver certain messages that are difficult to be understood by common people (Yuzhakova & Polyakova, 2018). Netanyahu and Biden, as political figures, are believed to adopt different linguistic strategies, particularly pragmatic and cognitive linguistic ones by which they want to manipulate their audiences and convince them of the logicity of their decisions. They are accused of having certain intentions and hidden ideologies that they do not express publicly but use different linguistic strategies to convey such messages to the addressed people.

Netanyahu and Biden make many claims that employ ambiguous legal terminology. They do so depending on some pragmatic and cognitive linguistic strategies. Their disdain for international law has filled the world at large with doubt and fear. Netanyahu and Biden are believed to present their claims and justifications by using different pragmatic and cognitive strategies via which they aim to influence the minds of the addressed community. The strategies they depend on make their language somehow ambiguous and have different interpretations, messages and purposes that cannot be figured out by common people who lack such pragmatic and cognitive linguistic knowledge.

Although there are some previous studies that have tackled the Palestinian crisis, none of these previous studies have dealt with the recent war in Gaza, and with the identification of the pragmatic and cognitive linguistic strategies that Netanyahu and Biden use in their speeches of the war on Gaza. Therefore, in order to fill the gap, this study intends to explain Netanyahu and Biden's claims and to uncover the pragmatic and cognitive linguistic strategies that they adopt in their speeches to present themselves as logical and rational regarding their decisions on the war in Gaza. It also intends to reveal how they exploit language to manipulate their audiences and persuade them of their claims.

1.1. Research Objectives

The present study aims at:

1. Identifying the pragmatic strategies utilised by Netanyahu and Biden in presenting their claims concerning the war in Gaza.
2. Identifying the types of conceptual metaphor adopted by Netanyahu and Biden in discussing their claims regarding the crisis in Gaza.

1.2. Research Questions

The current study intended to answer the following questions:

1. What are the pragmatic strategies that Netanyahu and Biden adopt in presenting their claims about the war in Gaza?
2. What are the types of conceptual metaphor that Netanyahu and Biden utilise in discussing their claims concerning the crisis in Gaza?

2. Literature Review

2.1. Definition of Pragmatics

The linguist and philosopher Bar Hillel (1915–1975) is credited with coining the sentence "semantics is the trash can of syntax," from whence this metaphor is developed. To understand what the speaker intends to convey, the listener needs to connect new details to what has come before, interpret what is said using the previous understanding of the speaking and the topic of discourse, and infer how more is conveyed than what is demonstrated between those in attendance of an utterance (Morris, 1983). He (1983) provided the first modern definition of pragmatics, and then many other specialists continued to deal with it as a branch of linguistics.

Mey (2001), on the other hand, favourably viewed it as a sign of the distinct "status" of the pragmatic discipline in its early years, which ultimately assisted in shaping the skeleton of a new area termed "Pragmatics." He added that there is a view concerning pragmatics, which is the component view and the perspective one. According to the component approach, pragmatics is a part of linguistics, along with phonology, syntax, semantics, and morphology. While "perspectives" concentrates on that activity in all of its facets, the perspective view of human linguistic activity does as its name suggests.

2.2. Pragmatic Concepts

2.2.1. Impoliteness

Impolite behaviour is described in this context as "communicative techniques designed to attack face and thus trigger conflict and disagreement" (Culpeper, 1996, p.350). In the past, the established strategies did not adequately address rudeness. Arrogance is used to describe it and it is dismissed. However, some academicians with an interest in rudeness studies thought that rudeness is a result of face-attacking communication techniques. Culpeper (2005) updated the term impoliteness to incorporate the listener's rule, making it clearer what the hearer is required to do when judging impoliteness. In this, regard he said, "Impoliteness happens when: (1) the speaker transmits a face assault purposefully, (2) the hearer believes and generates behaviour as purposely face-attacking, or (3) a combination of (1) and (2)," he claims (p. 30). Thus, two elements were taken into account in Culpeper's:

1. The role of the hearer.
2. The intention of the speaker.

In other words, even when the speaker has no purpose of attacking the hearer's face, the hearer invents a deliberate face assault, or the hearer does not see behaviour as a face attack even though the speaker does not intend to attack the hearer's face. However, (1) and (2) are included in the normal application of impoliteness. As a result, the listener notices when the speaker purposefully transmits a facial attack (Mullany, 2008). Impoliteness can also be seen as having a bad attitude in some situations toward a certain behaviour (Culpeper, 2005).

According to Culpeper (1996), some verbal behaviours might be viewed as polite in one scenario and unfriendly in another, making it difficult to define impoliteness exactly because it depends on the context and societal values. In this case, the definition of impoliteness is based less on the speaker's actual behaviour and more on how the hearer interprets the speaker's actions.

2.3. The Eclectic Model

2.3.1 Culpeper's Theory of Impoliteness (1996)

The first person that comes to mind when thinking about impoliteness is Culpeper (1996), and his model of impoliteness (Orthaber, 2017). One of the first to thoroughly analyse rudeness is Culpeper. The Culpeper model is also flexible and used in a variety of contexts. Culpeper (1996) proposed a framework of impoliteness using the notion of face at its core. Because impoliteness is based on a range of written and spoken data from real life, Culpeper's (1996, 2005) model of impoliteness has been selected as an analytical framework for this study. This makes it more relevant, dependable, and adaptable to varied circumstances. The following are some tactics for being rude which Culpeper (1996, pp.13) suggested:

- 1- Bald on-record impoliteness: This strategy is employed when a significant amount of face is at stake, and the speaker intends to attack the hearer's face. Thus, the face-threatening act is administered in a direct, clear, unambiguous, and short manner in situations where the face is unrelated or limited. Example: "Your dress is ugly"
- 2- Positive impoliteness: this approach is intended to harm the addressee's positive face want (his wish to be accepted). In this vein, Culpeper (2005) listed positive impoliteness sub-strategies, such as ignoring, isolating oneself from the other, displaying disinterest, seeking disagreement, using taboo terms, and calling the others by a derogatory name.
- 3- Negative impoliteness harms the recipient's negative facial wants (Culpeper, 2005), e.g., "Stop wearing that ugly dress." Culpeper suggests negative impoliteness output strategies: frighten, scorn, and literally or figuratively violate the other's space.
- 4- Sarcasm or mock politeness refers to situations where civility strategies are used insincerely and only realized superficially. In this instance, the speaker says polite things he does not mean (Culpeper, 1996). For example, your dress is lovely (when it is ugly).
- 5- Withhold politeness: This phrase is used when the lack of etiquette occurs when it is expected to be displayed (Culpeper, 2005). It is the act of remaining silent when politeness is expected, such as not returning a salutation or not expressing gratitude (Culpeper, 1996).

2.3.2. Implicature

According to Grice (1975), the implicature is the area between what is explicitly said and what is indicated but not expressed plainly. It is the difference between what is spoken and what is implied (or meant) in a communication. According to Neama (2024), the ability to infer or work out implications depends on how aware both the speaker and the listener are of the assumptions underlying the conversation's setting. Implicatures are either conventional (or determined by the general or specific meaning that a word or an utterance means or implies) or conversational (derived from the cooperative principle). Conversational Implicature arises when any of the four maxims are flouted (Neama, 2025).

According to Neama (2025), an implicature is a connection that the hearer or reader creates between an utterance and a preceding phrase. Often, the hearer or reader forms this connection unintentionally. Implicature, he said, is a meaning that is not drawn from what is spoken but rather is inferred from the required method of comprehending what is shown. Conversational and traditional implicature are the two categories Grice used to categorize implicature.

1. Conversational Implicature:

One of the most crucial areas of pragmatics is conversational Implicature, which is defined by several linguists. The verb to imply is the source of the term "implicature and its cognate implication. According to its etymology, "to imply" implies "to fold into something else." Accordingly, what is meant is "folded in" and has to be "unfolded" to be comprehended (Mey, 2001, p. 45). Mey continued by defining conversational Implicature as anything that is indicated in conversation but not explicitly stated when language is used.

2. Conventional implicature: According to Grice (1975), this form of implicature happens when the individual who is speaking misrepresents a fact. It is connected to certain phrases that when spoken, may indicate something else. When certain phrases are employed, conventional implicatures are connected to them and result in extra-transmitted meanings.

2.3.3. Conceptual Metaphor Theory

Conceptual Metaphor theory (CMT) is one of the most influential models in cognitive stylistics and was developed by Lakoff and Johnson (1980). Metaphors are now seen as a common form of language used in everyday conversation rather than only being a rhetorical or poetic device. According to Lakoff and Johnson (1980, p.3), the cognitive linguistic perspective of metaphor is that most people view metaphor as a rhetorical device and poetic device. It is something that occurs in an extraordinary rather than common language. Metaphor is a feature of particular language. Instead of thoughts or deeds, it is a matter of words. "Metaphor is presented and widespread in everyday life, not just in language but also in thought and behaviour" (p.14), which describes the idea of comprehending and experiencing one concept in terms of another. It is persuading in relation to daily life as well as both actions and thoughts.

2.3.3. Types of CMs

Three different types of CMs are identified due to their nature, function, conventionality and degree of generality. These are structural metaphor, ontological metaphor, and orientational metaphor. They fulfil the cognitive functions of CMs (Kövecses, 2010, p.37). Each type is responsible for mapping concepts and comprehending how CMT is applied to texts, these metaphors are based on human experience Lakoff and Johnson (1980, pp.83–84) state that.

1. Structural Metaphors: Structural metaphor is the broadest type of CM (Lakoff and Johnson, 1980, p.10, 14). In this type of metaphor, "one concept is metaphorically structured in terms of another". For instance, time is organized in accordance with motion and space. People interpret time in terms of some fundamental components, such as physical objects, their motion and their positions as in the CM: TIME IS MOTION.

2. Ontological Metaphors: Ontology is one area of philosophy that deals with the nature of existence. Lakoff and Johnson (1980, pp.25-29) state that ontological metaphor is the way in which people interact with physical objects which serve as one more source of CMs. Kövecses (2010) argues that people conceptualize their experiences in terms of entities.

3. Orientational Metaphors: This type does not structure one concept in terms of another but they organize a whole system of concepts with a regard to one another. These CMs are grounded in the physical experience of humans' bodies and the manner they function in connection to their physical environment; most of them are spatial in character, such as UP-DOWN AND IN-OUT. The concept HAPPY is oriented UP which leads to English expressions like; I am feeling up today (Lakoff and Johnson 1980, p.14).

3. Methodology

The present study is qualitative where the researcher intends to investigate the selected speeches of Biden and Netanyahu. There are many reasons for conducting qualitative research, as stated by Merriam and Grenier (2019). First, qualitative research is a powerful tool for describing the social context in which humans live. Second, the main idea behind qualitative research is that meaning is socially constructed. Finally, it is employed to uncover experiences from the participant's point of view (Merriam & Grenier 2019). Schreier (2012) asserted that qualitative research employs symbolic materials, including artefacts, verbal data, and visual data which provides considerable latitude for interpretation. Qualitative research, according to Hennink, Hutter and Bailey (2020, p.10), is "a broad umbrella term that encompasses a variety of methodologies and philosophies". Hennink, Hutter and Bailey (2020, p. 10) opined that qualitative research permits a comprehensive examination of people's experiences through a unique set of research methods, including in-depth interviews, focus group discussions, observation, content analysis, visual methods, life histories, or biographies.

The researcher has employed a qualitative approach to gain a more comprehensive understanding of the subject under investigation rather than merely connections between variables. Therefore, the current study aims to combine the pragmatic and cognitive analysis based Culpeper's (1996) theory of impoliteness, Grice's (1975) theory of implicature and Lakoff and Johnson's (2003) theory of conceptual metaphor for the analysis of the selected

data. Two speeches of Biden and Netanyahu have been selected from online websites for the purpose of analysis.

4. Data Analysis

4.1. Analysis of Biden's Speech

Oct. 19, 2023 President Biden delivered remarks from the Oval Office on Thursday on the wars between Israel and Hamas, and Ukraine and Russia.

4.1.1. Pragmatic Analysis of Biden's Speech

Extract (1)

" I met with Israelis who had personally lived through the horrific horror of the attack by Hamas on the 7th of October. More than 1,300 people slaughtered in Israel, including at least 32 American citizens. Scores of innocents from infants to the elderly, grandparents, Israelis, Americans taken hostage."

From the pragmatic point of view, the previous extract is seen to include some form of impoliteness and implicature. In terms of impoliteness, the above extract is noticed to include a negative form of impoliteness, which appears in the expression *"the horrific horror of the attack by Hamas on the 7th of October."* Biden is found to express his contempt of Hamas and accuses them of killing innocent people. Biden speaks of Hamas impolitely by accusing them of being terrorists who killed the American citizens regardless of their age. He, however, thinks that Hamas does not have the right in their attack on the Zionists settlements and considers it a terrorist attack.

Regarding implicature, the above extract is believed to comprise a conversational form of implicature which is employed in the phrase *"Scores of innocents from infants to the elderly, grandparents, Israelis, Americans taken hostage."* In this phrase, Biden conversationally implies that Hamas does not attack Israel as a political regime nor they want to defend their homeland. He, however, wants to say that Hamas is nothing more than a terrorist organization that attacks the innocent people in Israel. Biden, moreover, implies that Hamas has killed, injured and kidnapped a number of American citizens and this is a crime that they have to be punished for. Biden means that he, as the president of America, must act immediately to defend and save the American citizens everywhere around the world.

Extract (2)

"Like so many others, I'm heartbroken by the tragic loss of Palestinian life, including the explosion at the hospital in Gaza, which was not done by the Israelis. We mourn every innocent life lost. We can't ignore the humanity of innocent Palestinians who only want to live in peace and have an opportunity."

This extract is thought to have a pragmatic meaning, which is constructed by the use of certain pragmatic aspects such as impoliteness and implicature. Regarding impoliteness, the extract is found to include a positive form of impoliteness, which is used in the expression

"I'm heartbroken by the tragic loss of Palestinian life, including the explosion at the hospital in Gaza, which was not done by the Israelis." In this expression, Biden is found to exonerate Israel from the crime of attacking the hospital in Gaza and killing innocent children. He tries to show his sympathy with those innocent Palestinian people who were killed in the attack on the hospital. That is to say, he speaks impolitely, does not tell the truth, and does not admit that the Israeli air forces attacked the hospital and killed those innocent people.

As far as implicature is concerned, the above extract is seen to encompass a conversational form of implicature, which appears in the phrase *"We can't ignore the humanity of innocent Palestinians who only want to live in peace and have an opportunity."* Biden, in this expression, conversationally implies that he stands with the Palestinian people and feels sorry for what happens to them in this war. This is a kind of hypocrisy where Biden publicly announces his support for the Zionists in their war in Gaza and he surely knows that the Zionists are attacking Gaza, killing the people including women and children and preventing the aid deliveries from getting to Gaza. He knows that the Zionists are committing a genocide in the city and yet he tries to exonerate them from the crimes they are committing against the unarmed civilians.

Extract (3)

" Hamas' stated purpose for existing is the destruction of the state of Israel and the murder of Jewish people. Hamas does not represent the Palestinian people. Hamas uses Palestinian civilians as human shields, and innocent Palestinian families are suffering greatly because of them."

As far as the pragmatic meaning of the above extract is concerned, it is believed that it comprises some type of impoliteness and implicature. Concerning impoliteness, the extract is seen to include a negative form of impoliteness, which appears in the expression *" Hamas' stated purpose for existing is the destruction of the state of Israel and the murder of Jewish people."* Biden, in this expression is seen to impolitely speak of Hamas and considers them as terrorists that intend to destroy Israel and kill the Jewish. He does not respect the Palestinians' will in defending their homeland and does not admit that the Zionists are nothing more than invaders who have occupied the Palestinian cities. Biden is seen to give the right to the Zionists to attack Hamas and says that Hamas does not resemble the Palestinian people. He acts as if he has the right to decide who resembles Palestine and who does not.

Implicature is believed to have a basic role in constructing the pragmatic meaning of the above extract. The extract is found to contain a conversational form of implicature, which is utilised in the expression *" Hamas uses Palestinian civilians as human shields, and innocent Palestinian families are suffering greatly because of them."* In this expression, Biden is assumed to conversationally imply that the Zionists do not attack the Palestinians but they attack Hamas who he considers a terrorist organization, but Hamas uses the civilians as human shields. Biden is seen to justify what the Zionists are doing in Gaza and gives them the excuse to do everything they want in their war against Hamas. Biden is realised to contradict himself where he sees that the Zionists' war in Gaza is justified, but Hamas's defence of their homeland is a crime that has to be dealt with.

4.1.2. Cognitive Analysis of Biden's Speech

Extract (1)

" That's why tomorrow I'm going to send to Congress an urgent budget request to fund America's national security needs, to support our critical partners, including Israel and Ukraine."

From the cognitive point of view, the above extract is believed to include some form of conceptual metaphor. The expression *"to fund America's national security needs, to support our critical partners, including Israel and Ukraine"* is seen to include a structural form of metaphor where he represents the weapons, which America would provide Israel with, as a security needs. Biden thinks that, by supporting Israel with the weapons they need, he can keep the security of America. Biden intends to support Israel with everything they need to eliminate Hamas regardless of the destruction and death they would cause to the Palestinians and still he claims that he mourns the death of the innocent people in Gaza who are used as human shields by Hamas.

Extract (2)

" We're going make sure Iron Dome continues to guard the skies over Israel. We're going to make sure other hostile actors in the region know that Israel's stronger than ever and prevent this conflict from spreading."

The above extract is thought to encompass a cognitive meaning, which is based on the use of some type of conceptual metaphor. The phrase *"We're going to make sure other hostile actors in the region know that Israel's stronger than ever and prevent this conflict from spreading"* is assured to contain a structural type of metaphor. Via using such a type of conceptual metaphor, Biden represents Hamas as a hostile actor in that he intends to describe Israel as the good part of this war and Hamas is the evil one. Biden wants to say that Hamas's attacks on Israel have no and would never weaken Israel and by the support of America, Israel is stronger than ever.

Extract (3)

"Look, at the same time, President Netanyahu and I discussed again, yesterday, the critical need for Israel to operate by the laws of war. That means protecting civilians in combat as best as they can. The people of Gaza urgently need food, water and medicine."

Cognitively speaking, the above extract is found to comprise a form of conceptual metaphor. The expression *"the critical need for Israel to operate by the laws of war. That means protecting civilians in combat as best as they can"* is seen to include a structural sort of conceptual metaphor via which Biden describes Israel as an administration that follows rules in the war in Gaza. Biden tries to defend Israel and represent them in a positive way via claiming that they never act aggressively against the unarmed civilians. In addition to that, Biden metaphorically speaks of the intention of his administration and that of Netanyahu's about providing food, water and medicine to the Palestinians who are in need for these aids.

4.2. Analysis of Netanyahu's Speech

Prime Minister Benjamin Netanyahu's speech at the UN General Assembly in New York 27 September 2024.

4.2.1. Pragmatic Analysis of Netanyahu's Speech

Extract (1)

"To speak for my country, to speak for the truth. And here's the truth: Israel seeks peace. Israel yearns for peace. Israel has made peace and will make peace again. Yet we face savage enemies who seek our annihilation, and we must defend ourselves against them."

The pragmatic meaning of the above extract is constructed via using some pragmatic aspects, particularly impoliteness and implicature. In terms of the impoliteness strategies, the extract is noticed to include a negative form of impoliteness, which is employed in the expression *"Yet we face savage enemies who seek our annihilation, and we must defend ourselves against them."* Netanyahu is seen to speak impolitely about Hamas by describing them as savage enemies who want to destroy Israel. In spite of the fact that the Zionists have been attacking Gaza, destroying everything in the city and killing the unarmed civilians including women and children, yet they pretend to be seeking peace. Netanyahu speaks as if he is not responsible for the death of thousands of innocent children in Gaza.

Concerning implicature in the above extract, it is believed that the extract contains a conversational form of implicature, which appears in the expression *"Yet we face savage enemies who seek our annihilation, and we must defend ourselves against them."* This expression conversationally implies that Netanyahu accuses Hamas as being the savage enemies of Israel. He wants to say they the Zionists have not attacked the Palestinians, killed the innocent people or destroyed the Palestinian cities. He pretends that that the Zionists want nothing other than peace, they do not want to have war against anyone. He tries to convince his audience that Hamas is the only one who is responsible for this war in Gaza, which caused the death of the Zionists.

Extract (2)

"we're committed to removing the curse of terrorism that threatens all civilized societies. But to truly realize the blessing of a new Middle East, we must continue the path we paved with the Abraham Accords four years ago."

The above extract is found to include a pragmatic meaning, which is based on certain pragmatic aspects such as impoliteness and implicature. Regarding impoliteness, the expression *"we're committed to removing the curse of terrorism that threatens all civilized societies"* is realised to comprise a bold-on record impoliteness. Netanyahu is seen to directly speak of Hamas impolitely as being a terrorist cure for Israel. Netanyahu tries to exonerate the Zionists from any crime or terrorist on Gaza or any other Palestinian city and yet he keeps accusing Hamas as being the direct threat to Israel. He justifies the Zionists acts in Gaza as being processes of self-defence, but he considers the processes of Hamas acts of terrorism.

As far as implicature is concerned in the above extract, the expression *'we're committed to removing the curse of terrorism that threatens all civilized societies'* is noticed to include a conversational form of implicature. Netanyahu speaks the language of peace in front of the UN General Assembly to convince them of his false and unreliable claims concerning the war in Gaza. Netanyahu is seen to keep pretending that Israel does not want to have such a war against the city of Gaza, but they want to have peaceful and prosperous relationship with all their neighbouring countries. In fact, his speech conversationally implies that he tries to persuade the entire world that his administration is not an evil actor in the Mid-east and does not want to cause any harm to any individual or any state. He, at the same time, wants to represent Hamas as the source of terrorism not only against Israel but also against all humanity all around the world.

Extract (3)

"Palestinian Authority President Mahmoud Abbas. This is the man who claims he wants peace with Israel, yet he still refuses to condemn the horrific massacre of October 7th. He's still paying hundreds of millions to terrorists who murdered Israelis and Americans."

Pragmatically speaking, the above extract is found to encompass certain pragmatic aspects including impoliteness and implicature. As far as impoliteness is concerned, the expression *"He's still paying hundreds of millions to terrorists who murdered Israelis and Americans"* is noticed to comprise a bold-on record form of impoliteness. In this expression, Netanyahu publicly and directly accuses the Palestinian president Mahmoud Abbas as being a supporter of the terrorists. Netanyahu claims that Abbas pays hundreds of millions to the terrorist who attack Israel and America. This means that Netanyahu does not have any good intention towards any Palestinian individual. In fact, he considers Israel as the source of peace and goodness and Palestine as the source of evil and terrorism, which threatens the entire world.

Implicature is seen to have a vital role in constructing the pragmatic meaning of the above extract. The expression, *"This is the man who claims he wants peace with Israel, yet he still refuses to condemn the horrific massacre of October 7th"* is believed to include a conventional form of implicature which is represented by the use of the word *"yet"*. The expression, furthermore, is found to contain a conversational form of implicature. This expression conversationally implies that Netanyahu regards anyone who acts against his wish as an enemy that is why he considers Abbas a supporter of the terrorists. Netanyahu wants to show that not only Hamas who is an enemy of Israel, but the entire of Palestine, including their administration, represent a direct threat for America and Israel.

4.2.2. Cognitive Analysis of Netanyahu's Speech

Extract (1)

"When I spoke here last year, I said we face the same timeless choice that Moses put before the people of Israel thousands of years ago, as we were about to enter the Promised Land. Moses told us that our actions would determine whether we bequeath to future generations a blessing or a curse."

From the cognitive point of view, the above extract is seen to contain a structural form of conceptual metaphor. The expression "*Moses told us that our actions would determine whether we bequeath to future generations a blessing or a curse*" can be interpreted that Netanyahu represents his actions against Palestine as if he follows the instruction of Moses. He is seen trying to make his decisions logical, reasonable and justified. That is to say, Netanyahu wants to convince his audience as well as the entire world that he is fighting terrorism to defend his country, his people and the entire world. He represents Hamas as a serious threat to safety, humanity, peace and prosperity.

Extract (2)

"Iran funds and fuels many of the protesters against Israel. Who knows, maybe some of the protesters or even many of the protesters outside this building now?"

As far as the cognitive meaning of this extract is concerned, it is believed that this extract includes some sort of conceptual metaphor. The expression "*Who knows, maybe some of the protesters or even many of the protesters outside this building now?*" is assured to include an orientational form of conceptual metaphor which is represented by the use of the word "*outside*". This word has a metaphorical meaning in that it might be interpreted that Netanyahu means that the protestors are outside the building where the UN General Assembly is held, or it might be interpreted that he refers to outside of the United State or outside the borders of Israel. That is to say, Netanyahu does not make himself clear and does not explain where exactly those protestors might be.

Extract (3)

"Ladies and gentlemen, the real war criminals are not in Israel. They're in Iran. They're in Gaza, in Syria, in Lebanon, in Yemen. Those of you who stand with these war criminals, those of you who stand with evil against good, with the curse against the blessing, those of you who do so should be ashamed of yourselves."

The cognitive meaning of the above extract is constructed via using some sort of conceptual metaphor. The expression "*the real war criminals are not in Israel. They're in Iran. They're in Gaza, in Syria, in Lebanon, in Yemen*" is proved to include a structural form of conceptual metaphor. It, however, means that Netanyahu considers all those who are against Israel criminals, terrorists and the enemies of Israel. Netanyahu, in this expression, refers to the Islamic groups who defend their countries, their true Islamic religion and their Arabism and represents them as savage criminals who should be eliminated. He, in fact, seems to insist on defending himself and administration and to justify his claims by mentioning some issues that cannot justify his war in Gaza, neither his crimes of killing thousands of innocent and unarmed civilians in Palestine including women and children.

5. Conclusion

After analysing the selected speeches, it has been found that these speeches include some pragmatic and cognitive aspects. In terms of the pragmatic aspects, the speeches are found to include some forms of impoliteness strategies such as negative impoliteness,

positive impoliteness and bold-on record impoliteness. The speeches, moreover, contain two types of implicatures, which are the conversational and conventional forms of implicature. Regarding the cognitive aspects, the selected speeches are seen to include some forms of conceptual metaphors such as structural and orientational forms of metaphor. Biden and Netanyahu are proved to use these pragmatic and cognitive aspects in their attempts to convince their audience of their claims and persuade them that their claims are logical and reasonable.

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