



# The nexus of religion and politics in the discourses of English Faith-based party: A linguacultural analysis

Zainab Abid Majeed<sup>1</sup>, Dr Abbas Lutfi Hussein<sup>2</sup>

<sup>1</sup>M.A Student, M.A. Student, Department of English Language and Literature, College of Arts, Mustansiriya University, Iraq

<sup>2</sup>Professor, Department of English Language and Literature, College of Arts, Mustansiriya University, Iraq

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**Abstract**— *This study aims to present the background knowledge of linguaculture and express the effect of religious culture on verbal communication used by politicians in English countries within the broad context of political behavior and communication. To achieve this aim, an eclectic model, drawing on Risager's (2012), was developed as an analytical framework to analyze the two selected texts of the English religion-based political party 'The Christian Heritage Party of Canada.' The study concludes that religious culture has a more prominent effect on the verbal communication of politicians in English texts. Politicians use intertextual references to the Biblical texts throughout their texts to legitimize their actions and perspectives, add meanings to the intended meaning and utilize an authoritative source as background and support. Thus, they enhance their speeches to reveal their religious identity and pass on their agendas.*

**Keywords**— *Linguaculture; linguacultural dimension; political language; religious culture; intertextual references*



## I. INTRODUCTION

Political language is a cumulation of ideological intents affected by cultural factors and intended for the individual. The nexus of language-culture; political language and religious culture can coordinate in various ways, and this combination can be defined as comparatively convergent or divergent in English discourses (Risager, 2013). However, studies dealing with linguaculture and political discourse have remained sparse. The present paper tries to fill this gap in the literature by advancing an analytical framework that can capture the strands of religious culture in the tapestry of political discourse and point out their discursive purposes and manipulative potentials.

Considering this argument, this paper aims to explore the employment of the different linguaculture dimensions in the discourse of religious party. Moreover, it tries to clarify how these dimensions can explain the characteristics of the discourse of religious party. Finally, it seeks the meaning construction in these discourses to account for religious culture in political discourses, using

Risager's (2012) insights on linguacultural dimensions. To that end, the paper addresses the following research questions: 1. How does culture shape and determine the content, nature, and characteristics of the language political figures use? 2. Which of the three dimensions of linguaculture is more critical in the discourses under study? 3. What functions do these dimensions carry in English data?

To answer these questions, the paper is structured as follows: a theoretical background for linguaculture and its dimensions is provided in Section 2. The data collection process and the methodology employed in the paper are represented in Section 3. Based on Risager's (2012), the texts will be analyzed qualitatively and quantitatively in Section 4. In the end, the analysis results for all the linguacultural dimensions and their subcategories used in the two texts are illustrated in Section 5.

## II. THEORETICAL BACKGROUND

Linguaculture is the requisite tie between language and culture. Language and culture are closely related, and it is impossible to separate languages from cultures. In the recent development of the concept, *linguaculture* was introduced as a new term by a linguistic anthropologist in about 1989, who perceived it as a valuable tool for a more rigorous analysis of the interface between language and culture. Friedrich (1989) depicts the concept of linguaculture as "a domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar, and the verbal aspects of culture" (p.306). Friedrich explains that linguaculture does not include all aspects of culture but involves only verbal aspects. Friedrich (1989) confirms that culture has dimensions that do not relate to language, and language has dimensions that are not cultural. Later, Agar (1994), a linguistic anthropologist, changes Friedrich's concept of linguaculture into languaculture to modify it into *lingua* to highlight the use of language (p.256) and tries to sum up the interrelation between culture and language in one word. Relationally, Karen Risager, a Danish sociolinguist and cultural educationalist, clarifies the concept of linguaculture. In the beginning, she uses the term languaculture, but in her recent works, she employs the term linguaculture because she believes it is the more coherent term for linguists. The term *linguaculture* or *languaculture* is a lexicalization of the concept, a culture in language or through which language practices are cultural practices (Risager,2006).

### 2.1 Linguaculture: Three Interrelated Dimensions

The concept of linguaculture focuses on cross-cultural semantics and intercultural pragmatics. Recent interest in the concept of linguaculture has led to the development of this notion by Risager (2012). Risager (2012) adds two other dimensions, the poetics of language and the identity dimension of language, to the already existing one that Agar (1994) points out, emphasizing meaning. Concurrently, these dimensions involve the full range of culturality of a language.

#### 2.1.1 Meaning Potential

The first dimension deals with the interaction of constancy and variability in the meaning of a specific language vis-à-vis other languages. Meaning potential is mainly tackled at the semantic and pragmatic levels (Fauconnier & Turner, 2003; Croft & Cruse, 2004; Bezuidenhout, 2002; Recanati, 2004). The critical aspects of semantic perspective, an increasingly important area in semantic theory: are modality and sentence type. Saeed (2016) argues that modality is "a cover term for devices which allow speakers to express varying degrees of

commitment to, or belief in, a proposition" (p.134). Modality is linked to the types of meaning related to necessity, possibility, obligation, permissibility, feasibility, certainty, etc. Even though there are various descriptive proposals to account for modality, many scholars agree that there are two main types of modality: epistemic and deontic (Jespersen,1924; Rescher,1968; Von Wright, 1951). Deontic modality is the expression that conveys the speaker's attitude to social factors of obligation, responsibility, and permission. Furthermore, it is about how people should perform in the world. Griffiths clarifies that "epistemic interpretations have to do with knowledge and understanding" (2006, p.112).

Another critical aspect of semantic meaning is the communicative act potential of sentences (Akmajian et al., 2001) or, in a formal sense, the sentence types (Lyons, 1968). Considering a sentence consisting of words and phrases, many semantic properties and relations of words and phrases can also carry over to the sentence. The different structures of the sentences can perform different communicative functions. In other words, sentence types relate to particular illocutionary types and mental attitudes; these are specific grammatical structures with conventional pragmatic use (Kiefer, 1992; Sadock & Zwicky, 1985; König & Siegmund, 2007). The description of a sentence is based on its function. The four major sentence types in English are declarative, imperative, exclamative, and interrogative sentences (Lyons, 1968, p. 179). [For more information on semantic analyses of sentence types, see Clark, 2022: p. 121]:

Doing things with language is the idea of speech act theory, a subfield of pragmatics. Speech acts theory (henceforth SAT) is a verbal communication theory. SAT considers language as a type of action instead of a medium to convey information and express feelings. It was explored and developed by Austin (1962). After launching on the SAT in 1962, John Searle, who is an American philosopher, revised and systematized Austin's original theory of SAT. Indeed, Searle's classification is more directed to the real world. Subsequently, all acts of speaking carry out something in the world, and these acts have illocutionary aspects (Mey, 2001, p. 125). The five types of speech acts are (Searle, 1979, pp.12-20):

#### 1. **Representatives** (or *assertive*)

These speech acts commit the speaker to the truth of the stated proposition and transmit a truth value. They convey the speaker's belief.

**2. Directives** are speech acts that signify attempts by the speaker to make the addressee do something. They express the speaker's desire for the addressee to do something.

**3. Commissives** are speech acts that commit the speaker to the future course of action. They refer to the speaker's intention of doing something.

**4. Expressives** are speech acts that convey the speaker's psychological attitude or state, such as joy, sorrow, and likes/dislikes.

**5. Declarations** are speech acts that effect instant changes in the current state of affairs. Since they tend to base on particular extralinguistic institutions for their successful performance, they might be named 'institutionalized performatives.'

### 2.1.2 Poetic Potential

The second dimension, poetics of language, deals with the essence of meaning formed by utilizing the interaction between form and content in a language. This dimension is premised on the foregrounding effect created by different stylistic strategies. Foregrounding as a psychological effect of the textual strategies can be created by using two stylistic strategies: deviation, which relies on stylistic irregularities, and parallelism, which mainly relies on stylistic over-regularities (Wales, 2011, p.144).

### 2.1.3 Identity Construction Potential

The third one, the identity dimension, is named by some sociolinguists, such as Dell Hymes, 'social meaning' (Risager, 2012, p. 108). Risager further explains that linguistic practice is seen as "acts of identity". Understanding is projected onto the others' choices of language variety by inviting them to react (dialectal form, code alternation, and so on) (Risager, 2012, p. 109). The identity dimension has always been associated with sociolinguistics in a multilingual society. The present paper tries to explain identity construction according to the ideological square adopted by van Dijk (1998). The fundamental doctrine of the ideological square is signified in terms of emphasizing the positive actions of what the writer conceives as in-group and de-emphasizing its negative action while de-emphasizing the positive actions of what the writer conceives as the out-group and emphasizing its negative actions. In short, the ideological square can be shortened to the following points:

1. Emphasize our good information.
2. Emphasize their bad information.
3. De-emphasize our bad information.
4. De-emphasize their good information.

## III. DATA AND METHODOLOGY

Based on the current study's aims, the method that agrees with the analysis of this study is a mixed method of

inquiry to get better far-sightedness and promote qualitative findings with quantitative results; thus, each approach supplies discrete information. It is essential to highlight why the application of Risager's modal is more workable for studying this linguistic phenomenon since it provides a nuanced description of how language and culture can be closely correlated. Primarily, the present research examines the effect of religious culture on the verbal communication used by politicians in English discourses.

Both politics and religion utilize myths and fear to inculcate obedience in addition to belief and submission in the minds of the people. All of these can be done across persuasion, rational argumentation, irrational strategies, and threats. Through all these practices, language is the dynamic means of communication that escorts and influences actions (Schaffner, 1996). The connections between politics and religion are enhanced by various techniques used in politics, including the use of proverb idioms or utterances from religious books and scriptures. Such utterances would usually be very simple, sensitive, and persuasive over and above directly influencing the audience (Zheng, 2000, pp. 5-9). This structural effect between politics and religion, in the present study, is presented by focusing on discourses produced by religion-based political party in English-speaking culture. The chosen political party is The Christian Heritage Party of Canada.

The Christian Heritage Party of Canada (French: Parti de l'héritage chrétien du Canada) is also referred to as CHP Canada. It is a social conservative and Christian right federal political party in Canada. CHP was founded in 1987, the brainchild of two pairs in British Columbia: Bill and Heather Stilwell, who were Roman Catholics, and Ed Vanwoudenberg and his wife, Reformed Protestants. CHP recommends that Canada is governed in line with Christian principles and ethics. The party's specified principle is that "the purpose of civil government is to ensure security, freedom, and justice for all its citizens from conception till natural death, by upholding just laws". Ed Vanwoudenberg was voted as its first leader at the 1987 founding treaty in Hamilton, Ontario. Jim Hnatiuk was the party's leader from 2008 to early 2014, and Rod Taylor is the leader from November 2014 to the present. Many of its founders are members of the Social Credit movement. Most of its members are Dutch Canadians who are presented at Dutch Reformed Churches.

Some of the fundamental goals and principles of the CHP are:

- Supporting the right to life from conception to natural death.

- Defending life for vulnerable Canadians such as seniors, handicapped, etc.
- Defending parental rights.
- Defending traditional marriage.
- Offering family care when one parent is on the condition of full-time care in the home for children or pauper family members.
- Using the Bank of Canada to repair the economy and the structure of Canada by supplying interest-free loans to cities, provinces, and the Crown Corporation.
- Limiting immigration to conserve equality and freedom and a "moratorium on immigration from any Sharia-based countries." (<http://www.chp.ca>)

The analysis of the political discourses will be carried out according to the eclectic model, presented in the following steps:

1. At the first dimension, meaning potential, the analysis will be carried out under Semantic and Pragmatic levels.
  - a. At the semantic level of meaning, the selected discourses demonstrate the noteworthy use of the modality and the sentence type. This study will tackle modality by its main types of deontic and epistemic modalities, whereas sentence types will be tackled through its four major sentence types in English discourses, which are declarative, imperative, exclamative, and interrogative sentences.
  - b. At the pragmatic level of meaning, this study will deal with speech act theory according to Searle's taxonomy of speech acts, which is still the most influential because it is based on a clear and rich conceptual framework (Searle, 1975). This classification consists of five types of speech acts: representatives, directives, commissives, expressive, and declarations.
2. At the second dimension, poetic potential, the analysis will be carried out by identifying the foregrounding phenomenon. Foregrounding as a psychological effect of the textual strategies can be created by using two stylistic strategies: deviation, which relies on stylistic irregularities, and parallelism, which mainly relies on stylistic over-regularities.
3. At the third dimension, the identity construction potential, the analysis will be carried out according to the ideological square adopted by van Dijk (1998).

#### IV. DATA ANALYSIS

##### 4.1 Meaning Potential

###### 4.1.1. Semantic Meaning

###### A. Modality

"Why should I be a candidate for the CHP?"

Yves Gilbert initiates his communiqué by asking a question to justify why he is a candidate for the Christian Heritage party. He asks this question using the modal verb 'Should' to express deontic modality, indicating his behavior's necessity.

**"Without God, we can do nothing."**

Yves Gilbert utilizes the modal verb 'can' to express epistemic modality to judge the probability of the truth of the proposition 'what is being said' that 'not possible' to do anything without God.

**"We want to be more like Jesus."**

The speaker uses the semi-modal expression 'want to' to express deontic modality (more specifically volition) to show the desire to be like Jesus, who does not distinguish among his followers of every color, race, origin, or religious belief.

**"In 1969, Pierre Trudeau's Omnibus Bill made abortion legally possible under certain conditions."**

The adjectival 'possible' is employed to express deontic modality in order to show permission for abortion. The speaker states that Pierre Trudeau's Omnibus Bill allows abortion for women with specific restrictions. As a result of enacting this law of abortion, many Canadian babies have died.

**"In the year 1900, women were finally allowed to compete in the modern day Olympic Games."**

The semi-modal 'allow' is employed to show epistemic modality (specifically permission). The speaker clarifies that women had previously gotten permission to play sports. However, today they suffer from some men who consider themselves women and deny the biological reality of the two sexes.

**"Canadian politicians in most parties talk about the "rights" of women for abortion but WHO will protect the right of a child to born? We will! We must protect this child waiting to be born."**

The modal verb 'will' is employed to express deontic modality (precisely intention and volition), indicating the speaker's intention to save the child's rights and answer "we will" to show his volition. Furthermore, the modal verb 'must' is used to convey deontic modality, signifying the speaker's pledge to himself and CHP to save a child's right to be borne.

Table (1): Results of Modality

No.	Types of Modality	Frequency	Percentage
1.	Deontic modality	22	52.4 %
2.	Epistemic modality	20	47.6%
Total		42	100%

As shown in the above Table (1), the frequency of modality in the English texts indicates that the speakers use deontic modality (22) times out of (42) making (52.4%). Deontic modality is employed to highlight the CHP Party's future plans. The texts have several sentences that express the obligation, necessity, permission, intention, and volition for which the party members should strive to serve the public interest. Furthermore, the epistemic modality is used (20) times, scoring (47.6) to explain how politicians deal with some events, such as enacting laws that are not in the general public's interest but are against human rights.

**B. Sentence Type**

**"Why should I be a candidate for the CHP?"**

This type of sentence is phrased as an interrogative one (Q-word 'why'+ modal verb 'should'+ subject 'I'+ main verb 'be'+ complement 'a candidate for the CHP') with the illocutionary force of a rhetorical question. The speaker asks this rhetorical question to affect the audience rather than to obtain an answer, and he answers it to put forward the reason for being a candidate for CHP. This type of rhetorical question is called Athypophora (hypophora) (Harris, 2008, p.20). He wants to catch the reader's attention, stimulated by hearing a question.

**"The Christian Heritage Party of Canada is the only political party in Canada based on Christian values and guided by the wisdom and instruction of the Bible."**

This type of sentence is a declarative one in its form (Subject 'The Christian Heritage Party of Canada' + main verb 'is' + complement 'the only political party in Canada based on Christian values and guided by the wisdom and instruction of the Bible') with the illocutionary force of the statement about CHP as a political party that is religion-based.

**"Don't be discouraged. Remember, our Lord Jesus spoke the truth—powerfully and perfectly—and thousands and thousands listened to him...."**

These types of sentences are imperatives in their forms (auxiliary verb 'do not'+ main verb 'be'+ complement 'discouraged') and (main verb 'remember' + complement 'our Lord Jesus spoke the truth...') with illocutionary force commands. The first one is negative

commands, and the speaker commands the listener not to be disheartened. The second one is affirmative, which controls people to listen to Jesus's advice.

**"If they repent, wonderful!"**

This type of sentence is an exclamatory sentence ending with the exclamation mark. The speaker tries to express the Bible's opinion of warning the sinful about their sins and shows intense emotions if they regret them.

**"In 1994, she was assisted to her death as an icon of the euthanasia movement."**

This type of sentence is a declarative one in its form (subject 'she'+ verb phrase 'was assisted'+ complement 'to her death as an icon of the euthanasia movement' with the illocutionary force of the statement. The speaker talks about the legalization of MAID, in which Canadians die out by medically aided suicide. Sue Rodriguez was the first person to experiment with euthanasia because she was detected with infection amyotrophic lateral sclerosis.

**"They just don't know—or won't say—what that strange creature is!"**

This type of sentence is an exclamatory sentence; it ends with the exclamation mark. The speaker shows intense surprise about the answer to the question "What is a woman?" because either they may not know the reality of a woman or they know, but they do not want to say.

Table (2): Results of Sentence Types

No.	Types of sentence	Frequency	Percentage
1.	Declaratives	93	82.3 %
2.	Interrogatives	8	7.1 %
3.	Exclamations	7	6.2 %
4.	Imperatives	5	4.4 %
Total		113	100%

**4.1.2 Pragmatic Meaning: Speech Act**

**"Our primary authority is God; Jesus is our captain and the Holy Spirit guides our mission."**

This utterance is employed to express the representative speech act of the state. The declarative sentence type of the utterance is used as an indicating device for the representative illocution of the utterance. The speaker shows that God has power over the members of CHP. Indeed, he refers to the roles of Jesus and the Holy Spirit in directing their tasks.

**"We are the only federal political party that really cares about our fellow- citizens of every colour, race, origin, or religious beliefs."**

This utterance is employed to show the commissive speech act of pledging. The commissive illocution of the utterance is indexed by several illocutionary force indicating devices. These devices include the use of the present tense, declarative non-hypothetical modes, and a first-person (see Austin, 1962, pp. 55–66). The speaker points out that CHP commits himself/herself to certain safekeeping for its citizens of different origins, races, colors, and beliefs.

**"..... but because most of our brothers and sisters vote guided by worldly thinking, only a small number allowed the Holy Spirit to guide their electoral choice."**

This utterance is employed to show an expressive speech act of blaming. Expressive illocution of utterance is indexed by an expression such as 'worldly thinking' to convey the speaker's psychological attitude of blaming. The speaker blames Christian people who do not vote for the CHP party to support its position and help them bring a Godly perspective to Parliament.

**"The Bible says, "Love your neighbour as yourself," and this we strive to do."**

This utterance is used to express the directive speech act of command. The direct illocution of utterance is itemized by some appliances, such as the imperative clause 'love your...', and the speaker can feature the attributes of authority and undertaking. The speaker, in virtue of his authority over his addressee, commands him to treat others as themselves. The addressee must comply with what he has been commanded; The Bible orders people to love their neighbour as themselves. Indeed, the speaker pledges that the members of CHP will comply with the Bible's order; this is another type of speech act to express commissive.

**"I became an MP for the government of God ...."**

This utterance is used to express a declaration speech act of nominating a candidate. The speaker states that he won the election and became a party member because he obeyed God's orders. Although many Christians vote directed by worldly benefits, only some are guided by religious values in their electoral choice. Thus, God supports the speaker in his task to be a member of CHP.

**"When we see the current Prime Minister showing abject sorrow over his "blackface" pranks in a transparent grab for sympathy (not for the victim but for him, the perpetrator)..."**

This utterance is employed to express the expressive speech act of criticizing. Expressive illocution of utterance is identified by using some expressions such as 'abject sorrow', 'blackface', and 'pranks'. The speaker

criticizes the current Prime Minister because, on the one hand, he has situated himself as a champ of social justice, inclusivity and diversity. On the other hand, he has more than images of him wearing black makeup. Blackface is extensively condemned as a racist caricature. Mr. Trudeau justifies his action by asking for forgiveness. "I come to reflect on that and ask for forgiveness." He tries to tamper with the masses using manipulative words and emotional shows (<https://www.bbc.com/news/world-us-canada-49763805.amp>).

**"Yet today, some men demand a right to appropriate the status of womanhood; fantasizing themselves as women..."**

The directive speech act is employed in the utterance to show an order. In the directive, the speaker intends to trigger some future manner of action on the part of the addressee. The speaker states that men ask to amend the law that defines the nature of women so that they can imagine themselves as women. They foist themselves into women's lives, such as in washrooms, Olympic Games, and shelters. Women suffer from a lack of privacy.

Table (3): Results of Speech Acts

No.	Speech Acts	Frequency	Percentage
1.	Representatives	75	62.5%
2.	Directives	19	15.8 %
3.	Expressives	12	10 %
4.	Commissives	9	7.5%
5.	Declarations	5	4.2%
Total		120	100%

It can be inferred from the Table above that the total number of speech acts in English texts is (120). The speakers use different speech acts to achieve the aim of their communiqué. They employ a representative speech act (75) times with (62.5%) percentage. The directive acts come to be in the second grade, employed (19) times at (15.8%). The expressive acts have been used (12) times, making (10%). Furthermore, the commissive speech acts are used (9) times, scoring (7.5%). Indeed, the declaration acts are used (5) times at (4.2%). These percentages show representative acts with the highest frequency among other speech acts since the speakers try to assert or state some principles and goals of the CHP. The speakers employ directive speech acts in order to command, request, order, and ask questions to achieve their tasks and express their ideas and attitudes to the masses. Furthermore, commissive speech acts are used to promise and pledge future action, such as the speaker, as a member of the CHP, committing

themselves to certain safekeeping for its citizens of different origins, races, colors, and beliefs. They also utilize expressive speech acts to convey blaming feelings and criticize the government's actions of legislation law about women's rights to abortion. Finally, they use declaration speech acts to declare some crucial events, such as nominating a candidate for the CHP.

#### 4.2 Poetic Potential: Foregrounding

##### 4.2.1 Deviation

**"As members of a federal political party, we have a unique opportunity and responsibility to talk about God publicly and to tell the TRUTH to our fellow-citizens."**

The capitals represent all the letters of the word 'Truth' since they stand out against the norm of the text. This creative graphological deviation is used to foreground the word and emphasize its significant role in telling the truth to the masses of CHP. The speaker asserts that the members of CHP have exclusive rights to say facts about God's perspective.

**"....that he had sought to delay the release of the two Michaels, along with reports of the Chinese Communist Party (CCP) interfering in the 2021 general election on his (and others) behalf."**

The parentheses are used to separate essential information elements in a sentence. The speaker uses parentheses to express the graphological deviation since he wants to emphasize that MP Han Dong's resignation from the Liberal caucus has occurred because of the claim that the Canadian Security Intelligence Service (CSIS) believes Dong, who was re-voted in 2021, is a "witting affiliate" of China's election interference networks ( <https://www.cbc.ca/amp/1.6787960>).

**"It's time to declare, once again, that a woman is an adult female and allow women to be what they were created to be: one of two—and only two—sexes."**

The shift occurs from the present tense into the past one to remind the readers of facts about women. This type of addressivity is employed to express grammatical deviation. However, the change of the deictic center occurs from the present, which is the time of declaration, into the past time of creation. The speaker asserts that a woman can only be seen as an adult female, one of the two genders God created.

**"Without God, we can do nothing."**

The speaker proposes the adverbial 'without God' before the rest of the sentence, aberrantly making them conscious of the essential role of God in their life. Furthermore, this change in syntactic form makes the

sentence more concise. This is called grammatical deviation.

**"The Christian Heritage Party of Canada is the only political party in Canada based on Christian values and guided by the wisdom and instruction of the Bible."**

The speaker uses one of the semantic deviation devices: personification. He describes the Bible as a human being who can be wise and who can give instruction. The speaker wants to show an interconnection between CHP, Christian principles, and Bible commands.

**".... but because most of our brothers and sisters vote guided by worldly thinking,"**

The speaker uses the metaphorical expression 'worldly thinking' to refer to how people think. People have in mind their benefits rather than their religious beliefs. This figure of speech (metaphor) is employed to express semantic deviation. He justifies his fear of the result of the election by blaming Christians' thinking on their interest.

**"Lies are everywhere."**

The speaker employs a grammatical metaphor to show semantic deviation in which the abstract entity 'lies' is described by a physical entity with the location. Telling the truth plays a crucial role at a time when lying is spreading everywhere.

**"Our children need our protection and support in a confused and broken world."**

The speaker uses the metaphorical expression 'broken world' to refer to the dishonest world, which accepts the application of some laws of sensitive questions, such as gender confusion, the rights of women to abortion, and the right to kill children before birth. Metonymy is employed to express semantic deviation.

Table (4): Results of Deviation

No.	Types of Deviation	Frequency	Percentage
1	Graphological Deviation	23	40.3%
2	Semantic Deviation	22	38.6%
3	Grammatical Deviation	12	21.1%
	Total	57	100%

As shown in table (4), the deviation frequency in the English texts specifies that the graphological deviation is used more frequently than the other types of deviation. The total number of deviations used is (57). The graphological deviation outnumbers other types (23) times at (40.3%) followed by the semantic deviation, which has

been used (22) times at (38.6%). In addition, a grammatical deviation has been used (12) times scoring (21.1%). The graphological deviation is employed at a very high frequency because the speaker attempts to shed light on some issues that are written in a way that deviates from the norm of the text, such as the word 'TRUTH' that is written all in capitals to emphasize the important of telling the truth to the masses of CHP. Furthermore, the grammatical deviation is used to emphasize some crucial perspectives, such as the shift of the deictic center, which occurs from the present, which is the time of the election, into the past time of salvation (a specific idea in Christian culture) and semantic deviation is utilized to highlight some aspects in the text via using tropes such as grammatical metaphor in which describes lies as physical entity can be found everywhere so that telling truth play a significant role to the CHP in supporting its situation.

#### 4.2.2 Parallelism

**"Our primary authority is God; Jesus is our captain and the Holy Spirit guides our mission."**

Parallelism occurs with the repetition of the parallel structure of the clauses(S +V+ our +N). The speaker makes an obvious connection in meaning among the repeated clauses. He asserts that Jesus and the Holy Spirit guide the members of CHP. Grammatical parallelism is used to make the text more effective.

**"If we allow gender confusion to progress, the truth will be seen as a lie and a lie as the truth."**

This parallelism involves contrast known as antithesis. The speaker repeats the opposing words, 'lie' and 'truth'. He explains that the laws show gender confusion as truth while it is a lie according to religious rulings. Semantic parallelism has occurred to emphasize the danger of permitting gender confusion in society.

**"In 1969, Pierre Trudeau's Omnibus Bill made abortion legally possible under certain conditions. In 1988, the Supreme Court of Canada declared all abortion laws unconstitutional."**

Grammatical parallelism occurs with the repetition of the parallel structures of the sentences (prepositional phrase as adv. of time+ S +V +N). Not only are parallel structures repeated, but also parallel ideas recur. The speaker explains the process of enacting abortion laws in different periods. Abortion after the Omnibus bill that states the whole subject of abortion must not be treated as a criminal question but as a medical, personal, and social issue. Later, abortion law was legally annulled by the Supreme Court in Canada. As a result of Abortion constitutionality is the death of more than four million babies.

**"It's time for a new Women's Liberation movement. It's time to declare, once again, that a woman is an adult female and allow women to be what they were created to be: one of two—and only two—sexes."**

The parallel structures and the repetition of the same expressions are used to express grammatical and semantic parallelism. The repeated expressions are employed, 'It's time' to refer to the correct time for change and the emergence of a new movement to advance the reality of women. Furthermore, it is time to assert what a woman is and confirm the biological reality of a woman's body, which is one of two sexes, via repeating the number 'two'. The ideas of these two utterances are also paralleled in that they demand women's rights.

**"The Bible says, "Love your neighbour as yourself"**

The speaker tries to legitimize the actions of CHP and their perspective via intertextual reference to the Biblical text throughout their discourses. In addition, these references are used many times in this speech, such as in lines number (18-19 -48-49-55-56-73-74-78-79-99); each of these references is situated well within the context of the communicate to obtain positive responses from the audience.

Table (5): Results of Parallelism

No.	Types of Parallelism	Frequency	Percentage
1.	Semantic Parallelism	19	54.3%
2.	Grammatical Parallelism	16	45.7%
	Total	35	100%

Considering the frequency of parallelism in English texts, grammatical parallelism is employed (19) times at (54.3%), whereas semantic parallelism is used (16) times, making (45.7%). These percentages show that grammatical parallelism has a higher frequency than semantic parallelism. Parallelism is used, whether grammatical or semantic, to create an impact of similar ideas in a sentence. The speakers employ parallelism to enhance sentence structure balance and support creating coherent and consistent content.

#### 4.3 Identity Potential Construction

**"The Christian Heritage Party of Canada is the only political party in Canada based on Christian values and guided by the wisdom and instruction of the Bible."**

The speaker, as a member of CHP, polarizes positively on how the party depends on religious values.



He states that CHP is Canada's exclusive party, reflecting the beliefs and practices God orders them to do. He expresses only one-sidedness of the parties' situation in Canada and ignores the other sides.

**"Five thousand men and many thousand women and children listened to him and saw the miracles of the bread and the fish being multiplied before their eyes . . . but only a few actually followed. It is the same today (Mark 8:19)."**

The speaker emphasizes the negative other presentation strategy. This refers to a form of evidentiality, and authority figures can exist through claims or attitudes to give reason and legitimate political action. He disclaims the actions of Christians who do not vote for CHP since it is the only federal political party that conveys God's perspectives; just like the story of Jesus and his miracles, only a few people follow him. The speaker compares ancient events related to people's dealings with the miracles of Christ and their dealings with the same events with different personalities to show the similarity between past and present times.

**"Today, MAiD [*sic.*] is offered as a solution for homelessness, poverty and mental illness."**

The speaker emphasizes the negative representation of the other by mentioning that the euthanasia service was offered to people suffering from homelessness, poverty, and mental illness. It was supposed to help them to get rid of their problems instead of offering them death. The laws legislated by the government with the help of politicians are laws against humanity, such as the euthanasia law. Politicians consider this law a success because the government can save money.

**"When we hear his hollow apologies for groping a young reporter, we know that our sense of right and wrong is being tampered with by manipulative words and emotional displays."**

The speaker de-emphasizes other good representations by referring to the Canadian Prime Minister's apology as 'hollow' to some reporters. He has tried to influence people's feelings by manipulating words and facts. He takes responsibility for his decisions and justifies his wearing blackface by saying that, at the time, he did not know it was a sign of racism. However, now he knows the meaning of this behavior and feels sorry.

**"We know we are being emotionally manipulated."**

The speaker de-emphasizes our bad representation. He is trying to show that he knows the Prime Minister's intention to offer sympathy and manipulate people's feelings by saying they should not accept his excuses. The impact of blackface continues to

reverberate in Canadian culture. There are no actual reactions to address the question, only providing criticism.

Table (6): Results of Ideological Square Strategies

No.	Ideological Square strategies	Frequency	Percentage
1.	Emphasize other bad presentation	22	50%
2.	Emphasize our good presentation	13	29.5%
3,	De-emphasize other good presentation	5	11.4%
4.	De-emphasize our bad presentation	4	9.1%
	Total	44	100%

It can be concluded from the table (6) that the frequency of the Ideological Square in the English texts indicates that the first strategy, "Emphasize other bad presentation" is used (22) times at (50%). Then, the second strategy, "Emphasize our good presentation" is utilized (13) times, scoring (29.5%). Furthermore, the third strategy, "De-emphasize other good presentations," is employed (5) times, making (11.4%). Indeed, the fourth strategy "De-emphasize our bad presentation" is used (4) times at (9.1%). The speakers classify the participants into (in-group) and (out-group). They present in terms of emphasizing the positive actions to those whom the speakers consider in-group (their party) by using the strategies of "Emphasize our good presentation" and "De-emphasize our bad presentation"; on the other hand, they present out-group (the other politicians) in terms of emphasizing the negative actions by using the strategies of, "Emphasize other bad presentation" and "De-emphasize other good presentations."

## V. CONCLUSION

Based on the results of data analysis conducted on the three dimensions, meaning potential, poetic potential, and identity potential construction, specific points of significance have come to light. They are tackled in detail throughout the following sections:

### 5.1 Meaning Potential

1. The critical aspect of semantic perspective, an increasingly important area in semantic theory, is modality:
  - A. Deontic modality is employed to highlight the party's future plans. English texts have several sentences that express obligation, necessity, permission, intention,

and volition for which the party members should strive to serve the public interest.

- B. The epistemic modality is used to explain how English politicians deal with some events, such as enacting laws that are not in the general public's interest but are against human rights.
- C. The English-speaking party employs the deontic modality more frequently than the epistemic one since they try to persuade the masses by committing themselves to implement the promises and demands the general public needs.

2. The second important area of the semantic level is sentence types:

CHP uses declaratives rather than other types of sentences since the speakers attempt to assert or report some facts about their party. They want to permit some information about the party, such as its values, ideologies, and plans.

3. At the pragmatic level, representative speech acts are the most frequently prevailing types in English discourses. This type of speech act is used to assert or state some plans and goals of parties.

### 5.2 Poetic Potential

Foregrounding can be realized by linguistic deviation and parallelism:

- A. The speakers utilize graphological deviation more frequently than the other types of deviation to shed light on these ideas that are written in a way that deviates from the norm of the text, such as capitalization and punctuation, forming some differences in the reader's comprehension.
- B. CHP employs parallelism, whether grammatical or semantic, to create an impact of similar ideas in a sentence. The speakers use parallelism to enhance sentence structure balance and support creating coherent and consistent content.
- C. The result expresses a more prominent effect of religious culture on the verbal communication of politicians in English texts. Politicians use intertextual references to the Biblical texts throughout their texts to legitimize their actions and perspectives.

### 5.3 Identity Potential Construction

English politicians try to emphasize the positive actions to those whom the speakers consider in-group (their party) by using the strategies of "emphasize our good presentation" and "de-emphasize our bad presentation"; on the other hand, they present out-group (the other politicians) in terms of emphasizing the negative actions by using the strategies of "emphasize other bad presentation" and "de-emphasize other good presentations". They employ these strategies to address a particular audience and

establish alignment. Indeed, the speakers try to construct well-defined identities.

Further, it can be said that religious culture has a more prominent effect on the verbal communication of politicians in English texts. Politicians use intertextual references to the Biblical texts throughout their texts to legitimize their actions and perspectives. The purpose of using intertextualities, such as religious source (The Bible) through texts, is to add meanings to the intended meaning and to utilize an authoritative source as background and support. This conclusion answers the first question.

In response to question 2, the most critical dimension of linguaculture is the poetic potential dimension since the speakers try to create a kind of parallelism in ideas between their speeches and the religious source, which is represented by citing examples from the Holy Bible, to express their views, as well as trying to convince the masses of their agenda.

Finally, the answer to question 3, the function of linguacultural dimensions in English data, is to express the interference between political language and religious culture. Over and above, these dimensions can explain the characteristics of the discourse of religious party.

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