

A Critical Discourse Analysis of the Speech of Her Royal Highness Princess Reema Bint Bander Al-Saud: A Saudi Woman Empowerment Model

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Abstract

Princess Reema Bint Bander Al-Saud is a Saudi woman leader who is nowadays serving as the Saudi ambassador to the United States of America. She has been serving passionately and effectively in both the public and private sectors of Saudi Arabia, setting a perfect example of Saudi women's empowerment in different fields. This paper gives a comprehensive linguistic analysis of selected spoken texts of HRH Princess Reema. The research focuses on both the rhetoric and the persuasive patterns based on the linguistic structures proposed by Van Dijk's theory and Norman Fairclough's reflections on Ideology. This paper has successfully identified some essential linguistic strategies and how they are conducted skillfully by HRH Princess Reema Bint Bander with a focus on the concept of Saudi women empowerment. This research adopts a qualitative method based on observations and thematic interpretations of selected texts of a public speech given by HRH Princess Reema. Moreover, this paper investigates the linguistic and the stylistic markers that Princess Reema applied in her public remarks that makes her address sounds very persuasive and convincing. This research concludes by discussing some linguistic themes that HRH Princess Reema mentioned, such as the concepts of Conservatism, Socialism, and Liberalism feminist ideology, which create a perfect model of Saudi woman empowerment aligned with the Vision of 2030.

Keywords: Arab Ideology, critical discourse, empowerment, gender, language, leadership, power, Saudi women.

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Introduction

In 1932, Saudi Arabia has been declared as a kingdom; hence, economic, political, and social transformations started to take place. These transformations have shown some positive effects on Saudi women's empowerment and gender equality. However, Saudi women faced new challenges and some cultural issues that have prevented them from participating effectively in Saudi society. According to Almujaibel (2014), Saudi women sought to ensure their social and personal identities concerning empowering themselves far from gender roles. Tønnessen, (2016) claimed that other factors that have affected Saudi women's perspectives towards their roles in their society such as, social media, studying abroad, and being open to the internet as a source of knowledge and e-learning. Ammar (2018) stated that although Saudi women are doing their best to participate effectively in developing their country, their efforts have been neglected as they are simply "women." Before to vision; (2030), Saudi men have been supported by being given more opportunities than Saudi women in persuading higher education, studying abroad, being assigned high positions in governmental sectors, and in being decisions makers.

According to vision 2030, Saudi women are expected to play various significant roles in the development of Saudi Arabia. Women's situation in Saudi Arabia is improving in response to Crown Prince Mohammed bin Salman's vision 2030, which predicts that women's status will improve over time in line with the government's future. As a result, General Authority for Statistics (GAST) revealed that women's participation in the Workforce rate, has significantly increased to achieve 27.5%, in comparison to the scored rate in the first quarter of the year 2020, which was 24%. When the Saudi government realized that women are very effective partners with men in different fields, despite the customs and traditions that have governed Saudi society for years, the government of Saudi Arabia tool the decision to empower Saudi women in general as leaders and social influencers.

Moreover, with the emergence of the 2030 Vision, higher governmental work has been given to Saudi women, such as being granted the position of "ambassador" for the first time in Saudi history. This step allows Saudi women to manifest their distinguished capabilities in the political field. This paper focuses on the speech of the first Saudi ambassador in Saudi history: HRH Princess Reema Bint Bander Bin Sultan Al-Saud. She is a member of the World Bank's advisory council for the Women Entrepreneurs, a Saudi Arabian Olympic Committee member, and the International Olympic Committee (IOC) Women in Sports Commission. According to the Olympic Council of Asia, Princess Reema has been selected on the Forbes lists of the 200 Most Powerful Arab Women.

This research focuses on investigating the linguistic strategies that HRH Princess Reema used in her public speech in the empowerment of Saudi women. The study aims to analyze the linguistic and the stylistic manifestation that made HRH Princess Reema's speech move and inspire according to social media reaction. It also discusses the potential power of discourse in achieving social change and women empowerment.

Moreover, as this paper entitled "A Critical Discourse Analysis of HRH Princess Reema's Speech," it is essential to discuss how social theorists and linguists use the term 'Discourse' as a reference for any investigation deals with language and social practices. In other words, language is not only socially shaped but also socially shaping. This notion explains the

need for not only linguistic but also intertextual analysis, which Fairclough calls ‘Critical Discourse Analysis;’ to focus on the relationship between discourse practices and how they have been influenced by social change (Fairclough, 2004.) Discourse is defined as a set of statements that are systematically organized (Foucault, 1972.) These statements intend to express both meanings and values. Discourse is mainly examined through pragmatic and conversation analysis (Van Dijk, 2011.) That makes discourse an essential part of social interactions between humans.

Critical Discourse Analysis (CDA) is a type of discourse that studies social power and social change text and talk in political and social contexts. Van Dijk (1993) states: Critical Discourse Analysis “is not a homogenous model, nor a school or a paradigm, but at most a shared perspective on doing linguistic, semiotic or discourse analysis.”

Furthermore, critical discourse analysis contributes to vital social research focusing on discourse and other social elements as power relations, ideologies, and social identities (Fairclough, 2012.) Further, Alexander (2014) points out that ideology is “a view about what ought to be ought, said, and done about politics in terms of the sole criterion” (p. 12.) Moreover, there is the feminist ideology which has often been misrepresented by arguments such as every woman in politics has to be supported by other women and that every woman who ever mentioned other women in politics is a feminist (Zarkov, 2017.) Under CDA, there is an interdisciplinary nature in which it aims to study the logical relations between the text and outside the text that may be hidden and needs to be revealed.

This research aims at giving a critical discourse analysis of selected texts of the speech of one of the most prominent figures of Saudi women: HRH Princess Reema Bint Bandar Al Saud. She is the first woman ambassador in the Kingdom's history. She was assigned as an ambassador in 2019, becoming the first Saudi woman to be honored with this position with ministerial ranking. As a graduate of George Washington University, she has been serving effectively and passionately in both public and private sectors of the Kingdom of Saudi Arabia, working toward achieving noticeable success in supporting the concept of Saudi women's empowerment. This paper focuses on both the rhetoric and the persuasive patterns based on the linguistic structures proposed by Van Dijk's theory and Norman Fairclough's reflections on Ideology. The research aims at identifying the linguistic strategies as well as the discursive strategies and how they are conducted by HRH Princess Reema Bint Bander.

This paper hypothesizes the following:

1. There are specific linguistic and stylistic patterns in the speech of HRH Princess Reema that make her address sound persuasive, and, hence make her an excellent example of the concept of Saudi woman empowerment.
2. There are specific linguistic markers in the address of HRH Princess Reema, which refer to the themes of Conservatism, Socialism, and Liberalism feminist ideologies. These are very connected with redefining Saudi women's understanding of leadership and empowerment.
- 3.

This paper answers the following questions:

1. What are the linguistic and stylistic patterns in the speech of HRH Princess Reema that make her speech sounds persuasive?

2. What are the persuasive strategies in the speech of HRH Princess Reema which refer to social themes and ideologies?

Review of literature

Saudi Arabia has witnessed the development of many political, economic, and social changes that have affected both the national and the international status of Saudi women. These transformations have led to the emergence of new practices of social relations related to women. The concept of women's empowerment has received increasing attention from the Saudi government and has led to an increase in Saudi women's involvement in all areas of public life. The term 'empowerment' refers to women empowerment in contemporary societies where it becomes related to various important topics of discussion, especially in the fields of development and economics.

Furthermore, it is essential to mention that this topic has been dealt with and introduced from different social and cultural perspectives. Many previous studies that introduced the idea of 'women empowerment.' Some studies have examined the idea of women's empowerment in leadership roles in Higher Education. Other studies have investigated the same concept of women's empowerment to identify women's abilities to make economic decisions by paying further attention to the social mobility of Saudi women aligned with Vision (2030). The following paragraphs will detail these studies' approaches and their findings.

Under the umbrella of Vision 2030, many researchers have emphasized the importance of empowering Saudi women in Saudi society. Abalkhail (2017) confirmed many changes to enable Saudi women to participate in their community, such as providing equal opportunities in education, and employment to both genders. Alqahtani (2020) mentioned that one of the most important goals of Vision 2030 is empowering Saudi women by providing them with the most recommended skills required by different job markets. These skills aim at preparing Saudi women to participate in Saudi communities and qualify them to get prestigious degrees in higher education which lead them to higher positions in both governmental and private sectors.

On the other hand, Alotaibi (2020) introduced a study in which he claimed that the role of women in leadership positions in Higher Education demonstrates the fact that Saudi women have not been effectively empowered. This study aimed at investigating the factors which can be considered as barriers for Saudi women in getting assigned to leadership positions in Saudi higher education institutions as supposed to be aligned with the vision 2030. The study adopted a qualitative research method. The data sample included both males and females working as leaders in three Saudi higher education universities. The researcher implemented a structured interview as a research instrument. Study findings revealed that there are some barriers hinder Saudi women from being assigned to leadership positions. These challenges can be classified as institutional, cultural, and personal barriers. The study concluded its discussion by giving some suggestions to reform Saudi women's status to overcome these obstacles to participate effectively and fulfill their significant roles in leading the country to attain its prosperous goals.

Furthermore, a descriptive study was conducted by Elshafey (2020), who supported Saudi women in 2030 vision. This study aims at identifying the trends of women leaders by giving more attention to the social mobility of Saudi women concerning Vision 2030. The

sample consisted of 53 single female leadership from the Northern Frontier University. Their ages were between 30-50 years old. The surveys are used as a research instrument. The focus of this study is to determine women's contribution to educational development based on graduate qualifications which prepare Saudi women to meet the needs of the labor market in Saudi Arabia. The findings confirmed that there is not a significant difference in the attitudes of women leaders in the dimensions of social mobility of Saudi women regarding vision (2030).

Another study was approached by Alyami (2016), who applied a descriptive research method to investigate the reasons behind having Saudi women fewer work opportunities and the low-income than their Saudi male counterparts. The study implemented a survey as a research instrument, in which the sample covered 143 Saudi women who belong to different social classes. The quantitative results confirmed that Saudi women who belong to low-income social class suffer because they have not received graduate degrees. Hence, this leads to a lack of employment opportunities. The results proved that there are further social and cultural factors that have unescapable effects on Saudi women's job opportunities.

Further, learning and mastering foreign languages (especially English) by Saudi Women can also affect their chances of getting empowered. One study relates this to the proficiency level of the English language. Mohammadian (2018) confirmed in her descriptive study that the English language proficiency level has a tremendous effect on empowering women in senior jobs, which require an increased sense of responsibility and commitment. English language proficiency level is essential for empowering women to earn higher salaries. The purpose of this research was to examine the role of language proficiency in empowering women in general. The sample included 30 female students. The survey is used as a research instrument and was composed of 11 statements. The findings revealed that a high level of English language proficiency qualifies Saudi women to earn financial, social, and professional empowerment which consequently increases their confidence and job opportunity.

Another related study is tackled by Riedy (2013), who conducted a descriptive study that aimed at investigating how learning the English language can help in empowering women in Saudi Arabia. Saudi women strive to learn English to get higher educational degrees and prestigious jobs. The research included 68 Saudi female participants. All of them work in different sectors in Saudi Arabia. The survey was used as a research instrument. The findings revealed that learning the English language enhances Saudi women's empowerment by helping her to make decisions, strengthen her friendships, and use English informally to increase her confidence and proficiency.

Nowadays, Saudi women play a vital role in their community development as they are responsible for such development like Saudi men. In Saudi society, women face many challenges that prevent them from achieving their goals. Saudi women are being supported to have equal opportunities by empowering them alongside Saudi men in all aspects of life. For many Saudis, the year (2017) is regarded as the year of empowering Saudi women. In (2018), Saudi women were allowed to drive and get their driving training and licenses for the first time in Saudi history. This was followed by the issuing and implementation of harassment law, which grants women a sense of comfort and security. Furthermore, their roles were strengthened by deciding to start teaching physical education (sports) to girls in schools and allowing families to get access

to football matches, as well as allowing Saudi women to participate in the Olympic Games internationally. This research focuses on the concept of Saudi women's empowerment. It gives a critical discourse analysis of the speech of HRH Reema Bint Bander, who represents a perfect model of the idea of Women's Empowerment.

Methodology

The empowerment of women has become an essential topic of discussion in development and economics. Economic empowerment allows women to control and benefit from resources, assets, and income. It also helps in the ability to manage risks and improve women's well-being. It can lead to a trivial approach to gender support in a particular political or social context. While it is often used interchangeably, the more inclusive concept of gender empowerment concerns people of any gender, emphasizing the distinction between biological and gender as a role. Empowering women helps to advance the status of women through literacy, education, training, and awareness creation (Alvarez, 2013.) Furthermore, women's empowerment refers to a woman's ability to make strategic life choices that she was previously denied (Deneulin & Lila Shahani, 2009.)

Empowerment is defined, for example, as

a multidimensional social process that helps people develop the power to use in their lives, communities, and society, a strength-based framework through which it presents a deconstruction and yet the levels of force used to consolidate that framework; Empowerment is a multidimensional and interdependent process of change in power relations" (Hadad, 2018, p.11.)

- Strength within: empowering women to examine and express their collective interests, organize to achieve them and link with other women's and men's organizations for change;
- Control: changing the underlying inequalities of power and resources constrain women's aspirations and ability to achieve them.

This paper adopts a qualitative method based on observations and interpretations of selected public speech of HRH Princess Reema. As for the data of this research, it is collected through a primary data source. It is obtained from video clips of HRH Princess Reema's public speech in Arabic and English. Data has been transcribed and, if needed, translated from Arabic into English. Data of this research is examined and analyzed according to two essential theories mentioned earlier: Critical Discourse Analysis of Van Dijk (CDA), and the theory of Norman Fairclough of Ideology Reflections. In his 1992 publication "Discourse and Social Change," three-dimensional discourse analysis methods were included: Text Analysis, Discursive Practices, and Social Practices. Data is analyzed in systemic approaches to answer the research questions mentioned above.

Research Procedures

Data of this study is taken from three interviews done with HRH Princess Reema Bint Bander. Two of these interviews were between 2015 and 2017 before being assigned as an ambassador of Saudi Arabia to the United States. The third interview was done in 2020, in which she focused on the concept of Saudi women empowerment and 2030 Saudi Vision. These

interviews were taken from YouTube, and then transcribed and analyzed following a linguistic and thematic critical discourse analysis. The following are links to these interviews under study:

1. Interview 1 (2015) (Time: 48:22)
2. Interview 2 (2017) (Time 15:29)
3. Interview 3 (2020) (Time: 19:33)

Findings

The speech of HRH Princess Reema is analyzed according to the Fairclough model, considering the following levels:

1. Textual level (Linguistic tools)
2. Rhetorical strategies (Discursive practices)
3. Social Practices (Potential to change)

Analysis of research data focuses on the following:

1. The Persuasive and rhetoric strategies that HRH Princess Reema applied in her address indicate that her speech focused on Saudi women empowerment as the main topic which she continuously supports and, consequently, being manifested as a model.
2. The themes that HRH Princess Reema focused on, such as socialism, conservatism and liberalism feminist ideology, are related to her background circumstances and ideology.

Persuasive linguistic techniques in Princess’s Reema speech

Repetitions & alliterations

Among the techniques to persuade the audience and influence them is the usage of repetitions, and alliteration words and phrases. Haliday and Hasan (1976) mention that lexical repetition plays an essential role in arranging text cohesiveness, in which the linguistic markers agree with words and paragraphs so the whole text will be successfully understood. Furthermore, Beeston (1893) states that synonyms or antonyms repetition is evidence for the writer’s creativity. The following table shows the most common words that are constantly repeated in HRH speech, and they are significantly related to the theme of this paper, “Women Empowerment.”

Table 1. *Frequency of repetitive words related to ‘Women Empowerment’*

Key words	Interview 1	Interview 2	Interview 3	Total
Women	95	30	10	135
Mother	9	5	0	14
Ladies	21	5	1	27
Change	7	11	15	33
Saudi	31	4	30	65
Values	3	11	5	19

As for the repetition of phrases, the following schedule gives examples of how specific terms are repeated successfully and spontaneously in HRH speech to support and validate her ideas.

Table 2. *Repetition of Phrases in HRH speech*

Phrases	Examples
We still need women to...	<i>Today, regardless of how many women we would like to involve; we still need women to train women. We still need women to train the trainers of those women. We need women to occupy and work in the facilities, whether it is from the actual technical capability of the sport through to the support system of that sport.</i>
	<i>You have to be honest with yourself, and you have to admit your shortcomings. You</i>

You have to...	<i>have to establish priorities, meaning some ideas make the cut and some don't. You have to challenge short and long-held notions and concepts. You have to be willing to make small changes where things are working.</i>
Allow us to...	<i>Allow us to be included in policy allow us to be included in tools and resources.</i>
Don't compare... Going to +V. Adj+ Anywhere..	<i>don't compare, don't compare? Yeah. Because if you compare, you're actually going to find something that's going to make you miserable. You can be happy anywhere, you could be miserable anywhere.</i>
I just... It's + adj You know...	<i>I just, I love these pictures. And I love Do we have the close up pictures of the of the women too. I just, you know, all in all, it's, it's, it's, it's, it's fabulous. I have to say that, you know,</i>

Pronouns (inclusive language)

Critical discourse analysis, according to Bulan and Kasman (2018), may include parts of speech such as pronoun, power relations, and other implicatures. HRH Princess Reema’s speech showed a reflection of many variations of personal pronouns such as a first person, second person, and third-person pronouns. The following table illustrates the types of pronouns found in HRH speech and the frequency of usages.

Table 3. Numbers of pronouns used by HRH Princess Reema

Pronoun	Interview 1.	Interview 2.	Interview 3.	Total
WE	134	77	50	261
YOU	134	49	9	192
OUR	38	12	70	120
US	26	26	8	60
SHE	25	6	0	31
HER	12	0	0	12

Third-person ‘we’ is used to involve and give a sense of unity between the audience and the speaker. HRH Princess Reema believes in women’s empowerment, and she successfully involves the audience to be part of this belief. When she uses the pronoun ‘we’, it means that the Saudi nation in general and Saudi women. Most of HRH speech consists of the use of the third-person pronoun. It clearly reflects that Princess Reema truly believes in the Saudi women’s role in being a significant part of the unity and the development of the country.

Table 4. Pronoun WE in HRH speech

Pronoun	Examples
We	<i>We are, the kingdom is investing 10s of billions in a strategic education reform initiative, billions more in the curriculum reform and teacher training. And we're opening ourselves up to the world through the establishment of a national tourism industry. Vision 2030 is not just about the future of Saudi Arabia, it's also about the betterment of the planet. We believe that Saudi global leadership can bring people together, make a stand for tolerance.</i> <i>We're investing in and leading efforts to promote moderation and tolerance through initiatives such as the global center for combating extremist ideology,</i> <i>because we're in a desert, we recognize that we need to do a better job of correcting an inaccurate and distorted narrative. So, when we're labeled an extremist, we need to remind people that Saudi Arabia does not tolerate extremism within our borders or anywhere else in</i>

	<p><i>the world. We are the United States strongest, most reliable partner against extremism. Together, we go after the men, the money and the mindset that supports terrorism and extremism.</i></p> <p><i>when we're labeled an extremist, we need to remind people that Saudi Arabia does not tolerate extremism within our borders or anywhere else in the world. We are the United States strongest, most reliable partner against extremism. Together, we go after the men, the money and the mindset that supports terrorism and extremism.</i></p>
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Metaphors

Lakoff and Johnson (1980) defined metaphors as a device of imagination for poetic purposes in which language in its basic form is used to imply another thing simultaneously. Furthermore, Searle, (1990), mentioned that in most cases, metaphors shouldn't be explained, especially when the similarities between two entities are apparent. Then, further explanations will ruin the essence of metaphors. The following are examples of the metaphors found in HRH speech quoted from the three interviews under investigation.

- *And she was coming in with maybe three weeks experience, no training and being thrown to the wolves.*
- *And I actually go to the edge of the world and everyone that visits me in Saudi, I almost drag them out there because it is one of the most beautiful locations you could imagine particularly at sunset.*
- *And from that moment on, I've been all hands on deck.*

Inversion

The use of the inversion technique is one of the persuasive devices that HRH Princess Reema frequently applied in her speech to influence the audience and explain her points vividly and clearly. It is a stylistic strategy in which the speaker plays skillfully with words for the sake of controlling and convincing the listener. The following are some examples of inversion in which HRH Princess Reema starts with informative statements and ends up with some enforcement phrases to have such effects on the audience.

- You want us to engage... forcing us to engage by blocking us from engagement in sports activities is not the way to go.
- Because I think, a little bit out of the box, and a little bit of a weird corner was Guinness, I was like Guinness, maybe we break a record, what do we do with these records? And then we started going through the book.
- don't compare, don't compare? Yeah. Because if you compare, you're actually going to find something that's going to make you miserable. You can be happy anywhere, you could be miserable anywhere.

Appeal

The appeal is a persuasive strategy directed mainly to the listeners' emotions. Sometimes, appeals play a vital role in contentious debates. The most known and applicable kinds of appeals are those to feelings and those to authorities. Aristotle considered 'appeal' as a persuasive strategy in which he points out three different types of "appeal":

- Appeal to logic, (logos)
- Appeal to emotions, (pathos)

- Appeal to the perceived character, (ethos) (Russell,1982).

The following table illustrates the types of ‘appeal’ used and applied by HRH Princess Reema which, is mainly directed to the emotions of the listeners and labeled as follows:

Table 5. *Types of appeal: A persuasive technique*

Types of Appeal	Examples quoted from HRH speech
Common Sense	Today, regardless of how many women we would like to involve, we still need women to train women, we still need women to train the trainers of those women. We need women to occupy and work in the facilities, whether it is from the actual technical capability of the sport all the way through to the support system of that sport. And the sensitive subject of gyms. *And it is what I was doing before I took the role at the General Sports Authority is educating women on the value of saving their money of focusing on their health. Because every dollar you spend on your health or Riyadh is real, you are not saving for your future. Assess where you would like to be.
Fairness	*Imagine the value and the movement of sports to the soul of a young child. So when we say women must be involved in sports is because we need their daughters involved in sports, they must have that same community connection that our young boys have today. *Give me the quality material you give a man and what I'd like to have in the sports world across the world, not just in Saudi, the gender neutrality and product and the gender neutrality of facilities and the gender neutrality of machines and tools give us the option.
Family Values	*The value the extreme value of sports in daily life for young children, for men and for women is to create that second sense of community. Today, we live in a disconnected society. We are online, we're on Twitter, we're on Facebook, we are closer to these machines than we are to the people in the room with us. *That is the investment that makes the mother the Father, the Son and the daughter speak the same language. And we say have a conversation at the dinner table. I would like to invite you all today, when you're at the dinner table, turn your phones over, have a conversation with your children. *So we're at school, they are within the family construct as a foundation, because that is where you learn your values. And once you learn the baseline of value, you begin to differentiate are the values that my family gave me impactfully 100%, what I want, or do I need to shift and add more?
Nostalgia	My mother, my father, my grandmother, my aunts, they were not, they don't know Twitter, they don't know Twitter. My mother knows WhatsApp, she WhatsApp says regularly. But she is not on Twitter. She speaks she speaks to her sisters, she speaks to us. And the conversations we have with my mother and father are conversations that, frankly, are not the same quality that I have with my children.
Patriotism	In Saudi, we've tagged it as 14 billion. All we need is for people to be engaged. So us as the Sports Authority, anybody that will listen to me any sports industry, in professional that will listen to me I keep telling them do not think of the Muslim, woman as an exclusively Arab woman. *The concept of financial self-sufficiency is so profoundly important that that is the only way that as a nation, we will survive and then as an individual that we will survive.
Sympathy & Compassion	*As I get older that I wish I'd listened more I wish I asked more. But the role models that we actually need today are people that are not on television that are people that are not on the radio or not on Instagram, it's people that have actually achieved or accomplished something. Because that role model has to show you through success or failure, how they've gotten to where they are, and they also need to have a value system, I find that we are lost track of the values that make us who we are, we have lost track of the essence of what is native to our nation, where are they? Where are the line these bad? No, we go back to the society or we

	find them in the media.
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Anecdotes

One of the persuasive devices that have been found in HRH Princess Reema's speech is using anecdotes as giving examples of her life experience in supporting the concept of women's empowerment. Anecdotes can be defined as a short and amusing story with a point of view. The following examples are some of the anecdotes found in the data of this paper and have strong relevance to the concept of Saudi women empowerment.

- I was the CEO of the company, the experience that I had walking through the halls of the store that there was not one woman on the field, which basically means in sales, three floors, over 75 employees, not one woman selling luxury goods to women.
- I was approached by Ashlag Magnus daughter, she has a phenomenal website called Tinker Tailor. And Tinker Tailor wanted to come to Saudi and just in full disclosure, not only am I an investor, but I'm also on the board of advisors. And she wanted to come to Saudi and introduced the concept of Tinker Tailor to the Middle East. And so we invited her and the brand that she brought with her was Mark Aiza. And Karen Greg came out with her. And I've been to many events where you go to somebody's home and they bring a trunk show or you go to a store and it is profoundly boring. So what we thought was how do we do this with a little bit of sense of humor, a little bit of fun. And I actually go to the edge of the world and everyone that visits me in Saudi, I almost drag them out there because it is one of the most beautiful locations you could imagine particularly at sunset.
- And two days after one of my dearest friends was diagnosed with breast cancer and called in, let me know, and I decided that was a big sign that this might be something I need to participate in

Rhetorical questions

Schippa (2007), identified five ways of using rhetoric. Among these ways is "rhetoric a persuasive technique" In analyzing the speech of HRH Princess Reema, it has been found that she made use of a lot of rhetorical questions which were followed either by herself answering these questions or by being left to the common sense of the audience. Using such a persuasive strategy in public speaking helps the speaker to draw the listener's attention to the topic being discussed. Princess Reema's rhetorical questions manifest clearly and enthusiastically her support to the concept of women empowerment and Saudi women issues in general. The following are examples of her frequent use of rhetorical questions:

- But today I'd like to ask how many more ways could we find to contour the face of a woman?
- How many of you today are sitting here watching me speak through a lens that's in front of you?
- What do you think is going to be more attractive?
- So how comfortable will the young Saudi girl be to document her physical fitness routines and activities and exhibit them to the world to see to follow her path?
- And what is the difference between the Nike hijab and the other ones that you have seen, perhaps? And what is the difference, you might say

between a girl just wearing a long sleeve t shirt versus something that's specifically made for her?

- Where are they? Where are the line these bad? No, we go back to the society or we find them in the media.
- It comes from experience and knowledge and engagement; you begin to see how others behave and you think Is this the way I would like to behave?
- You're suddenly pandering, or you've suddenly lost your weight? Well, no, I haven't.
- How many of you today are having the same conversation with people that you've had for the past 10 years? How many of you dread the moment that you see those people? Because it is the same? Wouldn't it be interesting if rather than dreading your moment with them, you say How about we change the conversation? How about it? How about we bring something new to the table?
- How do we do that? When we went to work, we implemented sweeping changes to our businesses and economic strategies across all sectors and all levels of the economy.
- We also asked ourselves if we want to create a more equitable, more inclusive society, where everyone is welcome where everyone can be a meaningful participant where everyone can prosper, satisfy their ambitions and utilize their talents. How do we do it?
- And then you sit and think, wait a minute, I'm in Saudi, how the heck am I going to do this?
- Am I ignorant enough to think that there will be people that are opposed to this?
- So this is the location? No, it's true,

Thematic data analysis

Conservative ideology

Conservative ideology, in its simplest definition, means following one's traditions and values. This type of tradition represents religion and ones' own beliefs. Discussing faith in Saudi Arabia is considered one of the absolute truths that cannot be argued about. HRH Princess Reema constantly refers to Saudi society as a very conservative one with its own values and ultimate privacy. An example of this can be seen in her following speech where she is discussing Saudi women's health and sports issues:

- If you really want to consider our community, it is a very closed and private community and talking about specific body parts are taboo. And that goes not only for breast cancer, ovarian cancer, prostate cancer, it's very difficult conversations to have and difficult words to say in public. So not only is it a difficult conversation, to have the method that we need to educate the women on for early detection is an uncomfortable conversation to have in other words, to check yourself, check yourself.
- What I think is missing is and this is perhaps the right or wrong platform to challenge the global fitness community to create a product that allows for a young Muslim, or a young

conservative woman to be able to practice her sport, where she can stay modest, but still feel comfortable going out and participating engaging.

- I don't mean conservative of left, right or any other. I just mean a community that prefers to be a little bit more modest in the way that they engage. But give me more opportunity. Give me the quality material you give a man and what I'd like to have in the sports world across the world, not just in Saudi, the gender neutrality and product and the gender neutrality of facilities and the gender neutrality of machines and tools give us the option. Changes that not just transform laws and government policies, but also social norms, cultural behaviors, changes that require national commitment and secure buy in from citizens who hand in hand with the government share the responsibility for implementing these reforms and making this transformation.

Socialism ideology

Socialism is different in connotation and functions from Conservatism. In fact, Socialism is a mid-way between liberalism and conservatism. It is a social and an economic philosophy in which the social system is characterized by social ownership such as workers' self-management, equity, and other features. HRH Princess Reema's speech identifies some of these features in which there is a clear emphasis on these features such as "centralized planning, freedom of consumption, pricing process and planning). The following are some examples of this ideology she embraces.

- *So what we decided to do, and it was imperative for me was to create an environment where these women felt comfortable and confident coming to work. So we have to work on them first. And once they were stable and comfortable in the situation of the work environment, we could then focus on the benefit to the store. And when you actually really look at it, having a confident employee that feels safe and stable and respected. That in and of itself is a boon for your business.*
- *I also don't agree with the fact that you should eliminate all men for the benefit of women that's not healthy community, from my point of view,*
- *We believe that Saudi global leadership can bring people together, make a stand for tolerance, encourage interfaith dialogue, embrace cooperation between Christian Jewish and Muslim communities, and encourage the Muslim community's responsibility to deter animosity and violence.*

Feminist ideology

Feminist ideology focuses on insights that are related to issues such as power and the ideology of gendered social patterns. It is an ideology that aims at examining "the complex, subtle and sometimes not so subtle ways in which frequently taken-for-granted gendered assumptions and homogenous power relations are discursively produced, sustained, negotiated and challenged in different contexts and communities" (Lazar, 2007, p. 147). The following are examples from HRH's speech in which she constantly focuses on gender as an ideological structure and social practice. Her vision of "Women Empowerment" is frequently present in her speech and social practice even before the emergence of Saudi Vision 2030.

- *We began feminizing the workplace through the back office from our marketing department logistics we had women in the accounting, and we moved into the buying and*

the marketing offices. Slowly as we studied the laws, we realized that there are vacancies for women in the non defined roles.

- *Today, regardless of how many women we would like to involve, we still need women to train women, we still need women to train the trainer's of those women. We need women to occupy and work in the facilities, whether it is from the actual technical capability of the sport all the way through to the support system of that sport.*
- *we hope that people are able to see a remarkable progress that women now have private and public sector leadership positions, that women's participation and empowerment is a driving force in the nation's workplace, that the creative arts and entertainment are flourishing, pushing the boundaries of expression challenging what was acceptable, that cinemas and theaters are opening concerts and performances with international entertainers occurring and street festivals taking place all over the country.*

Data findings

The data is analyzed based on the linguistic features used to achieve persuasion means of Aristotle's categorization of ethos, logos, and pathos in the characters' arguments regarding WE. The thematic analysis revealed two remarkable themes, which are women empowerment and persuasive strategies. In her speech, Princess Reema supported women's future in the workforce by using repetition for pathos strategy after questioning economic cities and job creation. Her linguistic expressions inspired the listeners and further, clarified family members' considerations in the future, including Saudi women. She answered, "that is the integration of the men and the woman, the husband, the father and the daughter".

Furthermore, Princess Reema emphasized the Saudi women's value in the community through repetition, which produces pathos, as she mentioned; "there's value in the woman there is value in her contribution to the community, there's value to her voice and the decisions that she helps make." Also, the Princess stressed in her explanation regarding Saudi's reforms by a combination of pathos and ethos through repeating the same concept and using the pronouns "I" and exclusive "we" to refer to herself and the government. She used various persuasive tools in her utterance to make it clear and compelling; she said, "I will remind you what I remind them, we are not working for anyone outside of this nation, we're working for this nation, for the women of our nation, for the men of our nation, for the evolution of where we need to be."

Moreover, in a talk regarding women's futures, Princess Reema discussed job opportunities for women by applying pathos and ethos. She used a rhetorical question, besides the exclusive "we" that refers to herself and the sports sector as she said, "Why? because we'd like to promote small and micro businesses for physical fitness.". In this discussion, the Princess shared her efforts and experience with the audience, reflecting positively on her ethos. Also, Princess Reema talked about women's future and productivity after the driving ban through pathos and the use of a rhetorical question to stress her argument. In her interview, she said, "but what does that also mean? Now it means there's no more excuse for lack of productivity. A woman today can't say, I couldn't find a car, I couldn't find a driver ". Princess Reema also expressed her defense for the Saudi community, including women, by applying ethos and pathos through two rhetorical questions with the exclusive "we". The Princess's language had a powerful impact on her discussion, expressing responsibility and personal involvement as a part

of Saudi community. She mentioned, "do you say that to anyone else? is it because we're in the Middle East and there's a history of what you did not feel assimilated to your values?".

Additionally, Princess Reema used the audience's language through an idiomatic expression that expresses pathos to clarify her point during her talk about gender equality for Saudi women. According to what she said in her interview, "because it will target human rights and get them off our backs.". Besides, Princess Reema discussed the Saudi reforms and WE by using metaphor, simile, and direct address to the audience in one utterance, which are parts of pathos said "Don't just look at us as oil and don't look at us as the building, and the construction is the concrete.... that is the new oil human" as she draws pictures by words to adopt specific ideas or change preconceived stereotypes about Saudi people, especially, Saudi women.

Further, Princess Reema promoted her ethos and expressed her caring towards women in her talk about laws regarding women's gyms in Saudi by mentioning her efforts and experience. The Princess positioned herself automatically along with the use of exclusive "we" referring to herself and her team in the sports sector; she said, "We worked on changing the laws to allow for women's gyms to be legal." Also, the Princess used ethos and logos in one utterance to create a significant impact on her image and support her argument regarding women's achievement by telling her experience that comes from her investigation and views. She used the pronoun "I", automatic positioning, and numbers in her utterance "When I was hired, I was the only woman in an office of 1,800 people, a year and a half out right now, my team is made up of men and women, but 27 women work within the two groups that I'm responsible for". Likewise, she used the same combination of ethos and logos through numbers and exclusive "we" in her discussion about creating women's jobs "was 500 registers on the digital site that we created, 47 immediately went live". She appeals to logos to prove the immediate job impact discussed in her utterance and support women's futures.

In a discussion about gender equality, Princess Reema accomplished ethos through the exclusive "we" to refer to herself and the government, with interactive positioning because she spoke for the government "we're doing it because A it's the right thing to do, B it is necessary for our nation." Also, the Princess positioned herself interactively with Saudi women and their achievement by using exclusive "we" in a collective way along with the use of the pronoun "I" that expresses her opinion "we've been there, where we have been through, is the silent partner, and today I think we are given the opportunity and a platform to be more present and more relevant." Her utterance affects her ethos as she spoke up for Saudi women and expressed her consideration and care towards them. Besides that, Princess Reema applied ethos in her discussion of Saudi women's contribution through exclusive "we" that referred to the speaker and the Saudi women which expressed a sense of solidarity; she said, "those of you who work with the universities and the medical centers you know us we exist. " In this discussion, she positioned herself interactively because she spoke for Saudi women. Besides, after a question about what the opportunities are for women, Princess Reema supported her answer by ethos and logos by mentioning her experience in the job creation plan that has been carried out in cooperation with the ministry of labor in response to women's futures. She applied the exclusive "we" that referred to herself and the ministry of labor with positioning herself reflexively; the Princess mentioned, "what we did was create 25 new line items for jobs for women.

Conclusion

This study chose to explore the language of a female who promoted the rights of women in Saudi Arabia: HRH Princess Reema Bint Bander. Moreover, it focuses not only on her speech but also on her attitudes towards Saudi woman empowerment and her achievements. Thus, her attitudes have a significant impact on defending and supporting women's rights in Saudi Arabia. Besides her language, she motivated Saudi women to be informed of their rights and work positively for the prosperity of their own country. The concept of Women's Empowerment has emerged as one of the most critical concerns not only at a community level but also at the international level. Governments worldwide are making extra efforts to attain gender equality and equal pay in all fields of life. However, governmental efforts alone will not be enough to achieve this purpose. Communities, too, need to take necessary actions to create a safe environment in which there is no gender discrimination and where women have equal opportunities in participating in governmental political and economic roles equally. While the welfare approach stressed on the importance of women as wives, mothers, and careers of family welfare, the anti-poverty strategy was built on two strategies-need for recognizing women's participation in family income paid and unpaid works. Thus, nations worldwide have recognized the importance of mobilizing the power of women and giving them financial support through economic projects and income independence. This planning strategy enables women to enjoy their equal position in their community by making sure that such plans will enhance women's roles in both household and careers goals. Now, Saudi women's empowerment is on a broad and growing scale, which is seen as a step toward better development.

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Appendix

The following are links to these interviews under study:

- | | | | |
|----------------|--------|---------------|---|
| 3. Interview 1 | (2015) | (Time: 48:22) | https://youtu.be/UFPbEzlab-o |
| 4. Interview 2 | (2017) | (Time 15:29) | https://youtu.be/2aUyn7p7zbw |
| 5. Interview 3 | (2020) | (Time: 19:33 | https://youtu.be/KgMejI6wIyw |