



مجلة العلوم الإنسانية  
بجامعة حائل



جامعة حائل  
University of Hail

# مجلة العلوم الإنسانية

دورية علمية محكمة تصدر عن جامعة حائل



السنة التاسعة، العدد 29

المجلد الثالث، مارس 2026



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





مجلة العلوم الإنسانية  
بجامعة حائل



جامعة حائل  
University of Ha'il

## مجلة العلوم الإنسانية

دورية علمية محكمة تصدر عن جامعة حائل

للتواصل:

مركز النشر العلمي والترجمة

جامعة حائل، صندوق بريد: 2440 الرمز البريدي: 81481



<https://uohjh.com/>



[j.humanities@uoh.edu.sa](mailto:j.humanities@uoh.edu.sa)

## نبذة عن المجلة

### تعريف بالمجلة

مجلة العلوم الإنسانية، مجلة دورية علمية محكمة، تصدر عن وكالة الجامعة للدراسات العليا والبحث العلمي بجامعة حائل كل ثلاثة أشهر بصفة دورية، حث تصدر أربعة أعداد في كل سنة، وبحسب اكتمال البحوث المحازرة للنشر. وقد نُجحت مجلة العلوم الإنسانية في تحقيق معايير اعتماد معامل التأثير والاستشهادات المرجعية للمجلات العلمية العربية معامل "آر سيف Arcif" المتوافقة مع المعايير العالمية، والتي يبلغ عددها (32) معياراً، وقد أُطلق ذلك خلال التقرير السنوي الثامن للمجلات للعام 2023.

### رؤية المجلة

التميز في النشر العلمي في العلوم الإنسانية وفقاً لمعايير مهنية عالمية.

### رسالة المجلة

نشر البحوث العلمية في التخصصات الإنسانية؛ لخدمة البحث العلمي والمجتمع المحلي والدولي.

### أهداف المجلة

تهدف المجلة إلى إيجاد منافذ رصينة؛ لنشر المعرفة العلمية المتخصصة في المجال الإنساني، وتمكن الباحثين -من مختلف بلدان العالم- من نشر أبحاثهم ودراساتهم وإنتاجهم الفكري لمعالجة واقع المشكلات الحياتية، وتأسيس الأطر النظرية والتطبيقية للمعارف الإنسانية في المجالات المتنوعة، وفق ضوابط وشروط ومواصفات علمية دقيقة، تحقيقاً للجودة والريادة في نر البحث العلمي.

## قواعد النشر

### لغة النشر

- 1- تقبل المجلة البحوث المكتوبة باللغتين العربية والإنجليزية.
- 2- يُكتب عنوان البحث وملخصه باللغة العربية للبحوث المكتوبة باللغة الإنجليزية.
- 3- يُكتب عنوان البحث وملخصه ومراجعته باللغة الإنجليزية للبحوث المكتوبة باللغة العربية، على أن تكون ترجمة الملخص إلى اللغة الإنجليزية صحيحة ومتخصصة.

### مجالات النشر في المجلة

تهتم مجلة العلوم الإنسانية بجامعة حائل بنشر إسهامات الباحثين في مختلف القضايا الإنسانية الاجتماعية والأدبية، إضافة إلى نشر الدراسات والمقالات التي تتوفر فيها الأصول والمعايير العلمية المتعارف عليها دولياً، وتقبل الأبحاث المكتوبة باللغة العربية والإنجليزية في مجال اختصاصها، حيث تعنى المجلة بالتخصصات الآتية:

- علم النفس وعلم الاجتماع والخدمة الاجتماعية والفلسفة الفكرية العلمية الدقيقة.
- المناهج وطرق التدريس والعلوم التربوية المختلفة.
- الدراسات الإسلامية والشريعة والقانون.
- الآداب: التاريخ والجغرافيا والفنون واللغة العربية، واللغة الإنجليزية، والسياحة والآثار.
- الإدارة والإعلام والاتصال وعلوم الرياضة والحركة.

### أوعية نشر المجلة

تصدر المجلة ورقياً حسب القواعد والأنظمة المعمول بها في المحلات العلمية المحكمة، كما تُنشر البحوث المقبولة بعد تحكيمها إلكترونياً لتعم المعرفة العلمية بشكل أوسع في جميع المؤسسات العلمية داخل المملكة العربية السعودية وخارجها.

### ضوابط النشر في مجلة العلوم الإنسانية وإجراءاته

#### أولاً: شروط النشر

#### أولاً: شروط النشر

1. أن يتسم بالأصالة والجدّة والابتكار والإضافة المعرفية في التخصص.
2. لم يسبق للباحث نشر بحثه.
3. ألا يكون مستملاً من رسالة علمية (ماجستير / دكتوراة) أو بحوث سبق نشرها للباحث.
4. أن يلتزم الباحث بالأمانة العلمية.
5. أن تراعى فيه منهجية البحث العلمي وقواعده.
6. عدم مخالفة البحث للضوابط والأحكام والآداب العامة في المملكة العربية السعودية.
7. مراعاة الأمانة العلمية وضوابط التوثيق في النقل والاقتباس.
8. السلامة اللغوية ووضوح الصور والرسومات والجداول إن وجدت، وللمجلة حقها في مراجعة التحرير والتدقيق النحوي.

#### ثانياً: قواعد النشر

1. أن يشتمل البحث على: صفحة عنوان البحث، ومستخلص باللغتين العربية والإنجليزية، ومقدمة، وصلب البحث، وخاتمة تتضمن النتائج والتوصيات، وثبت المصادر والمراجع باللغتين العربية والإنجليزية، والملاحق اللازمة (إن وجدت).
2. في حال (نشر البحث) يُزود الباحث بنسخة إلكترونية من عدد المجلة الذي تم نشر بحثه فيه، ومستملاً لبحثه .
3. في حال اعتماد نشر البحث تؤول حقوق نشره كافة للمجلة، ولها أن تعيد نشره ورقياً أو إلكترونياً، ويحق لها إدراجه في قواعد البيانات المحليّة والعالمية - بمقابل أو بدون مقابل - وذلك دون حاجة لإذن الباحث.
4. لا يحقّ للباحث إعادة نشر بحثه المقبول للنشر في المجلة إلا بعد إذن كتابي من رئيس هيئة تحرير المجلة.
5. الآراء الواردة في البحوث المنشورة تعبر عن وجهة نظر الباحثين، ولا تعبر عن رأي مجلة العلوم الإنسانية.
6. النشر في المجلة يتطلب رسوماً مالية قدرها ( 1000 ريال) يتم إيداعها في حساب المجلة، وذلك بعد إشعار الباحث بالقبول الأولي وهي غير مستردة سواء أجاز البحث للنشر أم تم رفضه من قبل المحكمين.

#### ثالثاً: توثيق البحث

أسلوب التوثيق المعتمد في المجلة هو نظام جمعية علم النفس الأمريكية (APA7)

## رابعاً: خطوات وإجراءات التقديم

1. يقدم الباحث الرئيس طلباً للنشر (من خلال منصة الباحثين بعد التسجيل فيها) يتعهد فيه بأن بحثه يتفق مع شروط المجلة، وذلك على النحو الآتي:
  - أ. البحث الذي تقدمت به لم يسبق نشره (ورقياً أو إلكترونياً)، وأنه غير مقدم للنشر، ولن يقدم للنشر في وجهة أخرى حتى تنتهي إجراءات تحكيمه، ونشره في المجلة، أو الاعتذار للباحث لعدم قبول البحث.
  - ب. البحث الذي تقدمت به ليس مستلماً من بحوث أو كتب سبق نشرها أو قدمت للنشر، وليس مستلماً من الرسائل العلمية للماستير أو الدكتوراة.
  - ج. الالتزام بالأمانة العلمية وأخلاقيات البحث العلمي.
  - د. مراعاة منهج البحث العلمي وقواعده.
- هـ. الالتزام بالضوابط الفنية ومعايير كتابة البحث في مجلة العلوم الإنسانية بجامعة حائل كما هو في دليل المؤلفين كتابة البحوث المقدمة للنشر في مجلة العلوم الإنسانية بجامعة حائل وفق نظام APA7
2. إرفاق سيرة ذاتية مختصرة في صفحة واحدة حسب النموذج المعتمد للمجلة (نموذج السيرة الذاتية).
3. إرفاق نموذج المراجعة والتدقيق الأولي بعد تعينته من قبل الباحث.
4. يرسل الباحث أربع نسخ من بحثه إلى المجلة إلكترونياً بصيغة (word) نسختين و (PDF) نسختين تكون إحداها بالصيغتين خالية مما يدل على شخصية الباحث.
5. يتم التقديم إلكترونياً من خلال منصة تقديم الطلب الموجودة على موقع المجلة (منصة الباحثين) بعد التسجيل فيها مع إرفاق كافة المرفقات الواردة في خطوات وإجراءات التقديم أعلاه.
6. تقوم هيئة تحرير المجلة بالفحص الأولي للبحث، وتقرير أهليته للتحكيم، أو الاعتذار عن قبوله أولاً أو بناء على تقارير المحكمين دون إبداء الأسباب وإخطار الباحث بذلك
7. تملك المجلة حق رفض البحث الأولي ما دام غير مكتمل أو غير ملتزم بالضوابط الفنية ومعايير كتابة البحث في مجلة حائل للعلوم الإنسانية.
8. في حال تقرر أهلية البحث للتحكيم يخطر الباحث بذلك، وعليه دفع الرسوم المالية المقررة للمجلة (1000) ريال غير مستردة من خلال الإيداع على حساب المجلة ورفع الإيصال من خلال منصة التقديم المتاحة على موقع المجلة، وذلك خلال مدة خمس أيام عمل منذ إخطار الباحث بقبول بحثه أولاً وفي حالة عدم السداد خلال المدة المذكورة يعتبر القبول الأولي ملغياً.
9. بعد دفع الرسوم المطلوبة من قبل الباحث خلال المدة المقررة للدفع ورفع سند الإيصال من خلال منصة التقديم، يرسل البحث لمحكمين اثنين؛ على الأقل.
10. في حال اكتمال تقارير المحكمين عن البحث؛ يتم إرسال خطاب للباحث يتضمن إحدى الحالات التالية:
  - أ. قبول البحث للنشر مباشرة.
  - ب. قبول البحث للنشر؛ بعد التعديل.
  - ج. تعديل البحث، ثم إعادة تحكيمه.
  - د. الاعتذار عن قبول البحث ونشره.
11. إذا تطلب الأمر من الباحث القيام ببعض التعديلات على بحثه، فإنه يجب أن يتم ذلك في غضون (أسبوعين) من تاريخ الخطاب) من الطلب. فإذا تأخر الباحث عن إجراء التعديلات خلال المدة المحددة، يعتبر ذلك عدولاً منه عن النشر، ما لم يقدم عذراً تقبله هيئة تحرير المجلة.
12. في حالة رفض أحد المحكمين للبحث، وقبول المحكم الآخر له وكانت درجته أقل من 70%؛ فإنه يحق للمجلة الاعتذار عن قبول البحث ونشره دون الحاجة إلى تحويله إلى محكم مرجح، وتكون الرسوم غير مستردة.

13. يقدم الباحث الرئيس (حسب نموذج الرد على المحكمين) تقرير عن تعديل البحث وفقاً للملاحظات الواردة في تقارير المحكمين الإجمالية أو التفصيلية في متن البحث
14. للمجلة الحق في الحذف أو التعديل في الصياغة اللغوية للدراسة بما يتفق مع قواعد النشر، كما يحق للمحررين إجراء بعض التعديلات من أجل التصحيح اللغوي والفني. وإلغاء التكرار، وإيضاح ما يلزم. وكذلك لها الحق في رفض البحث دون إبداء الأسباب.
15. في حالة رفض البحث من قبل المحكمين فإن الرسوم غير مستردة.
16. إذا رفض البحث، ورغب المؤلف في الحصول على ملاحظات المحكمين، فإنه يمكن تزويده بهم، مع الحفاظ على سرية المحكمين. ولا يحق للباحث التقدم من جديد بالبحث نفسه إلى المجلة ولو أجريت عليه جميع التعديلات المطلوبة.
17. لا تردّ البحوث المقدمة إلى أصحابها سواء نشرت أم لم تنشر، ويخطر المؤلف في حالة عدم الموافقة على النشر
18. يحق للمجلة أن ترسل للباحث المقبول بحثه نسخة معتمدة للطباعة للمراجعة والتدقيق، وعليه إنجاز هذه العملية خلال 36 ساعة.
19. لهيئة تحرير المجلة الحق في تحديد أولويات نشر البحوث، وترتيبها فنياً.

## المشرف العام

سعادة وكيل الجامعة للدراسات العليا والبحث العلمي

أ. د. هيثم بن محمد بن إبراهيم السيف

## هيئة التحرير

رئيس هيئة التحرير

أ. د. نوف بنت سالم الشمري

أستاذ البلاغة والنقد، جامعة حائل، المملكة العربية السعودية

أعضاء هيئة التحرير

أ. د. عمر عبد الله العنانزة

أستاذ الإدارة الفندقية، جامعة اليرموك  
المملكة الأردنية الهاشمية

أ. د. سيندر دوفتشين

أستاذ تعليم اللغة، جامعة كيرتن، أستراليا

د. عمر عبد الله الصمعاني

استاذ تنمية المواهب والابتكار المشارك، جامعة حائل  
المملكة العربية السعودية

أ. ممدوح نويجع الرشيدى

سكرتير هيئة التحرير

أ. د. عبد العزيز بن سليمان الغسلان

أستاذ السياسة الشرعية، جامعة الإمام محمد بن سعود الإسلامية  
المملكة العربية السعودية

أ. د. عبد الله محمد أبو تينة

أستاذ القيادة التربوية، جامعة قطر، دولة قطر

د. ثامر بن عيسى العميم

أستاذ اللغويات التطبيقية المشارك، جامعة حائل  
المملكة العربية السعودية

د. محمد بن حسين أوانق أحمد

محاضر أول (Senior Lecturer) في دراسات اللغة العربية  
جامعة ملايا، ماليزيا

## مدير إدارة التحرير

د. علي بن عيسى الشمري

أستاذ المناهج وتعليم اللغة العربية المشارك، جامعة حائل، المملكة العربية السعودية

## الهيئة الاستشارية

أ.د فهد بن سليمان الشايح

جامعة الملك سعود - مناهج وطرق تدريس

**Dr. Nasser Mansour**

University of Exeter. UK – Education

أ.د محمد بن مترك القحطاني

جامعة الإمام محمد بن سعود الإسلامية - علم النفس

أ.د علي مهدي كاظم

جامعة السلطان قابوس بسلطنة عمان - قياس وتقويم

أ.د ناصر بن سعد العجمي

جامعة الملك سعود - التقييم والتشخيص السلوكي

أ.د حمود بن فهد القشعان

جامعة الكويت - الخدمة الاجتماعية

**Prof. Medhat H. Rahim**

Lakehead University - CANADA

Faculty of Education

أ.د رقية طه جابر العلواني

جامعة البحرين - الدراسات الإسلامية

أ.د سعيد يقطين

جامعة محمد الخامس - سرديات اللغة العربية

**Prof. François Villeneuve**

University of Paris 1 Panthéon Sorbonne

Professor of archaeology

أ. د سعد بن عبد الرحمن البازعي

جامعة الملك سعود - الأدب الإنجليزي

أ.د محمد شحات الخطيب

جامعة طيبة - فلسفة التربية



## Deixis in Saudi Women's Empowerment Speech

التعبير الإشاري في خطاب تمكين المرأة السعودية

Dr. Wjoud (Wojood) Hussain Almadani

<https://orcid.org/0009-0005-6213-5968>

Assistant Professor of Applied Linguistics, English Department,  
Faculty of Sciences and Humanities, Shaqra University, Kingdom of Saudi Arabia.

د. وجود بنت حسين المدني

أستاذ اللغويات التطبيقية المساعد، اللغويات التطبيقية، قسم اللغة الإنجليزية، كلية العلوم و الدراسات الانسانية،  
جامعة شقراء، المملكة العربية السعودية.

(تاريخ الاستلام: 2025/09/08، تاريخ القبول: 2025/12/22، تاريخ النشر: 2026/01/15)

### Abstract

The study aims to explore deixis in public speech on Saudi women's empowerment, delivered by significant Saudi politicians, including Princess Reema bint Bandar Al Saud, Princess Haifa bint Mohammed Al Saud, the legal consultant Shaihana Al Azzaz, and the Minister Dr Majed Al Kasabi. A mixed-method approach was employed to obtain the findings. A qualitative method is employed to identify deixis types and subcategories, while descriptive quantitative methods are used to measure deixis frequency. The results show that all speakers employed some or all of the person, time, place, and social deixis, along with their subcategories, to highlight Saudi women's social position in the past and present, as well as to describe the plan they carried out to develop the women's transformation and empowerment project. The most commonly used deictic expressions are person deixis, and the least used one is place or spatial deixis.

**Keywords:** Deixis, public speech, Saudi women, Empowerment project, Saudi Vision 2030

### المستخلص

تهدف الدراسة إلى استكشاف التعبير الإشاري في الخطاب العام حول تمكين المرأة السعودية، والذي تم تقديمه من قبل سياسيات وسياسيون سعوديون بارزون، من فيهم الأميرة ريماء بنت بندر آل سعود، والأميرة هيفاء بنت محمد آل سعود، والمستشارة القانونية شيهانه العزاز، والوزير الدكتور ماجد القصبي. وقد اعتمدت الدراسة على منهج البحث المختلط. حيث استخدم التحليل النوعي لتحديد أنواع التعبير الإشاري وفئاته الفرعية، بينما استخدم التحليل الكمي الوصفي لقياس تكرار استخدام التعبير الإشاري في الخطاب العام. تُظهر النتائج أن جميع المتحدثين استخدموا كل أو بعض التعبيرات الإشارية الخاصة بالشخص والزمان والمكان والعلاقات الاجتماعية، إلى جانب فئاتها الفرعية، لتسليط الضوء على الوضع الاجتماعي للمرأة السعودية في الماضي والحاضر، وكذلك لوصف الخطة التي تم تنفيذها لتطوير مشروع تحول المرأة وتمكينها. أكثر الاشارات استخدامًا هي التعبيرات الشخصية، وأقلها استخدامًا هي الاشارات المكانية.

الكلمات المفتاحية: التعبير الإشاري، الخطاب العام، المرأة السعودية، مشروع تمكين المرأة، رؤية 2030

**Cite as:** Almadani, Wjoud (Wojood) Hussain. (2026). Deixis in Saudi Women's Empowerment Speech. *Journal of Human Sciences at the University of Hail*, 03(29), 11–21

**Funding:** There is no funding for this research

التمويل: لا يوجد تمويل لهذا البحث

## Introduction:

The Deixis is a linguistic and pragmatic expression whose meaning depends on the context and the speaker's point of view, based on when and where the utterance is used (Levinson, 2006; Yule, 2010). There are four types of deixis: person, place (spatial), time (temporal) and social. All of these deictics have subcategories. Person deixis refers to the speaker, the audience, or someone else, and it is represented in first, second, and third person pronouns. Place deixis refers to the physical location of the speaker or someone else, or the place where the action occurs, and it is categorised into proximal and distal deixis. Time deixis is related to a certain point of time and indicates whether the uttered incidents happened before, at or after the moment of utterance. In addition, social deixis is a linguistic expression used to indicate the nature of social relations, whether they are formal or informal (Levinson, 1983; Levinson, 2006; Yule, 2010; Chapman, 2011; Al-Hamzi et al., 2023).

Several studies have been conducted on deixis in Arabic contexts. Arabic studies have investigated deixis in public speeches that are delivered by Saudi and non-Saudi politicians, as well as in Islamic sermons and preaches (Alabdali, 2019; Al-Khalidy, 2019; Al-Hamzi et al., 2023; Alsoraihi, 2022). Gender equality is one of the most critical issues in Saudi Arabia. The Saudi government, under the rule of King Salman and Crown Prince Mohammed bin Salman, has made a significant contribution to improving women's social position and rights, as well as increasing their work opportunities in the educational, healthcare, and business sectors (Almadani, 2020; Alotaibi, 2020; Alnufaie & Beghum, 2021; Afzal & Omar, 2021; Alsoraihi, 2022; Alhawsawi & Jawhar, 2023). Scientific studies and public speeches were presented to highlight the Saudi women's development project and showcase its progress. One of the main speeches on Saudi gender equality, titled "The Saudi National Transformation Plan and the Role of Saudi Women", was delivered by Princess Reema bint Bandar Al Saud, Princess Haifa bint Mohammed Al Saud, the legal consultant Shaihana Al Azzaz, and the Minister Dr Majed Al Kasabi. The current study aims to identify the types and frequency of deixis employed in this speech.

## Literature review

This literature review aims to address the gap of deixis in the context of women's equality speeches, particularly in Saudi Arabia. First, the review will demonstrate a theoretical background in deixis, including its types. Then, an explanation of previous deixis studies in the Arabic context and a discussion

about Saudi women's position will be given. In this way, the review aims to enhance the current understanding of the complexity of connections between issues of pragmatics, gender discourse, and practices in Saudi Arabia, based on Vision 2030, which proposes to empower women.

## Deixis

Deixis is a linguistic and pragmatic expression that denotes words and phrases which can be used only with the background information to define their meaning based on the speaker's viewpoint, at what moment the utterance is and where the utterance takes place, as well as social relations between a speaker and an addressee. Such utterances are context-driven structures, and their interpretation requires one to know who is saying what, when, and to whom. It can be explained that discourse utilises deixis to construct meaning, identity, and social roles (Levinson, 2006; Cruse, 2006; Yule, 2010; Chapman, 2011; Al-Hindawi & Saffah, 2021).

Deixis' pragmatic importance lies in the fact that it represents the interaction between language and context (Dylgjeri & Kazazi, 2013). Deictic terms, such as "I," "you," "here," "there," and "now," indicate the social, cultural, and interpersonal aspects of communication. Such terms are important not only in terms of conversational structure but also in realising the relationship of power and status (Alabdali, 2019; Simatupang et al., 2021; Fatmah et al., 2024). The use of deixis facilitates effective communication in specific contexts (Aubali, 2015). To illustrate the use of personal pronouns, such as 'I' or 'we', which define identity and relationships and carry with them broader social implications (Aubali, 2015; Alabdali, 2019; Simatupang et al., 2021; Fatmah et al., 2024).

Leading theories of deixis include Levinson's (1983, 2006) classification of deixis into person, time, place, and social deixis, as well as the theory of deixis in constructing the social world through indexicality. The structures facilitate an understanding of the contribution of deixis to meaning within the broader context of communication. Additionally, Michael Silverstein's (2003) work demonstrates that deictic forms, such as pronouns and address terms, not only convey information or point to objects in a specific speech situation but also refer to social positions. At a basic level, linguistic forms, including deixis, refer to the entities within the immediate speech context. For example, "I" refers to the speaker, "you" to the addressee, "here" to the speaker's location, and "now" to the moment of speaking. This is what Silverstein describes as first-order indexicality, where the linguistic form directly indicates fea-

tures of the context. Furthermore, Silverstein (2003) shows that these same forms also carry higher-order indexical meanings that reflect and reproduce social relationships, ideologies, and power structures. From Silverstein's perspective, deixis is socially embedded because each deictic act not only indicates contextual features but also helps define the social relationship between interlocutors.

### Types of Deixis

#### Person Deixis

Person deixis is the use of personal pronouns to refer to participants in an utterance, namely the speaker, the addressee, and others. The pronouns of the first person, the second person, and the third person, specifically "he" and "she," place the speaker in a relationship with others, subject to social roles, power relations, and intimacy (Levinson, 1983; Levinson, 2006; Yule, 2010).

The presence of person deixis, in idiomatic terms, in the women's equality speech plays an influential role in displaying gender role constructions and reinforcements. Women can use pronouns to affirm their place or self during discussions. As an example of inclusive pronouns, 'we' can illustrate how it serves to position the speaker and the audience together, building camaraderie as observed in feminist rhetoric seeking to promote women's rights (Alsoraihi, 2022).

#### Place (Spatial) Deixis

Place deixis is used with expressions of the physical place of the speaker, the addressee or the action which is in progress. Proximal and distal deictic terms like 'here', 'there', and 'in front of me' provide spatial detail to communication (Levinson, 1983; Levinson, 2006; Yule, 2010; Al-Hamzi et al., 2023). Place deixis may be informative when discussing gender equality by considering the role of women. For example, the use of 'here' can refer to the presence of women in traditionally male domains, such as public and political life, which denotes a breaking of the gender barrier.

#### Time (Temporal) Deixis

Time deixis reflects positions in time, and when referring to the past, present, or future, it uses words like 'now', 'then', 'yesterday', or 'tomorrow'. Time deixis plays a vital role in the discourse of progress, rights, and activism (Levinson, 1983; Levinson, 2006; Yule, 2010; Chapman, 2011). By relating time deixis to gender, the phrase "now" marks a turning point in the transformation of women's rights, whereas alluding to the past, using words like "before," serves as a reference restraint, which is the op-

posite of what is in progress (Alsoraihi, 2022).

#### Social Deixis

Social deixis can be defined as those formal or informal expressions and terms of address that convey social relations, most commonly based on power, respect, or solidarity (Levinson, 1983; Levinson, 2006; Chapman, 2011). In gendered discourse, social deixis plays a pertinent role in the reasoning and reinforcement of gender roles. The words women, mother or ladies are indicative of the empowering nature of social roles. Social deixis is also advantageous in equality discourse as it is key in claiming autonomy (Alsoraihi, 2022).

#### Previous Studies in Deixis

Pragmatic interest in the subject of deixis is not new, particularly in the realisation of the aspects of providing meaning, identity, and social role through deictic expressions in discourse. Several studies have explored deixis in the Arabic context.

Alabdali (2019) studied King Fahad bin Abdulaziz Al Saud's speech to the International Troops During the Second Gulf War (1990/1991), particularly the use of deictic expressions including the personal pronouns. The study employed critical discourse analysis to show how the deictic expression, which King Fahad carefully and precisely used to persuade and convince the audience toward his political actions and decisions. The study findings reveal the reasons for using personal pronouns, such as "I" and "we." King Fahad employed the first-person singular pronoun "I" to decide on defending Saudi Arabia and other neighbouring countries by going to war. Additionally, he employed the first-person plural pronoun "we" to convey a sense of unity between the leader and the nation. Furthermore, the third-person singular male pronoun "he" was used to refer to President Saddam Hussein, allowing him to bear sole accountability for the political conflict. There are other pronouns, which are used by King Fahad, including "myself," "her" and "us", that carry political and ideological messages.

In the article "A Pragmatic Analysis of Spatial Deixis in the Discussions of the General Budget by the Jordanian MPs for the Financial Year 2017," Al-Khalidy (2019) showed how different types of spatial deixis are used in the Jordanian parliament members' speech. The author employed a mixed-methods approach to differentiate between the proximal, distal, and medial dixies, which Arabic parliament speakers commonly use in this study. Proximal deixis relates to an entity which is next to the speaker; however, an entity which are not close to the speaker is called distal deixis. Medial deixis

in the Arabic language relates to an entity which is away from both the speaker and the hearer. The study analysed and gave examples of various kinds of deixis, including “hada” (this) and “haaḍihi” (this), as well as “dalika” (that) and “hunalika” (there), which Parliament speakers commonly use while giving a speech.

Al-Hamzi et al. (2023) explored Arabic deixis in Friday sermons delivered by Muslim preachers in Yemen. The study focuses on three types of deixis, including personal, spatial, and temporal, in 65 Arabic sermons, which were translated into English while analysing the data. Both qualitative and quantitative methods were employed by the researchers to identify the types of deixis, their frequency, meaning, and function. Depending on the study findings and based on Levinson’s framework (1983), all three types of deixis were articulated by the preachers. The most commonly used deixis is personal, such as the pronouns “I,” “we”, and “you,” but the least used one is spatial deixis, exemplified by the spatial deictic “here,” “this”, and “that.” Personal deixis was employed 139 times. However, the spatial deixis was only used 28 times. The study also indicated several functions for using deixis, including referring to the context, reflecting a sense of unity and attracting the audience.

Deixis is also crucial in gendered discourse, providing insight into how women can negotiate their social position and exercise agency through language. Year by year, academicians have been drawing more attention to the practical application of gender relations in communication.

Alsoraihi (2022) examined the speeches of one of the most prominent Saudi women politicians, HRH Princess Reema Bint Bandar Al-Saud, in Saudi Arabia. With the help of critical discourse analysis, Alsoraihi (2022) explained how the princess utilised linguistic expressions, including deixis, to establish her power and promote the idea of gender equality. There was the use of ‘we’, which signified solidarity among other women, as well as the use of ‘I’, which she maintained to assert her leadership. The use of this linguistic approach not only reflects her status in society but also challenges conservative gender norms in Saudi Arabia. The study highlights how deixis can be used to build authority and legitimacy within the speech of women, particularly in patriarchal societies.

### Saudi Women’s Social Position

The culture of Saudi Arabia is primarily influenced by its Islamic and Arabic heritage, which significantly shapes gender roles and expectations (Al

Alhareth et al. 2015; Alotaibi, 2020; Alnufaie & Beghum, 2021). Traditionally, men were considered the primary actors in politics, economy, and social life of society, whereas the role of women was limited to the private sphere. This culture has imposed limitations on females concerning their engagement in society, where their roles and duties have been restricted to household activities and serving the family (Al Alhareth et al. 2015; Alotaibi, 2020).

However, significant changes began in the early 21st century, particularly after King Abdullah’s ascension in 2005 and the introduction of Vision 2030 by Crown Prince Mohammed bin Salman in 2016, which aims to modernise the country’s economy and society and give women more power (Almadani, 2020; Alotaibi, 2020; Alnufaie & Beghum, 2021; Afzal& Omar, 2021; Alsoraihi, 2022; Alhawsawi & Jawhar, 2023). These initiatives aimed to modernise Saudi society, improving women’s rights and increasing their visibility in various sectors. Women gained the right to drive, work in male-dominated sectors, hold public office, receive medical treatment, travel, and study abroad without permission from a male guardian. Economically, women’s roles have expanded with the introduction of new policies promoting their workforce participation. Saudi women’s employment rates have increased, especially in healthcare, education and business (Almadani, 2020; Alotaibi, 2020; Alnufaie & Beghum, 2021; Alharbi, 2022; Al-Qahtani et al., 2020; Moubarak et al., 2021).

As Saudi women continue to gain more rights and societal acceptance, these changes will likely be reflected in the Saudi public speech, with increasing emphasis on asserting their agency and equality in both personal and public spheres.

### Current study

The study aims to explore deictic expressions in public speech about plans and strategies for empowering Saudi women. The speech was delivered by the most famous and significant politicians in Saudi Arabia, including Princess Reema Bandar Al Saud, Princess Haifa bint Mohammed Al Saud, the legal consultant Shaihana Al Azzaz, and the Minister Dr Majed Al Kasabi. Four types of deixis will be identified, along with their respective subcategories. The frequency of personal, place, time and social deixis will be shown with examples. The examples will be explained and discussed in relation to gender empowerment in Saudi Arabia.

Research method: The study will follow a mixed-methods approach. A qualitative method will be employed to pragmatically identify and classify deixis based on the classifications of Levinson

(1983, 2006) and Yule (2010). Then, a descriptive quantitative approach will be used to determine the frequency of giving deixis. The research will depend on public speech about the Saudi national plan for empowering Saudi women to identify the person, time, place and social deixis with their subcategories. The public speech, titled "The Saudi National Transformation Plan and the Role of Saudi Women," is recorded and available on YouTube at <https://youtu.be/f1B6DwUITnw?si=swcNW1GwWGHm9IMZ>. The reason for selecting this public speech is its speakers, who are among the most famous politicians in Saudi Arabia, particularly for their advocacy on behalf of women's empowerment. The speech includes Princess Reema bint Bandar Al Saud, Princess Haifa bint Mohammed Al Saud, the legal consultant Shaihana Al Azzaz, and the Minister Dr Majed Al Kasabi.

**Data analysis:** The qualitative data analysis will begin with transcribing the speech from the video using Clipto, an AI-powered transcription service. Afterwards, following the principles of pragmatic analysis, the researcher will manually identify and classify the deictic expressions based on the categories of person, place, time, and social references, in accordance with the frameworks proposed by

Levinson (1983, 2006) and Yule (2010). Additional subcategories within these classifications will then be identified and coded. For instance, person deixis will be subdivided into first, second, and third-person references. Since the researcher acts as the sole coder in this study, the identified deictic expressions will be compared with those in Al-Hamzi et al. (2023) and Alabdali (2019) to enhance coding reliability. Following this qualitative phase, quantitative data analysis will be carried out by entering the identified deixis items into a Microsoft Excel spreadsheet and calculating the absolute frequency of each classification and subcategory.

### Results

This section will present the study findings, which include the four types of deixis, along with their subcategories and corresponding examples. An explanation of examples related to Saudi gender empowerment will be provided.

#### Person Deixis:

All types of person deixis are identified from "the Saudi National Transformation Plan and the Role of Saudi Women" speech. The data includes first-, second, and third-person pronoun deixis.

**Table 1**

**Frequency and examples of person deixis (first person pronoun)**

Person Deixis (First Person)	Frequency
I (أنا)	5
We (نحن)	2

In this study, there are seven first-person pronouns. They are represented in the words "I" and "we." Princess Haifa bint Mohammed Al Saud employed the pragmatic expression "I" to highlight her authority, power, and the new social role of Saudi women.

وشوف اليوم أنا وبين وأنا كيف

Consider where I am today and how I have evolved.

يعني أنا أشتغل في وزارة أنا الرقم اثنين فيها

I hold the second highest position in the ministry that I work in

However, Princess Reema bint Bandar Al Saud

used the word "we" while giving a speech about empowering women. For example:

وبتمكين المرأة نحن نتيح الفرصة لنصف المجتمع

If we empower women, we will empower half of society.

Also, the Minister and Dr Majed Al Kasabi employed the deictic expression "we" when he was discussing the meeting with the Crown Prince Mohammed bin Salman in regard the women's empowerment plan.

ونحن نتغدى مع سمو الأمير

While we were having lunch with His Highness, Prince Mohammed

**Table 2**

**Frequency and examples of person deixis (second person pronoun)**

Person Deixis (Second Person)	Frequency
You (أنتم)	1
You (أنت)	1

The second-person pronoun is used only twice in this study. First, it was employed by Princess Reema bint Bandar Al Saud when she discussed the Crown Prince's concerns and queries regarding the outcomes of the Saudi women's development plan.

شفتوا أنتم النتائج

Have **you** seen the results?

Princess Haifa bint Mohammed Al Saud also used the second-person pronoun when she was talking about her career abroad and her decision to return and work in Saudi Arabia.

انتِ يعني وش بتسوين لما ترجعين

What will you do when **you** return?

**Table 3**

**Frequency and examples of person deixis (third person pronoun)**

Person Deixis (Third person)	Frequency
He, it (هو)	8
She (هي)	5

The third-person pronoun was used more than other person deixis subcategories. The legal consultant, Shaihana Al Azzaz, employed the pronoun "he, it" when discussing the necessary changes for Saudi women to improve their position.

هل هو على الجانب الاقتصادي أم على الجانب الاجتماعي

Is **it** on the economic side or on the social side?

Princess Reema bint Bandar Al Saud used the pronouns "he", "it" and "she" multiple times, referring to Saudi women and the differences between their traditional and new social positions. These deictic expressions are also used while discussing Saudi women's new opportunities, and whether they are really noticing any differences after launching the Saudi empowerment project.

وهو نطاق نبيل وعظيم

**It** is a noble and great domain.

بحيث هي تختار الخيارات التي تناسبها

So, **she** chooses the options that suit her.

هل فعلاً هي حاسة بالفرق

Is **she** really feeling the difference?

**Spatial (Place) Deixis**

This section includes two types of spatial deixis: proximal and distal. Proximal deixis refers to something which is near the speaker; however, distal deixis relates to something which is far from the speaker (Al-Hamzi et al., 2023).

**Table 4**

**Frequency and examples of spatial (proximal) deixis**

Spatial (Proximal) Deixis	Frequency
This (هذا)	2
Here (هنا)	3

Proximal deixis was employed five times by Princess Haifa bint Mohammed Al Saud when she was talking about her previous position in a bank abroad and her work experience while working in Saudi Arabia, before and after Vision 2030.

نفس البنك هذا

Same to **this** bank

حق البنك هذا

For **this** bank

إحنا بالعكس نبغاك هنا

We definitely want you to work **here** with us.

ينادوننا بس هنا يا الحرم

They call us, set down **here**, women.

**Table 5**

**Frequency and examples of spatial (distal) deixis**

Spatial (Distal) Deixis	Frequency
There (هناك)	4

Princess Haifa bint Mohammed Al Saud also employed distal deixis when delivering a public

speech about her work experience in the banking sector in Saudi Arabia and abroad.

في نهاية فترة عملي هناك

At the end of my tenure **there**

باشتغل فيه هناك

I work **there**

**Time Deixis**

Time Deixis is divided into three categories: time deixis before the moment of utterance, which refers to the past, time deixis at the moment of utterance, which relates to activities happening in the present and time deixis after the moment of utterance, which refers to actions in the future. In this study, the speakers use both types (Chapman, 2011).

**Table 6**  
*Frequency and examples of past time deixis*

Time Deixis (before the moment of utterance)	Frequency
In the Past (في الماضي)	1
Once Upon a time (في يوم من الأيام)	2
At that time (في وقت ، ذلك الوقت)	1
After a while (بعد فترة)	1
One day (في يوم)	1
Those old days (أذكر هذيك الأيام)	1

All speakers in this study employed time deixis, which refers to the past, such as “in the past” and “at that time” to differentiate between Saudi women's social roles in the past and the present. Also, they used deictic expressions such as “one day” and “after a while” to inform the audience about the initial steps and decisions taken by Crown Prince Mohammad bin Salman to launch the Saudi women empowerment project. In the following example, Princess Reema bint Bandar Al Saud employed a deictic expression to describe the limited opportunities available to Saudi women in the past. Their role was limited to the domestic and private sphere.

في الماضي كان دور المرأة محصور في نطاق ضيق

**In the past**, the role of women was confined to a narrow scope.

Princess Haifa bint Mohammed Al Saud also used a linguistic expression related to the past to highlight gender inequality.

فعلاً صراحة لما أذكر هذيك الأيام في وقت كانت وزارة العدل

لا تسمح بترخيص النساء

Honestly, when I remember **those days**, when the Ministry of Justice did not allow women to obtain licenses

**Table 7**  
*Frequency and examples of present time deixis*

Time Deixis (at the time of utterance)	Frequency
Today (اليوم)	3
Now (حالياً)	1
Overnight (و بيوم وليلة)	1

Time deixis expressions, which refer to the present, such as “today” and “now”, are also used by the speakers to indicate and highlight the accomplishment of the women's development plan in the current time. For example, Princess Reema bint Bandar Al Saud employed these expressions to highlight the significant contributions made for Saudi women in the sports sector.

أكثر من 100 امرأة يشاركون اليوم في عضوية الاتحادات الرياضية

More than 100 women are **now** members of sports federations.

ومن صفر نادي رياضي إلى أكثر من 500 نادي حالياً

From zero sports clubs to more than 500 clubs **currently**

**Table 8**  
*Frequency and examples of future time deixis*

Time Deixis (after the time of utterance)	Frequency
In the future (في المستقبل)	1

Princess Reema bint Bandar Al Saud is the only speaker who uses future time-dietetic expressions that refer to plans regarding Saudi Arabia in general and women's empowerment in particular.

إلى وزارة في المستقبل كان الحلم

**Table 9**

**Frequency and examples of formal deixis**

Social Deixis (Formal)	Frequency
Prince Abdullah (الأمير عبدالله)	1
Teamwork (فريق عمل)	1
Prince Mohammad (الأمير محمد)	4
Ladies (السيدات)	2
The minister of social affairs (وزير الشؤون الاجتماعية)	1
His highness (سمو الأمير)	2
Doctor Majed and Doctor Iman (الدكتور ماجد و الدكتورة إيمان)	2

Princess Reema bint Bandar Al Saud, Princess Haifa bint Mohammed Al Saud, and the Minister and Dr Majed Al Kasabi employed formal social deixis to convey appreciation and respect to the members, who work with them on the women's empowerment project. For Example, Princess Reema bint Bandar Al Saud used the linguistic expression "ladies" instead of "women" or "employees" to reflect high formality and politeness.

فأنا قاعدة مع ثلاثة من السيدات

**Table 10**

**Frequency and examples of informal deixis**

Social Deixis (Informal)	Frequency
My daughter (بنتي)	2
harems (الحریم)	1

The Minister and Dr Majed Al Kasabi used informal social deixis "my daughter" twice to indicate closeness and proximity to his daughter.

قلت لها بنتي قيادة المرأة مهمة

I told her, "My daughter, women's driving is important."

Princess Haifa bint Mohammed Al Saud employed a colloquial word that refers to women, "ha-

**Table 11**

**Frequency of All Deixis in the data**

Person Deixis	Spatial Deixis	Time Deixis	Social Deixis	Total
22	9	13	16	60

The analysis shows that person deixis is the most frequent category, with 22 instances, accounting for over a third of all occurrences. This finding corresponds with Al-Hamzi et al. (2023), who also

It was a dream to turn it into a ministry in the future.

**Social Deixis**

Social deixis is divided into two parts, formal and informal. Both types are identified in this study.

I am sitting with three ladies.

Also, the Minister Dr Majed Al Kasabi uses "highness" and "prince" to show respect and appreciation to the Crown Prince, Mohammed bin Salman.

بعد فترة كنا في غداء مع سمو الأمير محمد

After a while, we had lunch with highness, the prince Mohmmad

rem", to highlight Saudi women's treatment before Vision 2030.

ينادوننا بس هنا يا الحریم

They call us, set down here, harems.

**Overall Frequency of Deictic Categories**

The following table highlights the frequency distribution of person, spatial, time and social deixis across the data.

identified person deixis as the most common category. Social deixis, with 16 instances, occurs quite often as well. Time deixis appears 13 times, indicating a moderate focus on temporal references and implying

that the discourse involves some chronological sequencing or narrative development. Conversely, spatial deixis is the least common, with only nine occurrences. Overall, the distribution emphasises that the discourse prioritises personal and social roles over spatial or temporal references, reflecting the speaker's focus on social relations and gender positioning rather than situational context.

### The Role of Deixis in Saudi Gender Empowerment Discourse

The position of Saudi women has experienced notable shifts in both social and economic spheres. Currently, Saudi women hold social power and financial independence (Almadani, 2020; Alotaibi, 2020; Alnufaie & Beghum, 2021; Alharbi, 2022; Al-Qahtani et al., 2020; Moubarak et al., 2021). Language, as a tool that reflects social change, ideology, and power dynamics, plays a crucial role in demonstrating Saudi empowerment efforts (Silverstein, 2003). In this study, deixical expressions depict social hierarchies, women's power and authority.

Princess Haifa bint Mohammed employed the first-person deixis "I" to assert her authority, visibility, power, and effective management in male-dominated professional domains. The princess used the word "I" several times to emphasise her active role in leadership and political sectors and to challenge the idea that Saudi women are passive observers by highlighting her significant role in the ministry's decision-making. This finding aligns with Alsoraihi (2022) in demonstrating the profound significance of the use of "I" by Princess Reema bint Bandar Al Saud. Having said that, Princess Reema employed the pronoun "we" to highlight the collective effort to empower Saudi women. She shows that the gender empowerment project is a national responsibility, aimed at serving all Saudi women. Dr. Majed Al Kasabi also employed the personal deixis "we" to demonstrate that gender empowerment initiatives are not solely the responsibility of women; Saudi men also share this national and communal duty, guided and supervised by Crown Prince Mohammed bin Salman.

The second-person deixis is used in this study to reflect interaction and connection within professional contexts. The pronoun "you" was employed when Crown Prince Mohammed bin Salman addressed Princess Reema bint Bandar Al Saud and during Princess Haifa bint Mohammed's conversation with her executive manager in the United Kingdom (UK). Additionally, Princess Reema bint Bandar Al Saud used the third-person pronoun "she" to refer to Saudi women, aiming to represent and visualise them as active participants with the freedom of choice.

Place and time deixis are also included in the data. Place deixis are used several times by Princess Haifa. The proximal deictic expression "here" reflects locality, national context, and gender norms in Saudi society. However, the distal expression "there" relates to the work domain in the United Kingdom and its culture. By using "here" and "there," the princess emphasises national belonging and loyalty to her country, as well as the cultural distinctiveness of Saudi Arabia and the UK. Princess Reema and Princess Haifa employ time deixis to portray the transformation of Saudi women's social position from having very few and limited opportunities to active participation in social, educational, economic, political, and sports spheres.

Furthermore, formal and informal social deixis are expressed by all speakers except the legal consultant, Shaihana Al Azzaz. Formal expressions such as "prince," "his highness," and the "minister of social affairs" convey high respect, appreciation, and politeness towards Crown Prince Mohammad and other participants in the Saudi women empowerment initiative. Additionally, these social expressions reflect power relations, authority, and social as well as political positioning within professional domains. The informal expressions, like "my daughter," demonstrate solidarity and support not only for the minister's daughter but for all Saudi women. The gender empowerment plan provides Saudi women with the chance to be heard in public spheres. Today, Saudi women can express themselves in social and professional contexts. However, the term "harems" primarily refers to an informal expression concerning women; in this speech, it carries a more profound significance. It serves as an informal indicator of restricted public presence and Saudi women's limited visibility and voice before the implementation of Saudi Vision 2030.

### Discussion and Conclusion:

Women's empowerment in Saudi Arabia is one of the most significant issues facing the country. Saudi politicians, including Princess Reema Bandar Al Saud, Princess Haifa bint Mohammed Al Saud, the legal consultant Shaihana Al Azzaz, and the Minister and Dr Majed Al Kasabi, discussed this in a public speech titled "The Saudi National Transformation Plan and the Role of Saudi Women." All speakers employed linguistic expressions to deliver their point of view. One of these pragmatic expressions is deixis. At the basic level, the speakers employed person, time, place, and social deictic expressions, along with their subcategories, to highlight the decisions, producers, and plans of the gender empowerment project, and to differentiate between Saudi women's

social position and role before and after the initiation of Vision 2030. The speakers used first, second and third-person pronouns such as “I,” “we,” “he,” and “she.” They also employed past, present and future time deixis, including “in the past,” “today,” “now,” and “in the future.” In addition, proximal and distal place deixis are also used by the speakers, and they are presented in the words “here” and “there.” Both formal and informal social deixis are also found in this study. Besides, the pragmatic analysis reveals that speakers used these deixis to convey deeper meaning. The person pronouns are employed to emphasise women’s authority, solidarity, and active engagement in public spheres. Temporal and spatial deixis are utilised to highlight the positive social change experienced by Saudi women following the launch of Vision 2030, as well as to signify women’s visibility in professional domains, both locally and internationally. Additionally, the speakers employed social-linguistic expressions to reflect power relations and authority.

The person deixis is the most frequent in the data, and it was used 22 times during the speech. The speakers used person deixis, particularly “I” and “we”, multiple times because they are powerful linguistic tools that emphasise women’s social positions and influence in decision-making areas. However, time deixis is the least used by the speakers and only counts 9 times in this study. For place and social deixis, the former is only used 13 times, and the latter is employed just 16 times.

In conclusion, it is essential to emphasise the importance of conducting further studies on deixis, particularly in the Islamic and Saudi contexts. Future researchers would identify deixis in Qur’anic verses, Hadith quotes, and Saudi local proverbs to reflect Islamic, cultural, and ideological values, as well as to depict the layers of social meaning that demonstrate hierarchical relations, communal identity, and moral positioning within a context. Regarding gender and deixis, researchers can employ both pragmatic and discourse analysis to track social transformation concerning gender and redefine women’s social roles.

#### Limitations:

This study identifies and analyses the categories and subcategories of deixis in Saudi gender empowerment speeches; however, it recognises certain limitations. Firstly, the analysis was conducted by a single coder, which may have affected coding reliability. Additionally, the study is based on a single speech, without a comparative analysis of other local or international speeches related to gender empowerment, potentially limiting the generalisability of the findings.

#### References:

- Afzal, N., & Omar, A. (2021). The Saudi Vision 2030: Reproduction of Women’s Empowerment in the Saudi Press: A Corpus-based Critical Discourse Analysis. *Register Journal*, 14(1), 121–138. <https://doi.org/10.18326/rgt.v14i1.121-138>
- Al Alhareth, Y., Al Alhareth, Y., & Al Dighrir, I. (2015). Review of Women and Society in Saudi Arabia. *American Journal of Educational Research*, 3(2), 121–125. <https://doi.org/10.12691/education-3-2-3>
- Al-Hamzi, A., Sumarlam, R., & Jamal, M. (2023). A pragmatic and discourse study of common deixis used by Yemeni-Arab preachers in Friday Islamic sermons at Yemeni mosques. *Cogent Arts & Humanities*, 10(1). <https://doi.org/10.1080/23311983.2023.2177241>
- Al-Hindawi, F., & Saffah, M. (2021). Deixis: A Pragmatic Perspective. *The International Journal of Social Sciences and Humanities Invention*, 8(06), 6488–6496. <https://doi.org/10.18535/ijsshi/v8i06.03>
- Al-Khalidy, H. (2019). A Pragmatic Analysis of Spatial Deixis in the Discussions of the General Budget by the Jordanian MPs for the Financial Year 2017. *International Journal of Applied Linguistics & English Literature*, 8(1), 134–138.
- Al-Qahtani, M., Alkhateeb, T., Mahmood, H., Abdalla, M., & Qaralleh, T. (2020). The Role of the Academic and Political Empowerment of Women in Economic, Social and Managerial Empowerment: The Case of Saudi Arabia. *Economics*, 8(2), 45. <https://doi.org/10.3390/economics8020045>
- Alabdali, T. (2019). Personal Deixis Implementation in King Fahad’s Speech to the International Troops During the Second Gulf War (1990/1991). *International Journal of Language and Linguistics*, 7(6), 327. <https://doi.org/10.11648/j.ijll.20190706.21>
- Alharbi, M. (2022). Kingdom Vision 2030 and the Women’s Empowerment in Saudi Arabia: An Empirical Investigation. *International Journal of Islamic Thought*, 6, 62–73. <https://doi.org/10.24035/ijit.21.2022.226>

- Alhawsawi, S., & Jawhar, S. (2023). Education, employment, and empowerment among Saudi women. *Gender and Education*, 35(4), 401–419. <https://doi.org/10.1080/09540253.2023.2189917>
- Almadani, W. (2020). Agreement and Disagreement About Social Changes Regarding Saudi Women on Twitter. In: Smith, A. (eds) *Gender Equality in Changing Times*. Palgrave Macmillan, Cham. [https://doi.org/10.1007/978-3-030-26570-0\\_8](https://doi.org/10.1007/978-3-030-26570-0_8)
- Alnufaie, H., & Beghum, S. M. (2021). Emerging Pattern of Women Empowerment in Saudi Arabia. *International Journal of Multidisciplinary*, 6(5). <https://doi.org/10.31305/rrijm.2021.v06.i05.002>
- Alotaibi, F. (2020). Saudi Women and Leadership: Empowering Women as Leaders in Higher Education Institutions. *Open Journal of Leadership*, 9(3), 156–177. <https://doi.org/10.4236/ojl.2020.93010>
- Alsoraihi, M. (2022). A critical discourse analysis of the speech of her royal highness Princess Reema Bint Bander Al-Saud: A Saudi woman empowerment model. *Arab World English Journal*, 13(1), 256–272. <https://doi.org/10.24093/awej/vol13no1.16>
- Aubali, A. (2015). Deixis in Arabic and English: a contrastive approach. *International Journal of Applied Linguistics and English Literature*, 4(4), 118–124.
- Chapman, S. (2011). *Deixis*. Pragmatics (pp 39-43). Palgrave Macmillan.
- Cruse, A. (2006). *A Glossary of Semantics and Pragmatics*. Edinburgh: Edinburgh
- Dylgjeri, A., & Kazazi, L. (2013). Deixis in modern linguistics and outside. *Academic Journal of Interdisciplinary Studies*. <https://doi.org/10.5901/ajis.2012.v2n4p87>
- Fatmah, F., Lutpiah, I., Laden, S. S., Mulatsih, D., & Jauffillaili, J. (2024). A pragmatic study: Investigating the meaning of social deixis in spoken discourse. *International Journal of Linguistics and Translation Studies*, 5(3). <https://doi.org/10.36892/ijlts.v5i3.482>.
- Levinson, S. (2006). Deixis. In L. Horn & G. Ward (Eds.), *The Handbook of Pragmatics* (pp. 97–121). Blackwell Publishing Ltd. <https://doi.org/10.1002/9780470756959.ch5>
- Levinson, S. C. (1983). *Deixis*. Pragmatics (pp. 54-96). Cambridge University Press.
- Moubarak, H. F. A., Afthanorhan, A., & Alrashedi, E. S. N. (2021). Multicultural psychological empowerment scale for Saudi Women. *Frontiers in Psychology*, 12, 768616. <https://doi.org/10.3389/fpsyg.2021.768616>
- Silverstein, M. (2003). Indexical order and the dialectics of sociolinguistic life. *Language & Communication*, 23(3-4), 193–229. [https://doi.org/10.1016/s0271-5309\(03\)00013-2](https://doi.org/10.1016/s0271-5309(03)00013-2)
- Simatupang, E. C., Fadhilah, N. N., & Barokah, R. A. (2021). Pragmatic analysis of deixis in the novel fangirl by rainbow rowell. *English Journal Literacy Utama*, 5(2), 453–459.
- Yule, G. (2010). *Pragmatics*. The study of language (pp. 127-140). Cambridge University Press.



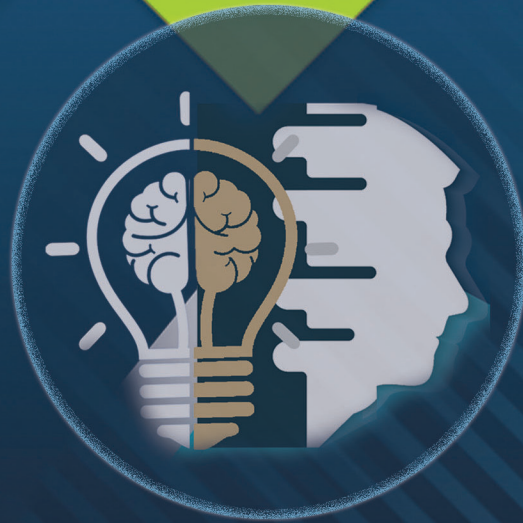
Journal of Human Sciences  
At Hail University



جامعة حائل  
University of Ha'il

# Journal of Human Sciences

A Scientific Refereed Journal Published  
by University of Ha'il



Ninth year, Issue 29  
Volume 3, March 2026